12.C.12

CERTAINE

SERMONS,

FIRST PREACHED,
AND AFTER PUBLISHED
at ſeverall times,

By M. THOMAS GATAKER B. of D.
and Paſtor at *Rotherhith.*

AND NOW GATHERED
together into one Volume:

The ſeverall Texts and Titles whereof are
ſet downe in the leafe following.

LONDON,
Printed by *John Haviland* for *Edward Brewſter*,
and are ſold at the ſigne of the Bible at Fleet Bridge.
1637.

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Davids

משביל לדוד

Davids Instructer.

A

SERMON

PREACHED AT

THE VISITATION OF

the Free-Schoole at *Tunbridge* in *Kent* by the Wardens of the Worshipfull Company of Skinners:

By

THOMAS GATAKER

B. of D. and Pastor of *Rotherhith*.

LONDON,

Printed by ANNE GRIFFIN.

1637.

To the Right Worshipfull and much Honoured Sir *Thomas Smith* Knight, Governour of the famous Companie of Merchants trading to the EAST INDIES, &c.

Long life and health here, with eternall happineſſe elſe-where.

RIGHT WORSHIPFVLL;

BEing requeſted lately by my kinde Friends, the Wardens of the Worſhipfull Companie of Skinners, to aſſiſt them in their Viſitation of the free Schoole at Tunbridge, *founded long ſince by that worthy Knight, of bleſſed memorie, Sir* Andrew Judde, *your Grand-father, and committed to the charge and over-ſight of that well-deſerving Society; I made choice of ſuch a portion of Scripture there to treat of, as ſeemed not altogether unfitting an occaſion of that kinde. After the handling whereof, being then preſently ſolicited by ſome, and ſince further importuned by others, to make theſe my weake labours more publike, as not unlikely (ſo they deemed) to doe ſome further good; I was at length drawne, regarding more their opinion, than mine owne conceipt thereof, as well knowing it to be but a tumultuary worke, amids many diſtractions haſtily peeced together; and to give them ſatisfaction therein, that ſeemed ſo deſirous of it; to let it goe abroad, and make triall what benefit either Teacher, or Scholer, or other might make of it. This reſolved on, I began to bethinke my ſelfe, obſerving the uſuall manner of the times, whom I ſhould make choice of for the patronizing of it. In all reſpects none ſeemed ſo fit as your ſelfe, whom I have therefore made bold to addreſſe it unto. The Schoole was firſt erected and endowed by your Worſhips Anceſtor. And you have worthily built upon his foundation, and added liberally to his gift. So that through your munificence it is very likely to flouriſh, and not to come behind ſome of thoſe that be of chiefe note. Your bounty herein, and in other workes of the like nature, is the rather to be regarded, for that you doe not (as the manner is of the moſt, unwilling to part with ought, till they muſt needs leave all;) defer wholly your well-doing to your deaths-bed, or your dying day; but bend your ſelfe there-*

thereunto, while you may yet ſurviving your owne donation, your ſelfe ſee things ſetled in a due courſe, and receive comfort by view of the fruit and benefit that may thereby redound both to Church and Common-weale. And certainly, to omit, that [a] the good that men doe in their life time is a ſurer note of true bounty, than that they doe at their deceaſe; as [b] there is greater evidence of ſincere repentance, in the abandoning of vice, while men have liberty and abilitie to continue the practice of it, than in leaving of ſinne then, when ſinne it ſelfe leaveth them, and they can no longer follow it: Howſoever the benefit to others may be equall in either, to the Donor himſelfe in the former is the comfort far greater. Good done at our end is like a Lanterne borne after us, that directeth them that come after us, but affordeth us little light; whereas the good done in our life time is like a light borne before us, that both [c] beneſiteth them and us alſo alike, imparting light equally unto either. Yea, of ſuch beneficence I may well ſay more: it beneſiteth the giver in divers reſpects much more than the taker; it is a far greater pleaſure to the beſtower, than it is to the receiver. [d] It is a more bleſſed thing, ſaith our Saviour, to give than to take. Yea [e] to give than to take, ſaith the Heathen-man, it is the pleaſanter of the twaine: *to beſtow a benefit upon another, than to receive a benefit from another, it is more delightſome to any man of a free and ingenuous diſpoſition.* So that, to paſſe by the religious conſideration of the rich and royall reward and recompence of well-doing from God and with God, which may be alike unto either; the very light of Nature ſheweth, that in true Beneficence there is more pleaſure and contentment, and conſequently more comfort and benefit even for the preſent, to the giver than to the taker: that which is a great part of it, wanting unto thoſe, that defer their well-doing, though they do never ſo well then, till their deceaſe. You, worthy Sir, doe otherwiſe, and long may you live ſo to doe, to the increaſe of your joy and comfort here, and the furtherance of your account and reckoning elſe-where. With which wiſh I ſeale all up, that I be not over-tedious and troubleſome to your Worſhip, amids your other manifold more ſerious and weightie affaires; and requeſting onely your favourable acceptance of this ſory trifle, reſt,

Your Worſhips to be commanded
in the Lord,

THOMAS GATAKER.

[a] Beneficium niſi à volente non datur. Sen. de ben. l. 5. c. 19. Beneficium eſt quod quis dedit, cum poſſet & non dare. Ibid. l. 3. c. 19.
[b] Legatur Ambr. exhort. ad pœnit. & Auguſt. homil. 41.

[c] Beneficium dando accepit, qui digno dedit. P. Syrus.

[d] Act. 20. 35.
[e] Τὸ δ' πάσχειν τὸ δ' ποιεῖν ἠδίων μόνον, ἀλλὰ καὶ ἥδιον. Epicurus. Χαρᾶς ἡδὺν ὅτι γόνιμόν ὅτιν ὡς χάρις. Τὸ δ' ἀγαλλόμενον καὶ χαῖρον ἐν τῷ διδόντι τὸν χάριν πλεῖόν ὅτι καὶ καθαρώτερον. διὸ τῷ πάσχειν δ' αἰσχύνονται πολλάκις· ἀεὶ δὲ ἀγαλλονται τῷ δ' ποιεῖν. Plut. de philoſoph. apud duces diſſer. Non honeſtius tantum, ſed & jucundius eſt beneficium dare quàm accipere. &c. Itaque Sen. de ben. l. 1. c. 1. Malim non recipere beneficia, quàm non dare.

DAVIDS Instructer.

PSALM. 34. 11.

Come, Children, hearken vnto mee : I will teach you the feare of the Lord.

ALL [a] *Scripture*, saith the Apostle, *is divinely inspired, and is profitable to instruct.* And [b] *Every word of God*, saith *Agur*, *is pure* : even [c] as *pure as* gold or *silver* that hath past *seven times* through the fire *in the furnace.*

But yet, as some gold and silver is finer than other ; and some golden vessels are more usefull than others are : so betweene Scripture and Scripture (though all pure, pretious, and profitable) there is great difference : some is of greater excellency, and of more ordinarie use.

And [d] no one Booke of Scripture more excellent, or [e] of more frequent use both in publike and private than this of the *Psalmes* ; wherein the holy men of God, as they [f] *powre out their soules* unto him, so they portrait and paint them out unto us.

Among the rest of the *Psalmes*, some of them there are, about which the Holy Ghosts pleasure was, that the Pen-men thereof should take more paines than usuall, and more Art than ordinarie should be shewed, in the framing and contriving of them : And where he useth more Art, we may well expect more excellence ; where they have taken most paines in teaching us, there should wee use most diligence in learning that, that is taught us.

Of this kinde are the 25. the 37. the 119. and this 34. *Psalme* ; [h] composed according to the order of the *Hebrew Alphabet*, the verses of them beginning, as in *Acrostichall Poems*, with the letters thereof in their vulgar and usuall order : partly [i] to help memorie ; and partly, [k] that even Children and learners, together with their first Elements of other learning, might have an Alphabet of piety and godlinesse taught them.

This *Psalme*, one of those thus artificially framed, is a Psalme consisting partly of [l] Celebration, of praise and thanks-giving to God ; and partly of [m] Exhortation and instruction to us.

[a] Πᾶσα γραφὴ θεόπνευστος. 2. Tim. 3. 16

[b] *Prov.* 30. 5.

[c] *Psal.* 12. 6.

[d] *Licet omnis Scriptura divina Dei gratiam spiret, præcipuè tamen dulcis est Psalmorum liber. Ambr. præfat. in Psalm.* ἡ τῶν ψαλμῶν βίβλος· τὸ ἐκ πάντων ὠφέλιμον ἀπεῖληφε. *Basil præfat. in Ps. Psalmorum liber quæcunque utilia sunt ex omnibus continet. August.*

[e] *Psalmus omnibus & ubiq; præsto est. Lege Ambros. Aug. Ruffin. & Euthym. præfat. in Psal.*

[f] *Psal.* 42. 4. & 102. *tit.* 1. *Sam.* 1. 15.

[h] *Psalmi Abecedarii. Aug. ad Psal.* 118. *in fine.*

[i] *Vt memoriæ consuleret. Muscul. in Psal.* 119.

[k] *Vt quemadmodum parvulorum ingenia primis literarum elementis assuescunt usum dicendi assumere, ita nos etiam usum vivendi discamus. Ambros. in Psal.* 118.

[l] *Vers.* 1. 2.

[m] *Vers.* 3, 5, 7, 8.

The words propounded for the ſubject matter of my preſent diſcourſe, are parcell of the latter part. For in [a] the verſes next before-going, the Pſalmiſt had incited men to *the feare of God*: and in theſe words he undertaketh to teach them this Feare.

[a] *Verſ.* 9. 10.

In the words there are theſe foure parts: *Invitatio, Compellatio, Exhortatio, & Pollicitatio.*

1. An Invitation; *Come.*
2. A Compellation; *Children.*
3. An Exhortation; *Hearken to mee.*
4. A Pollicitation or a promiſe; and therein againe theſe foure particulars:

The Agent, the Act, the Object, the Subject.

1. The Agent; King *David* himſelf, the Pen-man of this Pſalme; *I.*
2. The Act; teaching or inſtructing: *I will teach.*
3. The Object, or perſons to be taught; *Children*; whom before he called upon; *You.*
4. The Subject-matter of his teaching, that wherein he would inſtruct them; *the Feare of the Lord.*

And of theſe parts and points in order, as briefly as conveniently I may.

Part 1. In the firſt place then there is *prompta Invitatio, a free Invitation*: affording us this Leſſon, (to omit all others) that

Doctr. 1. We had need of all invitements and incitements, inticements and allurements to goodneſſe and godlineſſe. Hence ſo many *mementoes* in the word of God: [o] *Remember thy Creator*: and, [p] *Remember, forget not*: &c. ſo many *Caveats*; [q] *Cave tibi*; *Take heed to thy ſelf*: and, [r] *Cavete vobis, Take yee heed to your ſelves*, &c. ſo many *Invitations*; [s] *Come, let us goe up to Gods houſe*: and, [t] *Come, let us walke in the light of the Lord*: and in this place, *Come, Children; hearken to mee*: &c.

[o] *Eccleſ.* 12. 1.
[p] *Deut.* 9. 7.
[q] 1 *Tim.* 4. 16.
[r] *Deut.* 4. 23.
[s] *Eſai.* 2. 3.
[t] *Eſai.* 2. 5.

All needfull, and all little enough:

Reaſon 1. 1. In regard of our naturall averſneſſe to good things. [u] *Man by nature*, ſaith *Zophar*, *is like a wilde Aſſes Colt*: as *an Aſſes foale*, for rudeneſſe; *a wilde Aſſes*, for unrulineſſe: untamed and untractable, [x] *as the wilde Aſſe in the wilderneſſe.*

[u] *Iob.* 11. 12.
[x] *Ier.* 2. 24.

Reaſon 2. 2. In regard of the difficultie of the worke. [y] *The way of the wiſe*, ſaith wiſe *Salomon*, *is upward.* Wee are bred in Hell: ([z] *by Nature veſſels of wrath*:) and we muſt climbe up to Heaven: [a] *a long way and a ſteepe.* We are [b] like thoſe, that row againſt winde and tide; wee ſtrive againſt the ſtreame and current of corrupt nature, of evill cuſtome; wee ſtruggle againſt the ſtrong counterblaſts of bitter ſcoffes, and bad counſell. Wee have need therefore of all kinde of encouragement.

[y] *Prov.* 15. 24.
[z] φύσει τέκνα ὀργῆς. *Epheſ.* 2. 3.
[a] μακρὸς δὲ γ' ὄρθιος οἶμος; ἐτ' ἀυτὼ *Heſiod.* Et, *Ardua virtutis via. Horat. carm. l.* 3. *ode* 24. *Sed & Ovid. de Pont.* 3 *eleg.* - *tendit in ardua virtus. Et Silius bel. Pun. l.* 2. *Ardua virtutem proſert via.* - *Et, celſum virtus petit ardua collem. Lege Senec. epiſt.* 123.
[b] *Mens cùm ad meliora enititur, quaſi contra ictum fluminis conatur, &c. Greg. Rom. moral. l.* 11. *c.* 28.

Reaſon 3. 3. In regard of our proneneſſe to grow ſlack. [c] *And you, my brethren*, ſaith the Apoſtle, *be not weary of well doing.* Wee are too prone, even the beſt of us, to wax weary on this way, to grow ſlack at this worke. It is true of us, that [d] *Alphius* the Uſurer ſometime ſaid of his Clients, [e] *Even good Debters will grow ſlack Pay-maſters, if they be let alone, if they be not now and then called upon.*

[c] 2 *Theſſ* 3. 13. *Galat.* 6. 9.
[d] *Alphius fœnerator, cujus meminit Horat. epod.* 2.
[e] *Optima nomina non appellando mala fieri, Alphius dixiſſe veriſſimè fertur. Colum. de re ruſt. l.* 1. *c.* 7.

The

The consideration whereof may serve, First, to admonish us of our dutie one to an other. [t] *Let us observe either other*, saith the Apostle, [g] *to whet on*, or to egge on, *to love and good works.* So the Holy Ghost describeth the manner of Gods Saints, quickning, calling on, and incouraging either other. [h] *And many people shall goe, and say; Come, and let us goe up to the Mountaine of the Lord, to the House of the God of Iacob: and he will teach us his wayes, and we will walke in his paths.* And, [i] *Come, O yee house of Iacob, and let us walke in the light of the Lord.* And againe; [k] *The people of one Citie shall goe to another, and say; Vp, and let us pray before the Lord, and seeke the Lord of hosts: and I will goe my selfe too.*

Vse 1.

[t] *Hebr.* 10. 24.

[g] εἰς τὸ παροξύνειν.

[h] *Esai.* 2. 3.

[i] *Esai* 2. 5.

[k] *Zech.* 8. 21.

Now this, as it is the dutie of all, so more specially of those that converse familiarly together; most especially of those that have care and charge of others, Ministers and Magistrates in publike, Parents, Schoolemasters, and Masters of Families in private, [l] *to whet up* their inferiors, (it is the terme that [m] *Moses* useth, and the Apostle imitateth him in) to be oft calling upon those that bee under their charge, and inciting of them to those things that be good. Remembring, that, as the Heathen man saith that those that correct but instruct not, are [n] *like those that snuffe the light oft, but put no oyle into the lampe*; so those that instruct but incite not, are like those that put in oyle enough, yea enough it may be to drowne the light, (that which may oft soone be done,) but are not carefull or mindfull to raise and pull up the weeke, which unlesse it be in due time still done, the light will of it selfe soone decay, and wax dim, though there bee no defect of liquor to feed it withall.

Application.

[l] חדד

[m] *Deut.* 6. 7. *Sic Prov.* 27. 17.

[n] Οἱ περιτρεπόμενοι τὴν φιλοσόφων, μηδὲν δὲ διδάσκοντες μηδ' ὑφορμοῦντες, ὁμοιοί εἰσι τοῖς τοὺ λύχνους περιμύττουσιν, ἔλαιον δὲ μὴ ἐγχέουσιν. *Plu. præcept. polit.*

Secondly, as we must our selves call upon others; so wee must be content to bee called upon by others. Inferiours especially and learners, children, servants, or others, must not thinke much to be frequently called upon by their Superiours: they must not account it any disgrace or disparagement unto them, that they are oft admonished, incited and called upon in this kinde. [o] *I will not bee negligent*, saith *Peter*, *to put you in minde of these things, though you have knowledge*, though you know the truth already, *and bee established in it.* Yea, [p] *Though I bee perswaded of you*, saith the Apostle *Paul*, *that you are full of goodnesse, and of all knowledge, and able to admonish one another: yet I am bold by writing to put you in minde of these things.* Yea, [q] *It is not tedious to mee to goe over the same things oft with you; and it is the safest course for you.* So that * even those that are best grounded, that have abundance of sound knowledge, that are full of grace and goodnesse, that are the greatest proficients, and forwardest Scholars in Christs Schoole, yet may stand oft in need of being whet up, and put on: much more such as are but rude and raw, as are but novices and dullards, as are scarce, it may be, yet of the first forme in Christs Schoole. [r] Tender plants and new planted have need oft to be watred; they are in danger else to windle and wither away. And Gods grace and good things in us are like a dull sea-coale fire, which if it bee not now and then blowen or [s] stirred up, though there be no want of Fewell, yet will of it selfe at length dye and goe out.

Vse 2.

[o] *2 Pet.* 1. 12.

[p] *Rom.* 15. 14. 15.

[q] *Philip.* 3. 1.

* *Fortibus assuevit tubicen prodesse, suoque Dux bene pugnantes incitatore viros. Ovid. de Pont. lib.* 3. *eleg.* 1.

[r] *Plantas tenellas frequentius adaquare proderit. Primas. in Philip. & Greg. Rom. moral. l.* 27. *c.* 14.

[s] *Hinc* ἀναζωπυρεῖν *illud Pauli monemur,* 2. *Tim.* 1. 6.

In the next place there is as *prompta Invitatio*, so *blanda Compellatio*: as *a free Invitation*, so *a sweet* and loving *Compellation*: *Children.*

Part 2.

The

The Name of *Children* is a most sweet Name, savouring strongly of Love; and used therefore so oft by [t] that Disciple of Love, and of Christs love, in that Epistle of his that breatheth nothing but Love: [u] *Little Children, let us love one another, not in word and tongue, but in deed and truth:* and, [x] *Little Children, let no man deceive you:* And, [y] *Little Children, keep your selves from Idols, &c.* And it sheweth what loving affection ought to be between Teacher and taught; even such as is between naturall Parents and Children. That which the Apostle *Paul* so oft, and in so lively manner expresseth in himselfe, when he compareth himselfe, sometime to *a Father*; [a] *I exhorted you and besought you, as a Father his Children*: sometime to *a Mother*; [b] *My little Children, of whom I travaile againe till Christ bee formed in you*: sometime to *a Nurse*; [c] *We were gentle among you, as a Nurse cherisheth her Children.*

Doctr. 2.

[t] *Ioh.* 13. 23. & 21. 7.
[u] 1. *Iohn* 3. 17. & 4. 7.
[x] 1. *Ioh.* 3. 7.
[y] 1. *Ioh.* 5. 21.
[a] 1. *Thess.* 2. 11.
[b] *Galat.* 4. 19.
[c] 1. *Thess.* 2. 7.

And great reason is there that so it should be:

Reason 1.

For first, [d] God hath given the name of Parents unto them: hee hath comprehended all Superiours under that head.

[d] *Exod.* 20. 12. *Deut.* 5. 16.

And surely, if other masters have the name of Father given them: as [e] *Naamans* servants give it him: Schoole-masters much more. They are in some kinde, under God, (to use the Apostles tearme) [f] *patres spirituum, the Fathers of* mens *Spirits.* Our Parents are instruments under God, for the producing of our Bodies the baser part: they are instruments under him, for the framing and moulding of our minds and soules, the better and more principall part of us.

[e] 2. *King.* 5. 13.
[f] *Hebr.* 12. 9.

Reason 2.

Yea, as the Apostle *Paul* saith of the *Corinthians*, that [g] he was their *Father*, because by his Ministerie *he had begotten them to God*: so such Schoole-masters as are carefull and conscionable of their dutie in that kinde, may well say of their Scholers that they are their children in Christ, as the same *Paul* stileth [h] *Timothie* and [i] *Titus* else-where; since that many (no doubt) of them receive the first seeds and graines, and beginnings of faith and feare of God, and other saving and sanctifying grace from them.

[g] 1 *Cor.* 4. 15.
[h] τέκνῳ γνησίῳ. 1 *Timo.* 1. 2.
[i] *Tit.* 1. 4.

Reason 3.

Againe, this the rather is as equall, so needfull; because that where no love is, there is little hope of learning. Little hope there is, that the Master should doe his Scholers good, if hee love not them: and as little hope is there, that the Scholers should receive good from him or profit by him, unlesse they love him.

Vse 1.

That which serveth in the first place to admonish all Teachers and Instructors, either publike or private, how they ought to be affected toward those that are committed to their charge. As one saith of a good Prince, that [k] *he hath as many Sonnes as hee hath subjects*, and is therefore *as a kinde and loving Father to them*: so should the Schoolemaster make account that hee hath in some sort, as many Children as Scholers that be under his charge; and therefore carry himselfe toward them in kinde and loving manner, even as if he were a naturall Father unto them.

[k] *Princeps pius nunquam carebit liberis: Totius est regni pater. Princeps abundat ergò fœlicissimus Tot liberis, quot subditis. Th. Manus in epigram.* πατὴρ δ' ὡς ἤπιος ἦεν. *Homer de Vlysse Odyss.* β. Ἄρχων ἀγαθὸς ὡσὺν διαφέρει πατρὸς ἀγαθῦ *Xenophon Cyripæd. l.* 8.

Caution.

Yet is not so to be interpreted, as if it were utterly to exclude and cut off all just reproofe and due correction, when occasions shall require it. That was the fault of [m] *Eli*, and [n] *David* too, though worthy men of God otherwise; and it proved [o] a breake-necke to the one, and

[m] 1 *Sam.* 2. 22. *Levis objurgatio non satisfecerat disciplinæ. Sulpit. hist sacr. l.* 1.
[n] 1 *King.* 1. 6.
[o] 1 *Sam.* 4. 18.

[p] an heart-ſore to the other. [r] *The rod and correction give inſtruction,* ſaith *Salomon, but a childe left to himſelfe is the confuſion of her that bare him.* And, [ſ] *Hee that ſpareth the rod, hateth his Sonne, but he that loveth him, chaſteneth him betimes.* [t] The ſeducer ſpeaketh the childe faire to marre him; the Father handleth him roughly to amend him: [u] Hee is kinde in correcting him; he were cruell in ſparing him. [x] *Correction is a kinde of cure. A faire hand,* wee ſay commonly, *maketh a foule wound.* [y] The Surgion ſearcheth the wound to the quick, that hee may ſave the mans life: for he ſhould endanger the one, if he dealt but ſuperficially with the other. [z] *Hee is not cruell that diggeth and gaſheth the fleſh, to get out a ſting, or a ſplinter,* that will not out otherwiſe: *hee is cruell rather, that* (out of a fond pitifulneſſe) *letteth it alone:* Nor he cruell, that giveth correction, when it is requiſite and needfull, but he rather that then with-holdeth it.

Reproofe therefore, yea correction too, may well ſtand with Love. [a] *As many as I love, I rebuke,* ſaith our Saviour. And, *God,* ſaith [b] the Apoſtle after [c] *Salomon, whom he loveth, hee correcteth; and hee ſcourgeth every Sonne that hee receiveth.* [d] *The Phyſician is troubleſome to the frantick Patient, and the Father to the unruly Childe; the one in binding him, the other in beating him: and yet both doe what they doe out of Love.*

Yea ſeveritie and ſharpneſſe may in ſome caſes well agree with it. [e] *Rebuke them* [f] *ſharply,* ſaith *Paul* to *Titus* of ſome, *that they may bee found ſound in the Faith.* And, to uſe an Heathen mans compariſon; [g] A Surgion had hee two perſons to cut for the ſtone, the one his deare Friend, the other a meere Stranger, would hee bee ſo fooliſh, thinke wee, out of love and favour to his friend, as to cut him with a blunter toole or razor than hee would cut the other with?

It is not meant therfore, when kind and loving carriage is required of Inſtructers and Teachers, that they ſhould not therefore either correct or reprove: But that [h] whether they teach, or inſtruct, or reprove, or correct, they [i] *doe,* according to the Apoſtles rule, *all in Love,* and in loving manner: That they ſtrive in the firſt place [k] by all milde and gentle uſage to win them, and by faire words and rewards to intice and allure, as [l] God himſelfe is wont to deale with us. And againe, when they ſhall be conſtrained to take rougher courſes with them; yet that then alſo they [m] temper ſeverity with lenity, and allay the ſharpnes of the one with ſome milde daſh of the other: [n] *Reſtore the offender,* ſaith the Apoſtle, *with the ſpirit of lenitie;* as [o] the Surgion ſetteth and reſtoreth a limbe diſlocated to his proper place and due ſite againe, with as little paine, as needs muſt, to the party: Do as

[p] 2 *Sam.* 15. 11. 1 *King.* 1. 5.
[r] *Prov.* 29. 15.
[ſ] *Prov.* 13. 24.
[t] *Mango blanditur, ut corrumpat; Pater minatur, ut corrigat. Aug. in* 1. *Ioan. tract.* 7.
[u] *Pius eſt ſeriendo; crudelis eſſet parcendo. Idem de temp.* 94.
[x] Ἰατρεία τις ἡ παιδεία *Ariſtotel. ethic. Nicom. l.* 2.
[y] *Quid tam pium quam medicus ferens ferramentum? ſævit in vulnus ut homo ſanetur: quia ſi vulnus palpetur, homo perditur. Aug. de verb. Dom.* 15.
[z] Εἰ κίνδυνον ἡ ἁμαρτία, (1 *Cor.* 15. 55.) ἀσηλαγχνός ἐστιν ὁ ἐφαπτόμενος, οὐχ ὁ ἐλέγχων· ὡσαύτως ὁ τὸν ἰὸν ἐναφεὶς τῷ δηχθέντι ὑπὸ τοῦ ἰοβόλου, οὐχ ὁ ἀξαιρῶν. *Baſil. in aſcet. q.* 4.
[a] *Apoc.* 3. 19.
[b] *Hebr.* 12. 6.
[c] *Prov.* 3. 12.
[d] *Moleſtus eſt & Medicus furenti phrenetico, & Pater indiſciplinato filio, illeligando, ille cadendo, ſed ambo diligendo. Si autem illos negligant, & perire permittant, iſta potius manſuetudo falſa, crudelis eſt. Aug. epiſt.* 50.
[e] *Tit.* 1. 13.
[f] ἀποτόμως, *rigidè. Beza in not.*
[g] Οὐδὲ γὰρ ἰατρὸς ὅτῳ ἀναγκαῖον τοῦ χρονεῖς ἢ τοῦ παῖδας ἰᾶσθαι νοσοῦντας, εἰ δέοι τέμνειν ἢ καίειν, ὅτι φίλος αὐτῷ, διὰ τοῦτο ἀμβλυτέρῳ σιδήρῳ τέμοι ἄν. ἢ χαλεπαίνοντι τῷ πυέσθαι, &c. *Dion Chryſoſt. orat* 78.
[h] *Sive taceas, dilectione taceas: ſive clames, dilectione clames; ſive parcas, dilectione parcas: ſive corrigas, dilectione corrigas. Ad diſciplinam fiant omnia dictante charitate. Omnia de charitatis proce ant radice. Dilige, & quod vis fac. Aug. in* 1. *Ioan. tract.* 7.
[i] 1 *Cor.* 16. 14.
[k] – *Veluti pueris dant cruſtula blandi Doctores elementa velint ut diſcere prima. Hor. ſat.* 1.
[l] יפתה אלהים *Alliciet Deus Iapetum Gen.* 9. 27. *Et Hoſh.* 2. 14. *Alliciam eam, & loquar ad cor ejus.*
[m] *Et ſeveritatem manſuetudo condiat, & manſuetudinem, ne diſſoluta ſit, diſtrictionis ſeveritas accendat. Greg. Rom. in Evang. hom* 17. *Ne aut diſciplina ſit rigida, aut pietas remiſſa. Idem de paſtore part.* 2. *cap.* 6. *Remiſſio non vitians, correptio non cruentans: & ſeveritas etiam temperamenti, quæ non ſit tetra, ſed tetrica. Sidon. epiſt.* 9. *lib.* 4. *& Radevic. de geſt. Frid l.* 2. *Quæ ſanguinem effundat potius quàm effundat. Tertul. apolog.*
[n] Μετὰ πραότητος καταρτίζετε. *Galat.* 6. 1. *tanquam membrum luxatum in locum proprium, ad ſitum nativum reducite. Strigel. ad Gal.*
[o] Καταρτισμὸς μεταγωγὴ τῶν ἐκτὸς εἰς τὴν παρὰ φύσιν τόπον εἰς τὸν κατὰ φύσιν. *Paul. Ægin.*

[p] thoſe

p Ὥσπερ αἱ τιτθαὶ τοῖς παιδίοις, ὅταν δέωσι τὴν ἀηδεστάτων πιεῖν, αὗται περιφέρουσι μέλι τι, χρίσασαι τὸ χεῖλος. Dion Chryſoſt. orat. 33. —veluti pueris abſinthia tetra medentes cum dare conantur, prius oras pocula circum Contingunt dulci mellis flavoque liquore, Vt puerorum ætas improvida ludificetur Labrorum tenus; interea perpotet amarum Abſinthi laticem, deceptaque non capiatur, Sed potius tali facto recreata valeſcat. Lucret. de rer. nat. l. 4.

q Οἱ σοφοὶ τῶν ἰατρῶν τὰ φαρμάκων τὰ αὐστηρότερα πίνειν διδόντες τοῖς κακοσίτοις, μέλιτι πολλάκις τὸ χεῖλος προχρίουσιν. Baſil. & Euthym. præfat. in Pſal. Sapientes medici, ſiquando uſus poposcerit, ut auſteriora medicamenta ægris offerant mortalibus: ne æger utilitatem præ auſteritate refugiat, ora ac ſummitates poculi quo remedium porrigunt, melle circumlinunt. Aug. ibid. r Nullum eſt animal moroſius homine, quodque arte majore tractari debeat. Sen. de clement. l. 1. c. 17.

thoſe that give Children worm-wood or aloës for the wormes, they ſweeten the brims of the cup with hony, or mix it with wine or milk, or ſome other ſuch ſweet thing to make them take it the more willingly, and give them a little ſugar after to ſweeten their mouths with againe: or as q thoſe that give bitter pils to queeſie ſtomached patients, they wrap them up in ſome conſerve, or in the pap of an apple, that they may with as little offence as may be take them in, and the better keepe and retaine them when they be downe: So order and temper their reproofe and their correction, that it may appeare not to proceed from ſpleene, or grudge, or choler, or ſome other ſuch peeviſh and ſiniſter humour; but that even by the very manner of it, and the affection ſhewed in it, it may bee ſeene to iſſue from a loving minde, and to aime at nothing but the well-doing of the partie either corrected or reproved.

In a word, let Teachers and Inſtructers remember what the Heathen man truly ſaith, that r *there is no living creature more wayward naturally than Man, nor that need to be managed with more diſcretion and skill.*

Vſe 2.

Secondly, let Scholers learne hence how they are to eſteeme of their Teachers, and how to carry themſelves towards them; even to reverence them, and to affect them as Parents. s *I beſeech you,* ſaith the Apoſtle, *that you would take notice of them, that take paines with you, and that admoniſh you; and that you would have them in ſingular love for their worke ſake.*

s 1 Theſſ. 5. 12, 13.

t Diis, Parentibus, & Præceptoribus nihil pro merito poſſe rependi.

The Heathen themſelves could ſay, that t *to God, a mans Parents, and his Teachers, ſufficient requitall could never be made.* And no marvaile. For if the Teachers doe as they ought, and the Scholers likewiſe make that uſe of them that they ſhould, they may well ſay of them as *Paul* doth to *Philemon,* u *Etiam animam mihi debes,* that *they owe them their very ſoules*; as having been a meanes even * *to ſave their ſoules.* And how ought they to love them from the heart, whom they owe their very ſoules unto?

u Philem. 19.

x Amos 5. 16.

y Pſal. 32. 9.
* Prov. 23. 14. Iam. 5. 20.
z Eſai. 1. 3.
a Iumenta eos calce morſuque appetunt, à quibus eorum curanda vulnera contrectantur. Aug. epiſt. 10. & homil. 24.

Far be it from any here then, to be like thoſe wicked wretches, whom the Prophet inveigheth againſt, x *that hate thoſe that reprove them:* to hate their Inſtructors, becauſe they are ſometime alſo neceſſarily Reprovers or Correctors, to hate them for that, for which they ought rather to love them. You muſt *not,* as y this our Pſalmiſt ſpeaketh, *be as Horſe or Mule that are without underſtanding.* Horſes and Mules can well endure and are wont z to take notice of thoſe that feed them, and ſtroake them, and make much of them; but a they cannot endure thoſe that come about them to drench them, or bleed them, or to meddle with their ſores, though they intend nothing therein but their good: becauſe they have ſenſe, whereby they perceive ſome preſent good in the one; but they have no reaſon to apprehend any future good in the other. Creatures endued with reaſon, muſt be wiſer than they: and love their Teacher, as well reproving and correcting, when juſt occaſion is, as ſpeaking faire and commending:

ding : as [b] men were wont to esteeme themselves beholden to the Surgion, as well for opening the ulcer, and letting out the corrupt matter, as for healing up the wound againe.

They must remember what the wise man saith, that [c] *hee that hateth Instruction and Correction*, and so he that hateth his Instructers and Correctors, *is a Foole:* yea, [d] *he that hateth either, shall dye.*

In the third place followeth, *Seria exhortatio, a serious Exhortation: Hearken unto mee.* Wherein is expressed, the principall duty of Children, Scholers and Learners, to hearken unto their Parents, Instructers and Teachers. That for which *Salomon* so oft calleth upon those that he dealeth with : [e] *Heare, O yee Children, the Instruction of a Father, and give eare to learne understanding :* and, [f] *My Sonne, hearken unto my words, and incline thine eares to my sayings.* And, [g] *Heare mee now therefore, O Children, and hearken unto the words of my mouth, &c.*

And great reason they so should.

For first, it is their wisdome so to doe, [h] *A wise Sonne*, saith *Salomon, will hearken to his Fathers instruction.* And, [i] *Hee that hearkneth to good advice is wise.* [k] No greater folly in young people, than to think themselves wise enough, [l] able enough to advise and to guide themselves well enough, and to stand in no need of direction or advice. You know well what the famous sentence so oft cited saith : [m] *He is the best man that can of himselfe discerne, what is fit and meet to bee done. Hee is the next him, that can hearken to good advice given him by others : But hee that neither can see what is fit of himselfe, nor will follow the good counsell that others shall give, such a one is as an unprofitable limbe in the bodie,* [n] *and a very burden to the earth that beareth him.* Children and young people, since they cannot bee in the first rank, (because [o] age bringeth experience, and skill requireth yeeres :) they must be content to bee in the second, lest they come within compasse of the third.

[b] *Medicum & urentem & secantem diligimus: quem & adurendum ac secandum conducimus Ambr. in Psal.*
[c] Prov. 12. 1.
[d] Prov. 15. 10.

Part 3.

Doctr. 3.

[e] Prov. 4. 1.
[f] Prov. 4. 20.
[g] Prov. 5. 7.
[h] Prov. 13. 1.
[i] Prov. 12. 15.
[k] Prov. 3. 7. & 26. 12. *Bis desipit qui sibi sapit.*
[l] *Consilii satis est in me mihi. Arachne apud Ovid. met l. 6.*

Reason 1.

[m] Οὗτος μὲν παναίσιος, ὃς αὐτὸς πάντα νοήσει, φρασσάμενος τά κ' ἔπειτα ἀμείνων ἐς τέλος ἔσσεται· ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται· Ὃς δέ κε μήθ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων ἐν θυμῷ βάλληται· ὁδὶ αὖτ' ἀχρήϊος ἀνήρ. *Hesiod. oper. l. 1. & Arist. ethic. l. 1. c. 4. Paucis animus sui rector optimus. Moneri velle ac posse secunda virtus est. Senec. de benefic. l. 5. c. 25.*
[n] -ἐτήσιον ἄχθος ἀρούρης. *-telluris inutile pondus. Homer. Iliad. υ. & Odyss. υ'. ο Γῆρας λεπτόνει πάντα, καὶ χρόνος τελεῖ. Sophocl. --serus venit usus ab annis. Ovid. metam. l. 6. Quisquis senex ad sapientiam pervenit, annis pervenit. Senec. epist. 68.*

Secondly, it is impietie in some sort to doe otherwise. [p] *They will not heare thee*, saith God to the Prophet : *for they will not heare mee.* And surely [q] the fift Commandement, (as *Philo* the Jew well observeth, who therefore also maketh it a branch of the first Table, and so divideth the Tables equally, assigning five precepts to either :) it is a mixt Commandement, and differeth somewhat from the rest of those in the second Table ; they consider Man as our neighbour, in nature like us ; this as Gods Deputy, standing in his stead, by him set over us, and in his name, and by his authority, performing offices about us. And therefore when such instruct and admonish, [r] God doth it by them. [s] When we hearken to them, wee hearken to him in them : when we refuse to regard them, we contemne him in them. Neither can such contempt bee cleered from some taint of impietie.

Reason 2.

[p] Ezech. 3. 7.
[q] Μεδύειον τῶν δευτερέων. *Philo de Decalog.*
[r] 2 Cor. 13. 3.
[s] *Quicquid obedientiæ exhibetur, ei exhibetur, qui dicit; Qui vos audit, me audit. Bern. de grad. obed. Luk. 10. 19.*

Let this briefly then admonish Children, to hearken to, and take to heart the good and wholesome admonitions of their Parents, Instructers, Tutors, and Teachers, [*] *Let the Eare*, saith *Bernard*, *that was once opened to let in death and destruction*, by hearkning to evill counsell, *bee*

Vse.

[*] *Auris prima mortis janua, prima aperiatur saluti. Ber. alicubi.*

now

now set wide open to let in life and Salvation, by giving eare to good advice. Let your eares with [r] *Vlysses* (to deale with you out of your owne learning) bee close shut against the *Sirens* songs of such as shall [u] by faire words and smooth language, goe about to seduce you, and to with-draw you from that, wherein consisteth your speciall good; that shall seeke to bring you out of love with your Instructers, or with those courses that are by them taken with you for your good. But let your eares be open, and your hearts pliable to attend unto them, their instructions and admonitions, and [u] yeeld your selves wholly unto them to be ruled, guided and directed by them.

[r] *Homer. Odyss. μ'. Sapiens eris, si clauseris aures, quibus cera parum est obdere. Firmiori firmamento opus est, quam usum in socios Vlyssem ferunt.* Sen. ep. 31.

[u] *Rom.* 6. 18.

[u] *Quia utile est juventutem regi: imponi sunt illi quasi Magistratus domestici, sub quibus contineretur.* Sen. de ben. l. 3. c. 11.

There is a blessing of God promised on those that so doe: [x] a Blessing of wisdome, a Blessing of long Life. [y] *The eare*, saith *Salomon*, *that hearkeneth to the instruction of life, shall lodge among the wise.* And, [z] *It is the first Commandement*, saith the Apostle, in the Decalogue, that hath a speciall *promise* annexed to it; [a] *Honour thy Father and thy Mother*; (and Instructers, as we heard before, are as Parents:) *that it may goe well with thee, and that thou maist be* [b] *long-lived.*

[x] *Prov.* 8. 32. 33.

[y] *Prov.* 15. 31.

[z] *Ephes.* 6. 2, 3.

[a] *Exod.* 20. 12. *Deut.* 5. 16. *Matth.* 15. 4. & 19. 9.

[b] μακροχρόνιος.

As on the other side, there is a Curse of God denounced against those that doe otherwise, that [c] *stop their eares, like the deafe adder*, against good admonition, and refuse to heare the Charmers voice, charme he never so sweetly, to be ruled by their Governours, deale they never so kindly and lovingly with them. [d] *The eye that scorneth the Father, or setteth light by the Mothers admonition,* [e] *let the ravens of the valley dig it out, and the young Eagles devour it.* They are cursed with a witnesse, whom the Holy Ghost thus curseth, in such emphaticall manner, in such exquisite termes, as may well make ones heart quake to heare.

[c] *Psal.* 58. 4, 5.

[d] *Prov.* 30 6.

[e] *Effossos oculos voret atro gutture corvus.* Catull. in Comin.

Yea, to doe otherwise it is made a note of a reprobate and a cast-away, of one that God is fully determined everlastingly to damne and destroy; [f] *I know*, saith the Prophet to *Amaziah*, *that God is determined to destroy thee, because thou doest thus, and wilt not hearken to mine advice.* And of *Elies* Sonnes, saith the Holy Ghost, [g] *Notwithstanding they obeyed not the voice of their Father, because the Lord was bent to slay them.* We are wont to say of those that have Plague-spots, that *they have Gods tokens upon them*, and such are seldome knowne to scape or recover. Of such ungratious Children we may much better say, that *they have Gods tokens* indeed *on them*; and such (observe it when you will) you shall seldome see come to good.

[f] 2 *Chron.* 25. 16.

[g] 1 *Sam.* 2. 25.

Part 4. In the fourth and last place commeth *benigna pollicitatio*, *a kinde pollicitation* or promise.

And in it consider wee, according to our former Division;

Branch 1. First, *the Agent*, or person teaching, King *David* himselfe. As [h] *Salomon* his Sonne, though a King, scorned not the title of *a Preacher*; so *David* his Father, though a worthy Prince, thought no scorne to play the part of a Schoolemaster, to be a Teacher of *Children*, even of pety Scholers, of little ones.

[h] *Eccles.* 1. 1, 12.

Doctrine 4. Whence observe wee, that Teaching even of Children is no base profession; it is that, that may well beseeme even the greatest. *Abraham*, though a [i] *Prince of God*, or [k] a great Prince, yet was carefull him-

[i] *Gen.* 23. 6.

[k] *Sic Montes Dei, i. ingentes. Psal.* 36. 6. Εἰ Διὸς παλαιμὼς. *Arat. in diosem. αντὶ τοῦ μεγάλως. Theon. in schol.*

selfe

selfe [l] *to teach his sonnes and his servants* (God himselfe testifieth it of him, and commendeth it in him) *to keepe Gods commandements. David*, though [m] the chiefe Governour of Gods people, and [n] the *Head of* many *Heathen*, yet inviteth Children here to come to him, and promiseth himselfe to instruct them: as also else-where, [o] *I will instruct and teach thee what way to take, I will guide thee with mine eye.* And *Salomon*, [p] the wisest meere man that was ever since *Adam*, thought it no disparagement either to his place or his person [q] to give instructions and directions to the Children that God gave him. Yea, as our Saviour saith, [r] *Behold one greater than either* [s] *David or Salomon.* Our Saviour himselfe, [t] when Children were presented unto him, and his Disciples would have kept them back from him, as supposing it too meane a businesse for him to be imployed in, was displeased with them for so doing, and called the Children unto him. And he that was so forward to embrace them and blesse them, was (no doubt of it) as ready also to teach and instruct them, so oft as opportunitie was offred him.

[l] *Genes.* 18.19.
[m] *Psal.* 78.71.
[n] *Psal.* 18.43.
[o] *Psal.* 32. 9.
[p] 1 *King.* 3.12. 2 *Chron.* 2.12.
[q] *Prov.* 4.1, 2.
[r] *Matth.* 12.42.
[s] *Matth.* 22.43, 44.
[t] *Matt.* 19.13, 14, 15.

Neither ought any to disdaine or thinke meanly of this office. For

Reason 1.

1. It is an office that hath beene formerly performed to them by others. Wee are all naturally as wilde trees, that by manuring and husbandry become fruitfull and usefull. We brought neither Grace, nor Art into the world with us. If wee have ought of either, wee have beene taught it by others. And wee should not thinke much to performe that office unto others, that by others hath beene formerly performed unto us. *Salomon* thinketh no scorne to instruct his Sonne, [u] because his Father instructed him in like manner before.

[u] *Prov.* 4 3, 4.

Reason 2.

2. It is an office most necessary and of singular use. * It is the foundation, that lyeth lowest, under ground, out of sight, that though it maketh least shew, yet * beareth up the whole building. As Kingdomes and States consist of Cities, and Townes, so these of private Families; the well-being whereof mainly dependeth upon the carefull education and training up of the youth in them.

* *Operum Fastigia spectantur, latent Fundamenta. Quintil. institut. præfat. Plus habet operis quam ostentationis. Ibid. l. 1. c. 4.*

* *Non sunt contemnenda quasi parva, sine quibus magna constare non possunt. Hierom. ad Letam. Ad nullius rei summam nisi præcedentibus initiis pervenitur. Minora ista si negligantur, non erit majoribus locus. Quintil. institut. præfat. Debile fundamentum fallit opus. Wainflet. de Grammatica. Nec si quid discere satis non est, ideo necesse non est. Quintil. instit. l. 1. c. 1.*

Use 1.

The consideration whereof may serve first to take away the unjust and frivolous aspersions, that either rude and ignorant, or prophane and irreligious persons doe usually cast upon this profession. Where it is strange to see, (and it argueth the great corruption of mans nature,) how that those Callings that God hath most graced in the Word, are commonly most disgraced and contemned in the World. How meanly doe most men think of *a Priest* or *a Pedant?* as in scorne they use to terme them the one and the other. And yet [y] who come neerer to God than the Ministers of his word? Or who come neerer to Ministers than Schoole-masters doe? What is their Schoole but a private Church? if it be ordred as it ought. If [z] Christian Families be so, Christian Schooles much more. Or what are they themselves, (if they be at least that they should be) but private Catechists, but private Preachers? But as he saith, [a] *Skill hath no foe of any, but such as are unskilfull themselves*: so none will thinke basely of so wor-

[y] *Levit.* 10. 3. *Num.* 16. 9.
[z] 1 *Cor.* 16. 19.
[a] *Scientia non habet inimicum nisi ignorantem.*

thy and honourable a Calling, but thoſe that are themſelves either rude dolts or debauched rake-hels.

Vſe 2. Secondly, it may ſerve to approve and commend the prudent and pious practice of thoſe, that are carefull to give incouragement to thoſe of this profeſſion, and to provide ſuch meanes for the maintainance of them, that men of worth and good parts may be imployed in ſuch places: As alſo, to incite others, whom God hath bleſſed with meanes and abilitie, to all due care and caution in this kinde, as being a buſineſſe, whereupon the good both of Church and State mainly dependeth. As [b] *Salomon* ſaith, that *the Throne* (or the Chaire of Eſtate) *is upheld by the Plough:* ſo we may truly ſay, that both *Church and State are upheld by the Schoole.* For let private Schooles be neglected, whence ſhall the Univerſities be ſupplied? whence ſhall the Miniſterie be provided? how ſhall they teach others, that were themſelves never taught? how ſhall the chiefe Offices be furniſhed with men of abilitie either in Church or Common-weale? Both Religion and Learning will ſoone dye and decay, if life be not kept and maintained in the root.

[b] Eccleſ. 5. 9. Ἐν τῇ γεωργίᾳ πάντα ἐνεστιν ὧν χρείαν ἔχομεν. Socrates. Ἡ γεωργία τῆς ἄλλων τεχνῶν μήτηρ ἐστὶ καὶ τροφός. ὅτε μὲν γὰρ ταύτης φερομένης εὖ ῥωνται, καὶ γῆς ἡ χρεὼν ἀποσβέννυται καὶ Xenoph. œcon. n.

Application. And here can I not wholly paſſe by in ſilence, nor forbeare to put you of this place, in minde, of thoſe two Honourable Knights, [c] the Grand-Father, and [d] the Grand-Childe, the one long ſince deceaſed, the other yet living; whom God hath made Inſtruments of a great bleſſing, in this kinde, to this place. The former of them firſt founded a free Schoole among you, for the training up of your youth in vertue, religion, and good learning, and left land and meanes to maintaine it, with ſtipends (ſuch as were in thoſe times ordinarie) for Schoole-maſter and Uſhier. The latter of them hath added liberally to his Grand Fathers gift, hath increaſed the ſalaries of the Teachers, and beſide ſundry yeerely penſions to the poore both of this place, and of divers others neere about you, to incourage Parents the rather to ſet their Children to learning, and the Children to bend their minds and endevours thereunto, hath given a [e] large and liberall exhibition for the maintainance of ſeven Scholers in one of the Univerſities, to be choſen ſucceſſively each yeere from your Schoole. The Lord reward this his bounty and liberalitie abundantly into the boſome of Him and His; give you grace to make a good uſe of it; and ſtir up many more whom he hath bleſſed with abilitie, to ſhew their thankfulneſſe in like manner to him from whom they have it, by ſetting apart and conſecrating ſome part of their meanes, to the furtherance and advancement of religion and learning.

[c] Sr *Andrew Iudde.*

[d] Sr *Thomas Smith.*

[e] Seventy pounds *per annum.*

Branch 2. Hitherto of *the Agent: the Act* followeth, and that is Teaching or Inſtruction: *I will teach.*

Doctrine 5. Here is the Schoole-maſters worke, to teach, to inſtruct, [f] *I will inſtruct thee, and teach thee,* ſaith our *Pſalmiſt* elſe-where. And, [g] *when I was young and tender, my Father taught mee,* ſaith *Salomon.* A worke and duty of great neceſſitie.

[f] *Pſal.* 32. 9.

[g] *Prov.* 4. 3, 4.

Reaſon 1. For the ſoule of man is naturally *inſtar tabulæ abraſæ,* as a cleane paire of tables, that have nothing at all written in them. [h] There is

[h] *Nemo naſcitur artifex. Non dat natura virtutem. Ars eſt bonum fieri. Virtus non contingit animo niſi inſtituto & edocto, & ad ſummum aſſidua exercitatione perducto. Ad hoc quidem, ſed non cum hoc naſcimur. Et in optimis etiam, antequam erudias, virtutis materia, non virtus eſt.* Senec. epiſt. 9.

no

no grace or goodneſſe, learning or art naturally written in it: howſoever ſome grounds there are, whereby theſe things may through induſtry and Gods bleſſing be attained.

Yea in regard of grace and goodneſſe, it is *inſtar codicis depravati*, as a booke blurred and blotted, or depraved and miſprinted, that muſt have much raſed and done out, ere it can be well corrected, or that written into it, that it ought to have. *Reaſon 2.*

It is [1] *inſtar agri inculti*, as an untilled ground, wherein * weeds of all ſorts come up of themſelves naturally, but no good thing will grow without mucking and manuring, without much travell and toyle: it is a mother (as [2] he ſaid of the Earth ſometime) to the one, it is but a ſtepdame to the other.

[1] *Vt ager quamvis fertilis ſine cultura fructuoſus eſſe non poteſt: ſic ſine doctrina animus.* Cic. Tuſc. l. 2. *Cultura animi philoſophia eſt, quæ extrahit vitia radicitus; & præparat animos ad ſatius accipiendos; eaq; mandat his & ſerit, quæ adulta fructus uberrimos ferant* Ibid. * *Incultis urenda filix innaſcitur agris.* Hor. ſat. 2. *& injuſſa virescunt Gramina.* Virg. Georg. l. 1. [2] Ἡ γῆ τῶν ἅμα φυομένων μήτηρ, τῶν δὲ φυομένων μητρυιά. *Terra ſpontè naſcentium mater, conſitorum eſt noverca.* Æſop. apud Planudem in vita ipſius.

And firſt, what a great mercy of God then is this to this Land, and more ſpecially to this place and many others, that vouchſafeth ſuch meanes, and ſtirreth up the hearts and minds of worthy men to eſtabliſh ſuch courſes, whereby inſtruction and learning may be conveighed to us and our Children, may be wrought into us and them, that we may not be like ſavage people, no better than brute beaſts; yea in ſome regard worſe; ſince [k] *It is worſe*, as that ancient Father well ſaith, *to bee like unto a beaſt, than to bee a beaſt indeed.* O learne, if you bee wiſe, to know your owne happineſſe before many others, to acknowledge Gods goodnes to you above many others, and to ſhew your ſelves thankfull both to Him and to Thoſe, that hee uſeth as Inſtruments to provide ſuch things for you. *Vſe 1.*

[k] Τοῦτο δέ ἐστιν, ἀλόγων χείρονα, μᾶλλον δὲ μοιον τοῖς ἀλόγοις. *Pejus eſt comparari jumento, quàm naſci jumentum.* Chryſ. homil. in aſcenſ. Domini.

Againe, let this admoniſh Teachers of their Dutie, and incite them unto the diligent performance of it; as they beare the name, ſo to execute the Office; as they receive the wages, ſo to doe the worke; as they have undertaken the charge of it, ſo to undergoe the burden of it, and diſcharge faithfully the truſt of ſo great a weight, that the Parents of their Children have entruſted them withall, even the ſoules of thoſe their Children, not their bodies onely, as deare to them as themſelves. *Vſe 2.*

Otherwiſe, if they ſhall beare the name of Teachers, and not execute the Office, they ſhall bee but *Idols*; or, as the Prophet ſaith, [l] *Idol-ſhepherds*, ſo *Idol-Teachers*: like *Idols*, that have [m] the *name*, but [n] not the *nature* of *God*; that have limbs and lineaments of a man, but no action nor life; [o] that *have mouths, but ſpeake not; hands, but feele not; feet, but ſtir not*, &c.

[l] *Zech.* 11. 17.
[m] *Pſal.* 96. 5.
[n] *Galat.* 4. 8.
[o] *Pſal.* 115. 5, 6, 7.

If they take the wages, and doe not the worke, they ſhall bee no better than *Theeves*. As he ſaid ſometime in *Socrates*, that [p] *the Monke that laboured not with his hands for his living was a Theefe*: ſo the Schoolmaſter that laboureth not with his tongue in inſtructing his Scholers; yea though he labour with his hands otherwiſe never ſo much, yet if he tend not his Schoole, and the inſtruction of thoſe under his charge in it, he is as very a Theefe, as he that taketh a purſe by the highway ſide; he might as well pick their Parents purſes or pockets.

[p] Ὁ Μοναχὸς, εἰ μὴ ἐργάζοιτο, ἐπίσης τῷ πλεονέκτῃ κρίνεται. *Socrat. hiſt. Eccleſ. lib. 4. cap. 23. Monachus niſi operatus fuerit, prædoni par cenſetur.* Caſſiodor. hiſt. tripart. l. 8 c. 1.

Yea, if he be wholly careleſſe of the diſcharge of his dutie herein,

he is little better than *a Murtherer*; hee becommeth guilty of ſoule-murther: as *Bernard* truly ſaith of Parents negligent in the education of their Children, that they are [q] *rather Paricides, than Parents.* For hee is a murtherer, not onely that knocketh a man on the head, or cutteth his throat with a knife, or runneth him thorow with a Rapier; but hee alſo that by detention or deniall of due food ſtarveth him whom he ſtood bound to feed and releeve, and ſo ſuffereth him to periſh through his default.

[q] *Peremptores potius quàm parentes. Bern. in Epiſt. 111.*

As therefore you are called Teachers, and are called to teach, ſo bee you carefull to [r] anſwer your Name, to be that, that you are termed. Apply your ſelves with all alacritie, ſedulitie and diligence, to this neceſſary, to this worthy worke. Neither let it diſcourage you, if you meet with ſome fooliſh and unthankfull perſons or Parents, that ſhall either ſlenderly conſider your travell, or con you little thanke for your labour. It is with you in this caſe, as with Tailors, that make garments for Children: though the Children pay them not, yet their Parents, they are ſure, will. Doe you your duty faithfully and conſtantly; and as the Prophet ſaid of himſelfe, [t] *Your worke ſhall be with God, and your wages with him.* He will regard and reward you, whether men doe or no. For [u] *Every man ſhall receive his wages from him according to his worke.*

[r] *Nomen tuum attende. Eſto quod diceris. Hieron. ad Paulin.*

[t] *Eſai. 49. 5.*

[u] *1 Cor. 3. 8.*

Nor againe let it diſhearten you, if you meet with ſome untoward ones, whom notwithſtanding all your paines and toyle you can doe no good upon. [2] *It is the care, not the cure of them, that is required of you.* Doe your beſt endevour, and [3] let the event bee what it will, you ſhall have from God, whoſe worke you doe, when you doe conſcionably what you doe, [4] *according to your paines*, not according to the iſſue or event of it.

[2] *Curam exigeris, non curationem. Bern. de conſid. l. 4.*

[3] *Securus labor, quem nullus valet evacuare defectus. Ibid.*

[4] κατὰ τὸν κόπον, non κατὰ τὸν καρπόν. *Secundum laborem non ſecundum proventum. Ber. ibid. 1 Cor. 3. 8.*

Branch 3. But who are they, that King *David* undertaketh to teach? And ſo paſſe we on from *the Act* to *the Object*, (the third particular in his promiſe;) the perſons taught, *You*. They are the *Children*, that before he called upon, and invited unto him.

Doctrine 6. Children are to bee taught. [x] *Teach a Childe*, ſaith *Salomon*. And, [y] *When I was a Childe, my Father taught mee.* And, [z] *I write to you, Children*; ſaith the Apoſtle *Iohn*, among others.

[x] *Prov. 22. 6.*

[y] *Prov. 4. 3. 4.*

[z] *1 Ioh. 2. 12, 14.*

And that not without good cauſe. For,

Reaſon 1. 1. We are then apteſt to learne. [a] The foale is eaſier broken and brought to a pace, that is taken while it is yet young, than that is let alone till it have more yeares. The plant is eaſily bowed and bent any way, while it is but a twig, that will ſooner breake than bend when it is growne a ſtrong tree.

[a] *Fingit equum docilem tener a cervice magiſter, Ire viam quam monſtrat eques. Horat. epiſt. 2. Vt corpora ad quoſdam membrorum flexus formari niſi tenera non poſſunt: ſic animos quoque ad pleraque duriores robur ipſum facit. Quintil. inſt. l. 1. c. 1. In cunctis fere rebus citius aſſueſcit omne quod tenerum eſt. Novellas adhuc & vix firmæ radicis arbuſculas, dum ad omnem ductum ſequaces ſunt, in quamlibet partem flecti facile eſt: quæ natura plerumque curvatæ cito ad arbitrium colentis corriguntur. Teneræ adhuc & primæ ætatis animalia ſine labore domari ſolent; quantoque citius à vagandi libertate diſſueta ſunt, tanto facilius vel colla jugo, vel frenis ora inſueſcunt. Pelag. ad Demetr.*

Reaſon 2. 2. [b] What wee then learne, ſticketh beſt by us. Any veſſell will

[b] *Altius præcepta deſcendunt, quæ teneris imprimuntur ætatibus. Senec. ad Helv. c. 16. Natura tenaciſſimi ſumus eorum quæ rudibus annis percipimus. Vt ſapor, quo nova imbuas, durat; nec lanarum colores, quibus ſimplex ille candor mutatus eſt, elui poſſunt. Quintil. inſtitut. l. 1. c. 1.*

retaine

retaine long the [c] ſavor of that liquor, that it was ſeaſoned firſt withall. And the cloth beſt keepeth its colour, that was died in the wooll, that it tooke in ere it came to the wheele or the woofe. [d] *Teach a childe*, ſaith *Salomon*, *in the trade of his way*; *and hee will not depart from it when he is old.*

[c] *Quo ſemel eſt imbuta recens, ſervabit odorem Teſta diu.* Horat. epiſt. 2. *Difficulter eraditur, quod rudes animi perbiberunt. Lanarum conchylia quis in priſtinum candorem revocet? Recens teſta diu & ſaporem obtinet & odorem, quo primum imbuta eſt.* Hieron. ad Let. [d] Prov. 22. 6.

3. Wee have much to goe through with, and but little time to learne; [e] a long taske, and a ſhort time. [f] Though wee ſet upon it while we are young, we can hardly attaine to any perfection in ought ere wee be old: and therefore can never begin too ſoone, nor ſoone enough neither.

Reaſon 3.

[e] Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. *Ars longa, vita brevis.* Hippocr. aphor. 1.

[f] *Perge & propera, ne tibi accidat, ut ſenex diſcas: imò ideò magis propera, quoniam id juvenis aggreſſus es, quod perdiſcere vix ſenex poſſis.* Senec. epiſt. 77.

4. [g] It is a ſhame for an old man to be then learning his firſt elements, that, that every Childe may and ſhould know. Not that they ſhould not then learne, that have not before learned. * *It is better to learne late than never.* [h] It is a folly for a man to refuſe to learne at all, becauſe a long time he hath not learned. And if it be a ſhame for a man not to have learned till then; it is much more a ſhame for him not to learne then neither. But [i] the longer wee defer it, the more paine it will be to us, the more ſhame it will be for us, not a ſhame, I ſay, ſo much that now wee learne, as that before wee have not learned.

Reaſon 4.

[g] *Turpis & ridicula res eſt elementarius ſenex.* Ibid. 36. *Quid turpius quam ſenex vivere (diſcere) incipiens?* Ibid. 13.

* Κρεῖττον ὀψιμαθὴς ἢ ἀμαθὴς. Socrat. apud Stob. tom. 2. c. 19.

[h] *Stultum eſt nolle diſcere, quia diu non didiceris.* Sen. epiſt. 36.

[i] *Sed propera, nec te venturas differ in horas: Qui non eſt hodiè, cras minus aptus erit.* Ovid. remed. l. 1. *Hoc eſt diſcendi tempus, non quod aliquod ſit, quo non ſit diſcendum: ſed quemadmodum omnibus annis ſtudere honeſtum eſt, ita non omnibus inſtituisse.* Sen. ep. 36.

Laſtly, Children if they be taught no good thing, they will of themſelves learne evill things. [k] The minde of man or childe is *like a reſtleſſe, Mill, that cannot ſtand ſtill*, will never be without worke. [l] *By doing nothing*, ſaith the Heathen Man, *men ſoone learne to doe evill things.* And [m] evill weeds come up apace, and grow ſoone over-rank in us, if ſome diligent husbandry be not conſtantly uſed with us.

Reaſon 5.

[k] *Omni mobili mobilius conſiſtere non poteſt, ſed molendini inſtar, impigrè volvitur, &c.* Bernard. dit. cap. 9.

[l] *Nihil agendo malè agere homines diſcunt. Catonis oraculum, quo nihil verius.* Colum. de re ruſtic. lib. 11. cap. 1. [m] *Incultis urenda ſiix innaſcitur agris.* Horat. ſat. 3.

And here firſt Children are to be admoniſhed to uſe their time and meanes well, that Gods-goodneſſe, and the care and bounty of Friends and Parents affordeth them, & [n] to apply themſelves to their learning, while their ſenſes are lively, their wit quick, their memory freſh and ſtrong; take that in now that may ſtick by them hereafter; [o] lay that up now that they have comfort of, and benefit by hereafter: Doe as wiſe travellers, that have a long dayes journey to make, that get them up betimes, and take the day before them, and not [p] like fooliſh, improvident, and unadviſed perſons, that with frivo-

Vſe 1.

[n] -- *Nunc adhibe puro Pectore verba, puer: nunc te melioribus offer.* Horat. epiſt. 2. *Vtendum eſt ætate: cito pede præterit ætas, Nec bona tam ſequitur, quam bona prima fuit.* Ovid. art. l. 3. *Vdum & molle lutum es, nunc, nunc properandus & acri Fingendus ſine fine rota.* -- Perſ. Sat. 3. [o] *Iuveni parandum, ſeni utendum eſt.* Senec. epiſt. 36. *Quare adoleſcens; utere ſenex.* Senec. lib. 1. contr. 7. [p] Ἀεὶ δ' ἀφροσύνῃσιν ἀνὴρ ἀτηρὸς παλαίει. Heſiod. -- *mora non tuta eſt.* -- Ovid. art. l. 1. -- *mora damnoſa eſt.* Idem met. l. 10. -- *ſemper nocuit differre.* Idem remed. lib. 1. -- *mora ſæpe malorum dat cauſas.* Manil. aſtrom. l. 6.

your labours and endevours with them; even *to teach them the feare of God.* You are not to thinke it enough, that you have taught them some trade, that you have given them learning, (humane learning, I meane) that they may live by another day; but you must withall, or else you come far short of that you should doe, teach them also to feare God, and so to serve him here, as they may live with him eternally, when they goe hence.

To which purpose it is well observed, that the promise of a blessing to be continued to posteritie, though made to the observance of all Gods precepts, yet is[r] more specially annexed to the second Commandement in the Decalogue, which is concerning the service and worship of God; God thereby intimating what Parents and others should principally apply themselves to have planted in their Families, if they would have Gods blessing entailed upon their issue. For as for other things, even Heathen and Infidels, or meere Civill and naturall men, will be ordinarily reaching and instructing their Children, to forbeare and abhorre lying, and stealing, and looseneſſe of life, and surfeting, and excesse, and the like; because such things may make them unfit for common and civill society, or may be a meanes to waste them, and that, that they shall leave them. But God would have us (and those that be truly godly will regard it) to goe a step further, and to teach them a lesson beyond all this, not civilitie alone, but true piety too; that wee may be blessed in them, and they inherit Gods blessing with us.

[r] *Exod.* 20. 6. *Deut.* 5. 10.

And surely what difference will there be betweene a Christian Parent and an Heathen, a Christian Schoole-master and a Pagan; if the Parent or Schoole-master teach his Children and Scholers, matter of civilitie or humane learning alone? Doe not Heathen even the same? As the Apostle speaketh in another case, [s] *He that provideth not for his Familie, is worse than an Infidell*: So here, that Parent that bringeth up his Childe idly, is worse than many an Infidell: he that traineth him up in some worldly trade only is no better than they. That Schoole-master that teacheth them not at all that be committed unto him, is worse than many an Infidell; hee that giveth them humane learning onely, is little better than they. That Parent or Teacher that doth not teach them Civilitie, comes far short of many Heathen ones; he that doth teach Civilitie, and not Piety withall, goeth no further than they have gone.

[s] 1 *Tim.* 5. 8.

Vse 2. Lastly, Children also must learne to feare and to serve God. If your Governours must teach you it, then questionlesse you must learne it. [t] *Remember thy Creator*, saith *Salomon*, *in the dayes of thy youth.* And, [u] *Whereby shall a boy, or a Childe*, saith *David*, *make his path pure, but by taking heed to it according to Gods word?*

[t] *Eccles.* 12. 1.

[u] *Psal.* 119. 9.

It is an idle conceit of many, that Religion and Godlineſſe is not for Children, that such things concerne them not. There is no age freed from it. And therefore *Iohn* writeth unto, and directeth, what hee writeth, unto all, [x] not to old men, and young men, strong growne men onely, but to *Children* and little ones also. And surely most equall it is, that as *the* [y] *first-fruits of other things*, so *the first-fruits of our yeeres* should goe also to God.

[x] 1 *Iob.* 2. 12, 13, 14.

[y] *Vt primitiæ rerum, ita primitiæ dierum. Greg. in Evang.*

It

It is but a Devilliſh Proverb, *A young Saint, and an old Devill.* The Holy Ghoſt by *Salomon* aſſureth us the contrary: [z] *Teach a Childe*, ſaith he, *in the trade of his way, and hee will not depart from it, when hee is old.* It is true indeed, that thoſe that have made moſt ſhew of piety, [a] when they fall away againe, prove uſually moſt prophane. But [b] where it hath once truly taken root in the heart, there it will continue conſtantly even to all eternity, and never dye or decay againe.

[z] *Prov.* 22,6.

[a] 2 *Pet.* 2.20. *Matth* 11.45.

[b] 1 *Pet.* 1.23. 1 *Ioh.* 3.9.

Sapientiam non amittitur; in ſtultitiam non revolvitur. Sen. epiſt. 76.

Let this therefore, good Children, be your principall care and ſtudie: (For what ſhall it availe you to be cunning in *Tully*, *Virgil*, *Homer*, and other prophane Writers, if you be unskilfull in Gods booke? to have learned *Greeke* and *Latine*, if you learne not withall [c] *the language of Canaan?* to have your ſpeech agreeable to the rules of *Priſcian* or *Lilie*, if your lives and courſes be not conſonant to the rules and lawes of Chriſtianitie? to have knowledge of the Creatures, when you are ignorant of the Creator? to have learned that whereby you may live a while here, and neglect that whereby you may live eternally hereafter?) Learne to feare God, to ſerve God; and then God will bleſſe you. For [d] *Hee will bleſſe thoſe that feare him, be they great or ſmall.* Yea hee will take charge of you, and provide for you, if your Parents be taken from you. [e] *Though my Father and Mother*, ſaith *David*, *ſhould leave mee, yet would God take mee up.* [f] Hee will be a Father unto you: [g] he will ſee you ſhall not want. If your Parents have wrought the Feare of God into you; [h] they ſhall be ſure to leave Gods bleſſing to you; they may boldly bequeath it you; and you ſhall be ſure to partake with them in it.

[c] *Eſai.* 19.18.

[d] *Pſal.* 115.13.

[e] *Pſal.* 27.10.

[f] *Pſal.* 68.5.

[g] *Pſal.* 23.1.

[h] *Pſal.* 37.25,26.

To end where wee began; it is the commendation of *Timothie*, and of his Parents withall, that [i] *hee had knowne the holy Scriptures from a Childe*; and had been even [k] *nurſed up in the words of faith and good doctrine*; [l] ſucking piety and godlineſſe in, with his Mothers milke, and beginning to be acquainted with it even at the breaſt. Let the like courſe be taken of, and with others, and it will make them prove in time alſo like *Timothie*, [m] *wiſe to ſalvation, and enabled to every good worke.*

[i] 2 *Tim.* 3.15. ἀπὸ βρέφους.

[k] 1 *Tim.* 4.6. ἐντρεφόμενος.

[l] Ἔτι τῷ μαζῷ καὶ τῷ γάλακτι προσκείμενος. *Hiner. Sophiſta in Monod. Ruſini.*

[m] 2 *Tim.* 3. 15,17.

FINIS.

lous delayes triflle out the time, and burne daylight. You know what is ſaid commonly, that [q] *Time and Tide tarieth for no man.* Neither is it poſſible to recall any one day or houre, when it is once over, nay nor the leaſt minute or moment of our life, when it is once paſt and gone. It will be too late for you to ſay hereafter, [r] *Oh were I as young againe as once I was*; or, *Were I to begin againe as ſometime I was, and had that time and thoſe meanes that then I had, or might have had, I would then doe thus and thus.* Prevent it now therefore, while you may, by following good counſell, and taking your learning, that now ſeeketh you, and offreth it ſelfe unto you, [s] leſt *you mourne hereafter in your latter dayes*; when you have ſpent your time and your ſtrength in folly and vanitie; *and ſay, How have I hated inſtruction, and in mine heart ſcorned correction*; *and have not obeyed the voyce of them that taught mee, nor inclined mine eare unto them that inſtructed mee*: yea * when *your bones*, it may be, as he ſpeaketh in *Iob*, *are ſo filled with the ſinnes of your youth*, with the fruits of thoſe looſe courſes that then you tooke, that they leave you not, till *they lye downe with you in the duſt.*

[q] *Sed fugit interea, fugit irreparabile tempus. Virgil. Georg. lib. 3. — breve & irreparabile tempus Omnibus eſt vitæ. Idem Æn. l 10. Agit nos, agiturq; velox dies: inſcii rapimur; niſi properamus, relinquimur. Et nos inter præcipitia lenti ſumus? Non dicuntur dies ire, ſed fugere: quod currendi genus concitatiſſimum eſt. Quid ergò ceſſamus noſmet ipſos concitare, ut velocitatem rapidiſſimæ rei poſſimus æquare. quod fugit occupandum eſt Sen. epiſt. 108. Irrevocabilis eſt præterita ætas. Lucret. l. 1. -ut, Stygis irremeabilis unda. Virg. Æn. 6. illud, Πάντα ῥεῖ, καὶ οὐδὲν μένει, Δὶς εἰς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης. Plato Cratylo. In idem flumen bis non deſcendimus. Sen. epiſt. 58 -aſſiduo labuntur tempora motu, Non ſecus ac flumen, neque enim conſiſtere flumen, Nec levis hora poteſt. ſed ut unda impellitur unda, Vrgeturque eadem veniens urgetque priorem; Tempora ſic fugiunt pariter, pariterq; ſequuntur, Et nova ſunt ſemper. Ovid. met. l. 15. -eunt anni more fluentis aquæ, Nec quæ præteriit curſu revocabitur unda: Nec quæ præteriit hora redire poteſt. Idem art. l. 3.* [r] *O mihi præteritos referat ſi Jupiter annos, &c. Virgil.* [s] *Prov. 5. 11, 12, 13.* * *Iob 20. 11.*

Vſe 2. As alſo many Parents come here juſtly to be reproved, that are too too careleſſe in this kinde; Let their children goe on without inſtruction and correction ſo long, that afterward when they would themſelves, they can doe no good with them; but through the juſt judgement of God upon them by their ſtubbornneſſe and untowardneſſe, they become [t] ſuch a corroſive and an heart-ſore unto them, that they make them even weary of their lives, and oft bring their gray heads with exceſſive griefe for them to the grave.

[t] *Gen. 26 35. & 27. 46.*

Let them alone, ſay they, *yet a while; they are but young yet: there will be time enough to teach them, and to nurture them hereafter.* Yea, but for the body of thy Childe, thou wouldſt be wiſer and more warie. Were any limme miſhapen, or did any part grow awry, thou wouldſt be ſure to take it betimes, while the nerves are gentle and pliable, the fleſh ſoft and waxie, and the bones tender, and griſtly, ſo as they may be eaſily wrought and moulded any way. Be no leſſe wiſe then for the ſoule of thy Childe. Thou canſt not begin too ſoone. [u] *Foreſtalled wee are all of us*; the Heathen themſelves ſaw and ſaid as much. Wee bring vice into the world with us, that muſt be wrought out of us: and the ſooner wee are dealt with, ere it take deeper root with us, or grow to ſtronger head in us, the more eaſily it will be done.

[u] *Ad neminem ante bona mens venit quàm mala: omnes præoccupati ſumus. Virtutes diſcere, eſt vitia dediſcere Sen. epiſt. 51. Ad virtutem contendimus inter vitia diſtricti. Ibid. 76.*

What ſhall we ſay of thoſe, that all their whole time traine them up in idleneſſe, in nothing but vanitie and naughtineſſe? That which proveth after the very bane and utter overthrow of them. For having been brought up to nothing, and having no kinde of imployment to paſſe their time away with, they light commonly into lewd company, whom they waſte themſelves and their meanes with, and

ſo

ſo come at length to confuſion. What ſhall wee ſay, I ſay, of ſuch, but what *Bernard* before ſaid, that ſuch are [x] rather *Paricides* than *Parents?* And the bloud of their Children ſhall be one day required at their hands, which though they periſh deſervedly through their owne voluntarie default, yet by their diligent endevour and care might have done much better.

[x] *Peremptores potius quàm parentes. Bern. epiſt. 111. Vtinam liberorum noſtrorum mores non ipſi perderemus. Infantiam ſtatim deliciis ſolvimus. Mollis illa educatio, quam indulgentiam vocamus, nervos omnes & mentis & corporis frangit. Quintil. inſtit. l. 1. c. 2.*

But what is it that *David* would have theſe little ones to learne? And ſo come wee at length to the fourth and laſt Branch; *the Subject-Matter* of his teaching; *the Feare of the Lord.* *Branch 4.*

The laſt point then that wee obſerve hence is, that, The Feare of God, religion, and godlineſſe is to be taught Children, and to be learned as well of young as of old. [a] *Abraham*, ſaith God of him, *will teach his ſonnes and his whole houſhold, to walke in Gods wayes.* [b] *Remember thy Creator*, to wit, to feare and ſerve him, ſaith *Salomon*, *in the dayes of thy youth.* And, [c] *Yee Fathers*, ſaith the Apoſtle *Paul*, *bring up your Children in inſtruction and information of the LORD.* *Doctrine 7.*

[a] *Geneſ.* 18. 19.
[b] *Eccleſ.* 12. 1.
[c] *Epheſ* 6. 4.

And great reaſon for Parents ſo to traine them up, if they deſire or regard their good.

For 1. there is no true wiſdome but in it. [d] *Timor Domini principium ſapientiæ; The Feare of God is the Beginning of Wiſedome*; ſaith *Salomon.* Yea, *Timor Domini caput*, or *præcipuum ſapientiæ*; *The Feare of God is the chiefe and principall point of Wiſedome*; ſaith both [f] *David*, & the ſame [g] *Salomon.* And *Iob* long before either of them, [h] *Timor Domini eſt ſapientia ipſa: The Feare of God is wiſedome, even wiſedome it ſelfe.* No true wiſedome without it, no true wiſedome but in it. To be taught our Children therefore, if wee would have them wiſe, if wee would not have them fooles and ideots, as they muſt needs be without it. *Reaſon 1.*

[d] תחלה *Prov.* 9. 10. *Virtutum omnium fundamentum pietas. Cic. pro Planc.*
[e] ראשית *ſicut Prov.* 3. 9. & 4. 7.
[f] *Pſal.* 111. 10.
[g] *Prov.* 1. 7.
[h] היא חכמה *Iob* 28. 28. *Quod & idem ferè Salomon Pro.* 15. 33.

2. There is no true happineſſe without it, no bleſſedneſſe but by it. For it is that, that Gods bleſſing is entailed unto; even all the good bleſſings both of this life and the next; and Bleſſedneſſe it ſelfe, not temporall onely, but eternall. For, [i] *Bleſſed is the man that feareth God*: and, [k] *Bleſſed is every one that feareth the Lord*; and, [l] *Hee is a bleſſed man that ſtandeth alwayes in awe.* For, [m] *Godlineſſe* (that is, *the Feare of God*,) *hath the promiſes both of this life, and of that that is to come.* Of this life. For, [n] *There ſhall be no want to thoſe that feare him: they ſhall lack nothing that is good for them.* And of the life to come too. For, [o] *The loving kindneſſe of the Lord is for ever and ever upon them that feare him*; *and his* [p] *bounty or mercy upon their Childrens Children.* And therefore no marvell if *Salomon*, as in the Entrance into his *Proverbs* he maketh *the Feare of God*, the *Beginning* of all; ſo in the Concluſion and ſhutting up of his *Eccleſiaſtes*, he maketh the ſame *Feare of God*, *the very Summe and the End of all.* [q] *Summa*, or *Finis rei. will you heare* (ſaith he) *what is the Summe, or the End of all: Feare God, and keepe his Commandements: For that is the whole dutie of man*: and that is the only meanes to make man truly happy, the maine matter that *Salomon* there intended to teach. *Reaſon 2.*

[i] *Pſal.* 112. 1.
[k] *Pſal.* 128. 1.
[l] *Prov.* 28. 14.
[m] 1 *Tim.* 4. 8.
[n] *Pſal.* 34. 9, 10.
[o] *Pſal.* 103. 17.
[p] *Ita verto* חסד *prout uſurpatur, Pſal.* 112. 3. 9. & 2 *Cor.* 9. 9, 10.
[q] *Eccleſ.* 12. 13.

Now this Firſt may teach you that be Parents, Maſters and Teachers, what to labour in, if you deſire the true welfare and happineſſe of thoſe that be under your charge, or Gods bleſſing upon them, and *Vſe 1.*

your

your labours and endevours with them; even *to teach them the feare of God.* You are not to thinke it enough, that you have taught them some trade, that you have given them learning, (humane learning, I meane) that they may live by another day; but you must withall, or else you come far short of that you should doe, teach them also to feare God, and so to serve him here, as they may live with him eternally, when they goe hence.

To which purpose it is well observed, that the promise of a blessing to be continued to posteritie, though made to the observance of all Gods precepts, yet is [r] more specially annexed to the second Commandement in the Decalogue, which is concerning the service and worship of God; God thereby intimating what Parents and others should principally apply themselves to have planted in their Families, if they would have Gods blessing entailed upon their issue. For as for other things, even Heathen and Infidels, or meere Civill and naturall men, will be ordinarily teaching and instructing their Children, to forbeare and abhorre lying, and stealing, and loosenesse of life, and surfeting, and excesse, and the like; because such things may make them unfit for common and civill society, or may be a meanes to waste them, and that, that they shall leave them. But God would have us (and those that be truly godly will regard it) to goe a step further, and to teach them a lesson beyond all this, not civilitie alone, but true piety too; that wee may be blessed in them, and they inherit Gods blessing with us.

[r] *Exod.* 20. 6. *Deut.* 5. 10.

And surely what difference will there be betweene a Christian Parent and an Heathen, a Christian Schoole-master and a Pagan; if the Parent or Schoole-master teach his Children and Scholers, matter of civilitie or humane learning alone? Doe not Heathen even the same? As the Apostle speaketh in another case, [s] *He that provideth not for his Familie, is worse than an Infidell*: So here, that Parent that bringeth up his Childe idly, is worse than many an Infidell: he that traineth him up in some worldly trade only is no better than they. That Schoole-master that teacheth them not at all that be committed unto him, is worse than many an Infidell; hee that giveth them humane learning onely, is little better than they. That Parent or Teacher that doth not teach them Civilitie, comes far short of many Heathen ones; he that doth teach Civilitie, and not Piety withall, goeth no further than they have gone.

[s] 1 *Tim.* 5. 8.

Vse 2. Lastly, Children also must learne to feare and to serve God. If your Governours must teach you it, then questionlesse you must learne it. [t] *Remember thy Creator*, saith *Salomon*, *in the dayes of thy youth.* And, [u] *Whereby shall a boy, or a Childe*, saith *David*, *make his path pure, but by taking heed to it according to Gods word?*

[t] *Eccles.* 12. 1.

[u] *Psal.* 119. 9.

It is an idle conceit of many, that Religion and Godlinesse is not for Children, that such things concerne them not. There is no age freed from it. And therefore *Iohn* writeth unto, and directeth, what hee writeth, unto all, [x] not to old men, and young men, strong growne men onely, but to *Children* and little ones also. And surely most equall it is, that as *the* [y] *first-fruits of other things*, so *the first-fruits of our yeeres* should goe also to God.

[x] 1 *Ioh.* 2. 12, 13, 14.

[y] *Vt primitiæ rerum, ita primitiæ dierum. Greg. in Evang.*

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It is but a Devilliſh Proverb, *A young Saint, and an old Devill.* The Holy Ghoſt by *Salomon* aſſureth us the contrary: [z] *Teach a Childe*, ſaith he, *in the trade of his way, and hee will not depart from it, when hee is old.* It is true indeed, that thoſe that have made moſt ſhew of piety, [a] when they fall away againe, prove uſually moſt prophane. But [b] where it hath once truly taken root in the heart, there it will continue conſtantly even to all eternity, and never dye or decay againe.

[z] *Prov.* 22.6.

[a] 2 *Pet.* 2.20. *Matth* 11.45.

[b] 1 *Pet.* 1.23. 1 *Ioh.* 3.9.

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[m] 2 *Tim.* 3.15,17.

FINIS.

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THE
Christian Mans Care.
A
SERMON
on *MATTH. 6.33.*

Together with

A Short Catechisme for the Simpler Sort.

By

THOMAS GATAKER
B. of D. and Pastor of *Rotherhith*.

LONDON,
Printed for FVLK CLIFTON.
1637.

TO

My very kind and

Loving Vncles,

Mr. NICHOLAS CRISPE

And

Mr. ELLIS CRISPE,

with Theirs.

BEloved in *Christ Iesus*; that which was *preached* sometime at the request of the one of you, unto [a] a solemne *Assembly*, whereof hee then was *Chiefe*, is now further *presented* joyntly to you both, (and well to you both, by [b] *a double bond*, as well of *Nature* as *Grace*, *Brethren*) together with the rest of yours, as all *Branches* of one *Stock*, through *Gods* gracious *provision*, neither farre severed in aboad, and combined sweetly in the holy band of true *Love*. The maine subject *Matter* of it is nothing in effect, but a *Motive* or incitement unto that, which it standeth us all upon, in the *first place*, and with our *best care* and *endevour*, as well to *seeke after*, as to *seeke into*: To *seek into*, that wee may *know* it, and *learne* it; to *seeke after*, that wee may be *possessed* and *seized* of it. Since it is that alone wherein [c] *Mans Happinesse* wholly consisteth: and it is [d] not the bare *notice* of it, but the *owning* and *enjoying* of it, that can make men *truly* and *eternally happie*. That wee may therefore *know* and *understand* what it is, wherein it consisteth, and by what meanes it may be attained (and * till wee be thus *acquainted* with it, wee can never come to be *possessed* of it) wee must make

[a] A meeting of the Worshipfull Company of Skinners.

[b] Φύσει τε καὶ πίστει ἀδελφοί. *Chrysost. in Rom. hom. 19. Fratres in seculo; fratres in Domino; quæ posterior major est & melior fraternitas: uti Autor Ambr. nom. Serm. 9. & 79. Aug. de verb. Apost. 25. & Max. de diverf. 4.*

[c] *Psal. 84. 4, 5, 10, 11, 12. Matth 5. 3. Luke 14. 15. & 22. 29, 30. Act. 20. 6. & 22. 7.*

[d] *Aliud est divitias multas nosse, & aliud possidere: nec notitia divitem facit, sed possessio, Bern. in Can. 23.*

* *Præparatio enim rerum cognitio est, Bern. ibid.*

diligent [e] *search* and enquirie into *Gods Word*, for it is that alone that can [f] *fully* and [g] *infallibly informe* us of it: Other *writings* only so farre forth as they are drawne out of it, agree with it, and are grounded thereupon. This *Word* therefore ought to be [h] the *constant Matter* of our *daily Meditation*; (as containing the *fundamentall Lawes* and *Constitutions* of the *Kingdome* here propounded; together with the *Conditions* and *Capitulations* required on the part of all those that are to partake in it, and the *royall Privileges* and *Prerogatives* annexed thereunto;) if wee desire or expect ever to have *part* and *portion* therein. But because [i] *no Art* is easily *without a Teacher attained*: and, in this more specially, all [k] *outward teaching without the inward* is *uneffectuall*: As [l] all *holy helpes* are to be used, the [m] *publike Ministerie* especially to be diligently frequented; ([n] the *Church* is [o] the *place* wherein hee ordinarily teacheth, who hath [p] his *Schoole* on *earth*, though [q] his *Chaire* in *Heaven*:) so earnest prayer is to be used for a *blessing* from *God* on all such our *courses* and *endevours* either *publike* or *private*, that he will be pleased with his good *Spirit* to second and assist his owne *Ordinances*, that thereby [r] the *eyes* of our *mindes* may be *opened*, and [s] our *understandings* so *illightned*, that wee may be able in some due measure to see and discerne this estate what it is, and to conceive and apprehend the *Mysteries* appertaining unto it. Againe, because it will little availe us to know it, unlesse wee have our share in it, to be well seene in the *Statutes* and *Ordinances* of it, unlesse wee have part in the *Immunities* and *Royalties* that are therein to be enjoyed: (It is but a double misery for a man to know what is to be had, if he have it not himselfe:) Our next endevour therefore must be (for the effecting whereof also [t] the *assistance* of *Gods Spirit* is humbly and instantly to be *craved*) to have that which wee have *learned*, or doe *learne*, out of *Gods word*, concerning this *Royall* and *blessed estate*, to be effectually [u] *wrought* into us: (and indeed till it be so *wrought* into us, it is [x] never truly, soundly, or effectually *learned* of us:)

[e] Ἐραυνᾶτε τὰς γραφὰς, *Iob.* 5. 39.
[f] 2 *Tim.* 3. 16, 17. *In iis quæ apertè posita sunt in Scripturis, inveniuntur illa omnia, quæ continent fidem, moresq; vivendi, Aug. Doctr. Christ. l.* 2. *c.* 9.
[g] *Iob.* 17. 17. *Iames* 1. 18. 2 *Pet.* 1. 19. *Ego solis Scripturarum libris Canonicis didici hunc honorem timoremque deferre, ut nullum eorum Autorem scribendo aliquid erraſſe firmissimè credam. Alios autem ita lego, ut quantalibet sanctitate doctrinaque præpolleant, non ideò verum putem, quia ipsi ita senserunt, sed quia mihi vel per illos autores Canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt, Aug. epist.* 19. *& apud Grat. dist.* 9.
[h] *Psal.* 1. 2. *&* 119. 47, 48, 97. [i] *Ars nulla absq; Magistro discitur, Hieron. ad rustic.*
[k] 1 *Cor.* 3. 7. 1 *Iob.* 2. 20. 27. *Spiritus Sanctus necesse est operetur intrinsecus, ut valeat medicina quæ adhibetur extrinsecus, August. in* 1 *Ioan. tr.* 3. *Meliusque dicit & docet, qui intus habitat, quam qui foris clamat, Idem in Ioan. tr.* 3. *Nolite putare quenquam hominem quicquam discere ab homine. Sonus verborum nostrorum aures percutit; Magister qui docet, intus est. Inanisque fit strepitus sermonis nostri, nisi qui doceat, intus sit, Idem ubi sup.* Μυεῖσθαι πολλαχοῦ φησὶ καὶ διδασκάλων καὶ διδασκάλου χρείττονος. *Plut. de Socr. dæm.*
[l] *Colos.* 3. 16.
[m] 1 *Thes.* 5. 20.
[n] Ἡ ἐκκλησία.
[o] *Christi docentis Auditorium, Bern. in Cant.* 23. 2 *Cor.* 12. 3. [p] *Magister unus qui corda docet, scholam habet in terris, cathedram in cœlis, August. in* 1. *Ioan.* 3. *& de divers.* 12. *&* 41. *& de Sanct.* 23. [q] *Esai.* 66. 1. *Hebr.* 12. 25. [r] *Psal.* 119. 18. *Ephes.* 1. 18. *Luke* 24. 45. [s] *Psal.* 86. 11. *&* 119. 33, 34, 35, 36. *Ephes.* 3. 14. - 19. [u] *Iam.* 1. 21, 22. 1 *Pet.* 1. 23. [x] *Iob.* 6. 45. *Ephes.* 4. 20, 21, 22, 23. *Vide not. Bez. ibid.* 1 *Ioh.* 2. 3, 4. *&* 4. 7, 8.

That

That is, wee muſt ſtrive and labour to have true *faith, repentance*, and other *ſpirituall graces* ſurely [r] *ſetled* in our ſoules; whereby wee may both have a *right* and *title* to this *Kingdome*, and be in ſome good ſort and meaſure alſo *poſſeſſed* and *ſeized* of it. The rather ſince that [z] after this life none ſhall partake in it, but thoſe only that in ſome degree or other were poſſeſſed of it, while they lived here. As it is with us therefore in regard of *worldly poſſeſſions*: ſo ſhould it be in regard of this *heavenly Inheritance*. For *worldly poſſeſſions*, wee will get, if wee can, *a title* to them; when wee have it, wee will be *ſure* that our *title* be *good*, and uſe all meanes to make it *ſure*: and when wee have ſo done, wee are not yet then at reſt neither; wee cannot bee quiet, till wee be *ſeized* and *poſſeſſed* of it, yea till wee be in an *abſolute*, *quiet*, and *peaceable poſſeſſion*, not of ſome *part* of it, but of the *whole*. In like manner ſhould it be with us for this [a] *heavenly Inheritance*: wee muſt firſt labour to get a [b] *right* and *title* unto it: which by [c] *faith* muſt be procured: for it is that alone on our part, that by [d] *Juſtification* and free [e] *Adoption* giveth us a *title* thereunto. In the next place wee muſt endevour to get ſome [f] *good aſſurance* that this our *title* to it is *good*: that which muſt by the [g] *triall* of our *faith* be effected: For [h] (to omit, that by *ſeeming titles* many oft are deluded) though our *title* to it be never ſo *good*, yet wee may not be aware of it, and ſo miſſe may wee of much *comfort*, untill wee have taken ſome due *triall* of it. And laſtly, wee muſt ſtrive and contend to get our ſelves more and more *poſſeſſed* of it: which muſt be done [i] by the [k] *exerciſe* and [l] *growth* of our *faith*, and other the *graces* of *God* in us, and by [m] a *conſtant uſage* of all *good meanes* whereby the ſame may be [n] *nouriſhed*, [o] *corroborated*, and [p] *increaſed*. For [q] the more *ſpirituall grace* ſpreadeth and groweth powerfull in us, the more ground get wee of our *corrupt nature*: And [r] the more *conqueſt* wee make of this our inward *corruption*, the further proceed wee in *poſſeſſion* of this our [s] *heavenly Inheritance*. Now becauſe ſo long as wee live here in [t] an *eſtate* of *Imperfection*, (for [u] no *perfection* is to be had, or to be hoped for of us while wee are here) wee can never *fully* be *acquainted* with the *Rules* and *Rights* of this *Kingdome*, or the *parts* and *parcels*

[r] *Iames* 2. 21. *Epheſ.* 3. 17.
[z] *Apoc.* 20. 6. *Matth.* 19. 2 *Iohn* 3. 3, 5.
[a] *Hebr.* 3. 1, 1 *Pet.* 1. 4.
[b] Ἐξουσίαν, *Ius, Bez. Iohn* 1. 12.
[c] *Ibidem.*
[d] *Rom.* 3. 23, 24, 28. & 5. 1, 2.
[e] *Galat.* 3. 26.
[f] 2 *Pet.* 1. 10.
[g] 2 *Cor.* 13. 5.
[h] See the Signes of Sinceritie on *Pſal.* 97. 11.
[i] 2 *Pet.* 1. 4.—8.
[k] 2 *Tim.* 1. 6.
[l] *Luke* 17. 5. 1 *Theſſ.* 4. 1, 10.
[m] 1 *Theſſ.* 5. 19, 20.
[n] 2 *Pet.* 3. 1, 2.
[o] *Epheſ.* 3. 16.
[p] *Epheſ.* 4. 15, 16.
[q] *Rom.* 6. 6. 14. *Col.* 3. 5, 8, 9, 10.
[r] *Rom.* 6. 11, 22.
[s] *Epheſ.* 2. 5, 6. *Philip.* 3. 20.
[t] *Philip.* 3. 12.
[u] *Philip.* 3. 13. 1 *Cor.* 13. 9, 10, 11.

cels of this *Inheritance*: For ſo long as * *wee know* theſe, as ° all other things, *but in part*, ᵖ wee cannot but of *ſome part* of them remaine *ignorant* ſtill: Nor can wee attaine to ſuch *a full* and *plenary aſſurance* of our *right* to it, but that ſome *doubt* and *ſcruple* about it will be ſometime troubling us: For ſince that as our other *parts*, ſo ᵠour *faith* alſo is *imperfect*; and our *notice* of it as *weake* ordinarily, as our *faith* it ſelfe is; and that where *faith* is ſo *imperfect*, there muſt needs be ſome ʳ *infidelity* more or leſſe mixt with it; it can hardly be avoyded but that ſome * *wavering* ſhould be: eſpecially conſidering that we have to deale with a moſt *wily Adverſary*, that is wont oft to be queſtioning of this our *right* and *title*, & by many ſubtill *quirkes*, and *fallacies*, and *colourable pretences*, endevouring to ſhake this our *aſſurance*: And much leſſe can wee attaine to any *full* and *abſolute*, (while but ˢ *in part* as yet wee are *ſanctified*, and but ᵗ *in hope* only glorified;) yea or *quiet* and *peaceable poſſeßion* of it; ᵘ the *enemy* being & abiding yet *within our gates*, and ˣ daily working our diſturbance: For this cauſe therefore, and in regard hereof, is our *Seeking of this Kingdome*, not to be practiſed for a ſpurt, or taken up for ſome time, and then to be let fall and laid downe againe, as if no further need were of it, but ʸ laſt it muſt, & continue ᶻ ſo long as this life laſteth. Still ᵃ *ſearching* wee muſt be into it, that wee may ᵇ grow *better acquainted* with it: and ſtill ᶜ *ſtrengthning* our *aſſurance*, that we may take ᵈ *faſter hold* of it: and ſtill *ſtriving* to ᵉ *grow in grace*, that wee may ᶠ get *further poſſeßion* of it: And *a principall part* muſt it be of our *daily Prayer*, that ᵍ *This Kingdome may come*; that not only it may ʰ *come into us* to take *poſſeßion* of us, but that ⁱ *we* may *come* at length alſo to *a full fruition* of it, ᵏ attaining to *the* ˡ *end of our faith*, and *hope*, and *ſanctification*, the *eternall* ᵐ *ſalvation of our ſoules* and ⁿ *bodies*. This is the *courſe* that in this *diſcourſe* you are encited unto; which I doubt not but that you have alſo made both an happy *entrance* into, yea and good progreſſe in already: yet if any *ſpurre* may be found therein, that may helpe to prick you on (or any of you, or any other that have more need than you) to a more eager ° *purſuing*, *putting on*, and *preſſing hard* (with the Apoſtle) to the *marke-ward*, for the *prize* of *the high calling of God in Chriſt Ieſus*;

* 1 Cor. 13. 9, 11.
° 1 Cor. 8. 1, 2.
ᵖ *Maxima pars eorum quæ ſcimus, eſt minima eorum quæ ignoramus. Aug.*

ᵠ *Matth.* 6. 30. & 8. 26. & 14. 31. & 16. 8. *Luke* 17. 3, 4.

ʳ *Mark.* 9. 24. *Idem ſimul, qui nondum perfectè crediderat, & credebat, & incredulus erat; Greg. in Ezech.* 15.
* *Fides vera cum dubietatis aura, Idem Mor. l.* 10. *c.* 8.

ˢ *Rom.* 8. 23. & 7. 25.
ᵗ *Rom.* 5. 2. & 8. 24.
ᵘ *Rom.* 7. 17, 20.
ˣ *Rom.* 7. 23. *Gal.* 5. 17.

ʸ *Pſalm.* 24. 6. & 27. 8. & 105. 3, 4.
ᶻ *Apoc.* 2. 10, 26.
ᵃ *Prov.* 2. 3, 4. *Rom* 12. 2.
ᵇ 2 *Pet.* 3. 18.
ᶜ *Apoc.* 3. 2.
ᵈ *Apoc.* 3. 10, 11, 12. 2 *Theſſ.* 2. 15.
ᵉ *Phil.* 1. 9, 10, 11. 2 *Pet.* 3. 18.
ᶠ 2 *Pet.* 1. 11.
ᵍ *Matth.* 6. 10.
ʰ *Luk.* 19. 21. *Vt in nos veniat, Ambr. Diu. de Sacr. l.* 5. *c.* 4. *Et in nobis maneat, Tertul. ad Marc. l.* 4.
ⁱ *Matth.* 25. 34. *Ne forte veniat, & nobis non veniat. Multis enim non eſt obventurum, quod eſt tamen venturum, Aug. hom.* 42.
ᵏ 1 *Pet.* 1. 9.
ˡ *Rom.* 8. 22.
ᵐ 2 *Theſſ.* 2. 13.
ⁿ *Rom.* 8. 23, 24. *Phil.* 3. 21.
° Ἐπεκτεινόμενος διώκω, *Phil.* 3. 13, 14.

or

or if any *rub* may thereby be removed, that either hath been, or hereafter may be cast into your way, either by the *World*, or [p] the *Prince* of it, or any *homebred confederate* of his, whereby you might bee (as the people were by [q] *Amasa's corps*) either *stayed*, or *turned aside*, or *disheartned*, or *slacked* in this your religious *course*; a plentifull recompence I shall esteeme it of my paines therein taken, and I beseech *God* to that purpose to give his *blessing* thereupon. I have unto the *Sermon* annexed a short *Catecheticall Summe*, which may help, though not your selves, being now past such helps, yet your younger ones, that are [r] not past the *breast* yet, (for which sort in mine owne Family at first I contrived it;) in the *enquiry* after, and *discovery* of the way to this *Kingdome*: wherein from the *grounds* of *sacred Scripture* is briefly declared, how at first wee were [s] *possessed* of it, how wee came to be [t] *deprived* of it, and by what means wee may be [u] *restored* againe to it: As also it may help to *fit* and *prepare* them for the *participation* of the *Sacrament* of the *Lords Supper*. Commending both to *Gods Blessing*, and my selfe to your *Prayers*, I take leave, and rest

[p] *Iob.* 12. 31. & 16. 11.

[q] 2 *Sam.* 20. 12.

[r] 1 *Cor.* 3. 1, 2. *Hebr.* 5. 12, 13.

[s] *Constituti.*

[t] *Destituti.*

[u] *Restituti.*

Yours in the Lord Jesus,

THOMAS GATAKER.

THE CHRISTIAN MANS CARE.

MATTH. 6. 33.

Seeke first the Kingdome of God, and his Righteousnesse, and all these things shall be added unto you.

IT is the wonted manner of *Physitians*, [a] when bloud issueth out immoderatly one way, to open a veine elsewhere, and so * by *revulsion*, as they terme it, to stay it, by diverting the course and current of it another way: The like course doth our Saviour Christ take in this place. For observing [b] the mindes and hearts, the thoughts and cares of most men, to be wholly addicted unto, and carried after the things of this world, he endevoureth in this place to withdraw them there-from, and so to cure them of this running disease, by diverting and turning the tide and streame of them another way. And as the Apostle would have us turne all our *worldly griefe* into [c] *godly griefe*, into *sorrow for our sins*; and our Saviour else-where, all our *worldly feare* into *godly feare*, into [d] feare of offending and displeasing God Almightie; so here he willeth us to turne all our *worldly care* into *godly care*, our care for this life, and the things of this life, into care for the things of another, of a better life.

[a] *Erumpens sanguis vena secta sistitur. Fernel. method. med. l. 2. c. 6.*
* *Dum revulsionis vi revocatur. Ibid.*

Occasion.

[b] *Vers. 31, 32.*

Drift.

[c] *2 Cor. 7. 10.*

[d] *Matth. 10. 28. Timorem timore pellit, ut clavum clavo.*

Summe.

Seeke first the Kingdome of God, and his Righteousnesse.

Branch I.

Now because many [e] doubts and distrustfull thoughts might hereupon arise in weake or worldly mens mindes, how they should be provided for, and furnished with *meat*, *drink*, *and apparell*, and other necessaries of this life; that they may beg or starve, if they looke not after the world: Our Saviour for the further strengthning of their

[e] *Luc. 12. 29.*

their faith herein, and better encouragement hereunto, assureth them that upon their due and diligent pursuit of the one, God himselfe will be mindfull of them, to supply them with the other; these things that they now thirst after, and take so much thought for, shall upon their so doing, without their further care be cast in upon them, and [f] *added* as *an overplus* or *an advantage* thereunto.

[f] *Non ait, δοθήσεται, dabuntur; sed προστεθήσεται, addentur, ἐπὶ προσθήκης μέρει, velut additamentum: Metaphora ab eis qui poma, pyra, &c. emunt. Piscat.* Οὐκ εἶπε τὰ πρόσκαιρα ταῦτα πρὸς τὸ μεγαθος τῶν μελλόντων. *Chrysost. in Matth. 22. Non ait, dabuntur, sed, adjicientur. Aliud est enim quod principaliter datur, aliud quod superadditur. Greg. Moral. l. 15. c. 20.*

Branch 2. *And all these things shall be added unto you.*

Division. So that the words, you see, divide themselvs into *two Generall Parts*;

Parts 2. An *Exhortation*,

And a *Motive* to induce thereunto.

Part 1. *Part* 2. But for further light and helpe wee may subdivide them into these

Members 4 *four Particulars*;

Member 1. 1. An *Act*, what wee must doe, *Seeke:*

Member 2. 2. The *Object* of this *Act*, what it is that wee must seeke, *Gods Kingdome and his righteousnesse:*

Member 3. 3. The *Order* and *Manner*, how and when these things must be sought, in the *First* place:

Member 4. 4. The *Benefit* that thereby will accrew unto us, * *And all these things shall be added unto you.*

*Ζήτει τὰ μέλλοντα καὶ ἀληθῆ καὶ τὰ παρόντα μὴ ζήτει τὰ ὁράματα, καὶ πάντως αὐτῶν ἐπιδώσει. Chry. in Mat. hō. 22.

To begin with the First, *Seeke.*

Member 1. *Act.* *Spirituall things must be sought.*

Observat. 1. [g] *Seeke the things that be above*, saith the Apostle *Paul*. And, [h] *To those that by continuance in well doing seeke glorie, and honour, and immortalitie*, saith the same Apostle. And, [i] *The Kingdome of Heaven is like a Merchant that seeketh pretious Pearles*, saith our Saviour.

[g] Coloss. 3. 1.

Sought thus they must be in two respects,

Respects 2. [k] In regard of the *Difficultie*,

[h] Rom. 2. 7.

[i] Matth. 13. 45.

[k] Ratione difficultatis.

And [l] in regard of the *Dignitie* of them.

[l] Ratione dignitatis.

Respect 1. First in regard of the *Difficultie* of obtaining them: [m] becaûse *Without seeking they will not be had.*

Reason 1. 1. Things must be sought, that cannot easily be compassed; such [n] all things of worth and weight are ordinarily, and such also these are. They are compared to *a Kingdome* both here, and oft [o] else-where: And *a Kingdome*, wee know, is not easily conquered: *a Crowne* is not ordinarily compassed with ease. It is not *wonne* commonly *without battaile*; nor *bought* but *with bloud*. They are compared to [p] *treasure*, and matter of [q] *gaine*. And worldly *Wealth*, wee well know, (and the heavenly much more) will not be gotten but with labour and travell.

[m] *Prius est quærere quam acquirere.*

[n] Παλαιὰ παροιμία, ὅτι χαλεπὰ τὰ καλά. *Plato Cratyl. & Hyppia maj. & de repub. l. 4. Plut. de Pædag. difficilia quæ præclara. Sine studio et ardore quodam mentis in vita nihil quicquam sit egregium. Cic. de orat. lib. 1.* [o] *Matth. 3. 2. & 5. 3. Iam. 2. 5.* [p] *Matth. 13. 44.* [q] *1 Tim. 6. 6.* [r] *1 Pet. 1. 16. Apoc. 1. 9.*

Reason 2. 2. Things must be sought that are not naturall, that come not by kinde. So * *Arts* and *Sciences*, (becaûse [s] *no man is borne an Artist*) must by studie and industrie be attained. And much more then this [t] *Art of Arts*; this [u] *Art of reigning*; this [x] *Art of living well and happily*,

* Περὶ τὸ χαλεπώτερον ἀεὶ γίνεται καὶ τέχνη καὶ ἀρετή. *Aristot. Ethic. Nicom. l. 2. c. 3.*

[s] *Nemo nascitur artifex. Nemo nascitur sapiens. Sen. de Ira, lib. 2. cap. 10.* [t] *Ars artium regimen animarum. Gerson. de Recid. pecc. Ars est bonum fieri. Ad hoc, sed non cum hoc nascimur. Sen. epist. 9* [u] *Ars regnandi.* [x] *Ars bene beateq; vivendi.* Ἐπιστήμη τοῦ ζῆν. *Epist. Arian. l. 3. c. 26. Ars vitæ. Cic. Tuscul. l. 2. Ars vitæ rectè agendæ. Sen. epist. 94. Ars bene vivendi. Idem ep. 90. Virtus ars est bene vivendi. Aug. de civit. l. 4. c. 21.* Art of happinesse. Rowse.

yea

yea *of living everlastingly*, [x] will not without much studie and industrie be learned: especially lighting upon such blocks, as we all are naturally, being borne [y] starke *ideots*, and of our selves wholly [z] *uncapable* of ought in it.

3. Things must be sought, that are not every where to be had, as forreine commodities that must be farre fetcht. But such is [a] the *Righteousnesse* spoken of in this place. It is *a simple* that every soile will not beare: a *rare drugge* that every country or climate will not afford [b] It grew once in *Paradise*. But upon the fall of our first Parents, [c] *it left this world*; and it is [d] *not* now to be *found* here on earth, *in the land of the living*. It must be fetched againe, as ([e] they say) *fire* was by *Prometheus* from heaven. [f] *Every good giving, and every perfect gift*, saith *S. Iames*, *commeth* * *from above*.

x *Non dat natura virtutem. Non contingit virtus animo nisi instituto & edocto, & ad summum assidua exercitatione perducto. Sen. epist. 9.*

y *Iob* 11.12. *Psal.* 73. 22. *Prov.* 30. 2. *Ier.* 10. 14.

z 1 *Cor.* 2. 14.

a δέχεται.

a 2 *Pet.* 3. 13. *Mat.* 13. 45. Μαργαρίται καὶ λίθοι τίμιοι ἀναγκαῖοι καὶ ἐπιστρεπτικοί. *Macar. homil.*

38. *præclara rara.* b *Eccles.* 7. 29. c —*Terras Astræa reliquit. Ovid Met. lib.* 1. *Neglecta terras fugit Astræa. Memor. Octav.* 2. 1. — *ad superos Astræa recessit. Iuven. sat.* 6. *Terra cessit, incœlumque migravit. Lact. instit. l.* 5. *c.* 5. d *Iob* 28. 13, 14. e *Hesiod. Oper. l.* 1. f *Iam.* 1. 17. * ἄνωθεν, i. ἐξ οὐρανοῦ, ut *Act.* 14. 17. vel ἐξ ὑψηλοῦ, *Mat.* 21. 25. i. a *Leo. Drus. in prov. & quæst. l.* 2. *c.* 61.

4. Things lost must be sought ere they can be againe found. So our Saviour saith, [g] *he came to seeke what was lost*. And [h] *the Widow* in the Parable, *by seeking found* her *lost* [i] *pestor*. Such are these, wee had them once, but wee have now lost them. Our first Parents were [k] *borne*, as I may so say, with this [l] *royall robe*; they were *created* with this [m] *imperiall Crowne*. But the *Devill* stript them of it; [n] he cheated and cosened them of this *Crowne*, as wee use to doe *Children*, with [o] the *Apple*, or [p] what ever fruit it were, that he tendred unto *Eve*. So they lost it: and their posteritie must recover it, ere they can enjoy it; they must win this *Crowne* againe, before they may weare it.

Reason 4.

g *Luk* 19. 10.

h *Luk.* 15. 8, 9.

i *Drachma enim valebat* 7. *denarios cum dimidio. Breerwood de num. Iud. cap.* 1.

k παραγενόμενοι, i. *in ostronati: uti Claudian. nup. Honor. & Mar.*

l *Genes.* 1. 26, 27. *Eccles.* 7. 29.

m *Psal.* 8. 5.

n *Porrexit pomum, & surripuit Paradisum. Bernard. de Grad. humil.* 4. o *Gen.* 3. 5, 6. p *Ficum vult Moses Bar-Ceph. & Theod. in Gen. quæst.* 28. *Malogranatum Machmeil. in Alcoran. Malum Medicum alii, alii Persicum, quod Peche Gall. Alii pomum Paradisi, prout fructum quendam Syri indigitant. Sed & Malum ex Hebræo quidam ex Cant.* 2, 3. *vide Perer ad Genes.*

Thus you see then that these things must be sought in regard of the hardnesse and *difficulty*, because otherwise they cannot be had.

Respect. 2.

Now they must againe be sought in regard of the *dignitie* of them. Which worth and *dignitie* of them appeareth in the next *Point*.

But before wee passe to that, the *Vse* of this in a word.

Vses 2.

And the *First use* hereof may be for *Confutation*, to controll the vaine conceits of those that thinke that these things will come without seeking; [q] that hope to have them though they never once looke after them, or the meanes whereby they may be attained; that make account that heaven and happinesse will drop into their mouths, if they doe but gape when they lye a dying, and say, *Lord have mercy upon mee*, or, *Lord helpe mee to Heaven*. It were to little purpose for our Saviour to incite us here to *seeke* thus after them, if without such seeking they might be had. No, [r] *If thou seeke for it*, saith *Salomon*, *as for silver, and search for it, as for treasure, &c.* And God, saith our Saviour, will have us [s] *aske* that wee may *have*, and *seeke* that wee may *finde*, and *knock* that it may be *opened* unto us. And as he addeth there, that [t] *Hee that seeketh findeth*: so [u] certaine it is, that *hee that seeketh not*, is *never* like to *finde* ought.

Vse 1.

Confutation.

q *Credunt dormientibus sibi hæc confecturum Deum. Ter. Adelph.* 4. 3. *Non curant quærere, quæ tamen desiderant invenire: cupiunt consequi, non & sequi. Bern. in Cant.* 2.

r *Prov.* 2. 4. Δεῖται μερίμνης πάντα τὰ ζητούμενα. *Menand.*

s *Matth.* 7. 7. Τὰ μὲν διδακτὰ μαθόντα· τὰ δ' ἀγύμναστα ζητῶν· τὰ δ' ἄπορα θεῶν ἠπορούμην. *Sophocl.*

Plut de fortun. t *Matth.* 7. 8. Πᾶν τὸ ζητούμενον ἁλωτόν· εὑρήσεις δὲ τ' ἀμελούμενον. *Idem. Nil tam difficile, quin quærendo investigari posset. Ter. Heaut.* 4. 2. u *Illud desperandum est, posse nobis casu bonum tantum influere. Sen. epist.* 50.

Another

Vse 2. Conviction.

Another *Vse* hereof may be for *Conviction*, to convince many [x] not to have what they professe and pretend to have. For how many pretend title to, and claime interest in this *Kingdome*, that never tooke paines or labour about the compassing of it? How many professe themselves to be possessed of the *Righteousnesse* here spoken of, that never travelled or laboured in the searching out of it, or in the seeking after it?

He would be deemed a most vaine man, that would boast and beare men in hand that [a] he had beene at the *East-Indies*, conquered a great part of the Country, and brought away much treasure and rich commodities from thence, who yet had never crossed the seas, or set foot once on ship-boord, or come neere the sea side. And no lesse vaine are they, that would have men beleeve them, that they have made conquest of the Spirituall *Canaan*, and possessed themselves of much of the *wealth* and treasure of it; when as they never yet stirred once out of the mysticall *Ægypt*, never so much as enquired the way to it, much lesse ever travelled toward it. Hee would be deemed most ridiculous, that would professe [b] to have rare skill in the *Mathematickes*, or some other abstruse Science, when he had never spent day or houre in the studie thereof. And no lesse ridiculous are they that will seeme to have gotten much skill in this spirituall [c] *King-craft*, (if I may so terme it) and yet never beat their heads, or busied their braines about it; never studied [d] *the Gospell of this Kingdome*, the onely Booke out of which it may be learned. Yea in this regard is this *Spirituall Treasure* rather like *learning* than *wealth*; in that [e] worldly *wealth* and *Honours* may be had without labour or study by the donation of others, or by succession and descent; this, * not so; each one must seeke it for himselfe, and must seeke and labour in it himselfe, or else the seeking of others, and their endevour for him, will stand him in little stead.

It is a pithie speech, indeed, that *Bernard* hath, and in his sense not unsound. Speaking of those words of the Prophet, † *The Lord is good to him that trusteth on him, and to the soule that seeketh him*; ‡ *If God be so good*, saith he, *to him that seeketh him, what will he be to him when he findeth him? But a strange matter it is; That no man can seeke God before he have found him; nor can a man linne seeking of him, when he hath once found him. God will be sought, that he may be found of us; and he will be found, that he may further be sought of us.* Men cannot seeke him, saith hee, untill they have found him: and certaine it is that they have not yet found him, that never sought him, or that doe not still constantly and [g] *continually seeke* him.

Yet for the better explaining of *Bernards* meaning in the words before recited, and the assoiling of some scruple that thence might arise, as also for the reconciling of some [h] speeches of *our Saviour*, that may seeme the one to crosse the other: wee must understand, that there is never any *seeking* on our part, before some *proffer* on *Gods* part:

[x] *Nemo in sapientiam incidit. Nulli super ea casu obtigit. Sen. epist. 76. Et cui credere contigit? Bern. de Consid. lib. 3.*

[a] *Quomodo Caius Cæsar Gallis Græcisque aliquot unà condemnatis, Gallograeciam se subegisse gloriabatur, cum pedem Italia non extulisset. Et Oceanum ipsum devicisse, cum legionibus signo dato imperasset, ut conchas per otium in litore legerent. Sueton. Caio. cap. 29. & 46. Et Domitianus qui falsum à Germania triumphum egit, emptis per commercia, quorum habitus & crines in captivorum speciem formarentur. Tacit. Agric. At si quis de certaminibus gloriosè peractis gloriaretur, qui nec oleum quidem quo ungi solebant athletæ, oculis unquam usurpasset, ut Theocrit. idyl. 4.*

[b] *Ac si erudituus se quis jactaret, ὁμοῦ τε Ἀσωπὸν παλαιὸς, qui nec Æsopum unquam didicisset: ut Aristoph. avib.*

[c] *Arte regnandi, sive imperandi, ut Liv. hist. 21. vel arte imperatoria, ut Cic. de Orat. l. 1. Καλὸν τὸ καὶ τοῦ εἰδέναι ἄρχειν, κἂν δυνάμει πολλῷ χαλεπώτερον εἶναι τὸ εἰδέναι ἄρχειν. Greg. Naz. Apolog.*

[d] *Evangelium Regni. Matth. 4. 23. & 24. 14.*

[e] *Pecunia veniet ultrò, honor afferetur, gratia ac dignitas fortasse ingerentur: virtus in te non incidet, ne levi quidem opera, aut parvo labore cognoscitur. Sen. epist. 76.*

* *Philosophia non est res beneficiaria: non obvenit. Sen. epist. 90.*

† *Lament. 3. 25.* ‡ *Si tam bonus quærenti, quid invenienti? (Quomodo idem in Cant. Si tam bonus sequentibus, quid consequentibus?) Sed in hoc mirum est, quòd nemo te quærere valet nisi qui prius invenerit. Vis quæri ut invenearis: vis inveniri ut amplius quæratur. Bern. de dilig. Deo. cap. 3.* § *Psal. 105. 4.* [h] *Luke 11. 10. & 13. 24.* [i] *Esai. 65. 1.*

for

for [k] *man* can by no meanes prevent *Gods worke*. Now to passe by those [l] common lights and helpes of *nature* by God generally afforded unto all, of which the Apostle *Paul* to [m] the *Athenians*, and [n] the *Lycaonians* in the *Acts*; because [o] they never prove effectuall in this kinde to any purpose ordinarily in any: and to confine our selves to those aids that hee offereth and affordeth usually in his *Church*, which alone in ordinary course are effectuall to this end: There is as a *twofold vocation*, so a *twofold disquisition*: As [p] a twofold *vocation* on *Gods* part: an *externall vocation*, in the offer of the meanes, which doth not alwayes take effect; of which our Saviour, [q] *Many are called, but few chosen*: *and* [r] an *internall vocation*, in the blessing accompanying those meanes, which cannot be without effect; of which the Apostle, [s] *Those that hee calleth, he justifieth; and those that hee justifieth, hee glorifieth*. So there is [t] *a twofold disquisition* or *seeking* on our part; an *outward seeking* (if I may so terme it) in the use of the meanes, the studie of them, and paines taking about them, which yet is not alwayes effectuall: For, [u] *They shall goe to seeke the Lord with their sacrifices; but they shall not finde him*, saith the Prophet: And * *Many shall seeke to enter, but shall not be able*, saith our Saviour. The other *inward*, [x] when those meanes by the gracious assistance of *Gods Spirit*, have wrought thoroughly upon the heart: of which the Psalmist, [y] *Blessed are they, that seeke him with their whole heart*: and *God* by the Prophet, [z] *They shall seeke mee, and finde mee; because they shall seeke mee with all their heart*. And this is that *seeking* that *Bernard* speaketh of; which is ever effectuall; and of which our Saviour therefore, [a] *Whosoever seeketh findeth*. For none so seeke but such as by *effectuall vocation* are found of God before: none so seeke, but such as by *effectuall conversion* (the inseparable effect and fruit of such *vocation*) have [b] *returned unto God*, and so *found him* in part already. But as none are *called* ordinarily in the latter sort, but those that are called first in the former: so none *seeke* ordinarily in this latter sort, but those that have diligently [c] sought first in the former: which *seeking* our Saviour therefore inciteth hereunto, and by which wee may hope to attaine to the latter, if wee continue constant therein, through Gods blessing thereupon. But without it there is no hope ever to attaine to it, or to finde that, that in some sort may be [d] sought and not found, but [e] cannot bee found unlesse it bee sought; and when it is once found, is so farre from causing men to give over their seeking, that it maketh them, [f] incited by that sweetnesse that they finde in it in part found, [g] seeke more diligently now than ever before.

Without *seeking* then, these things are not to be expected. But are they worth the seeking? may some man say. There are indeed some [h] *toylsome toyes*, hard to come by, but of no use or worth when a man hath them: like *an Olive*, or *a Date-stone*, hard to crack the one, and to cleave the other, but nothing or nothing worth ought, when

[k] *Potest quæri & inveniri: prævenire non potest. Bern. de dilig. Deo, c. 3. Ad bonum assurgere perfecte non possumus, nisi nos spiritus & præveniendo excitet, & subsequendo confortet. Greg. in Ezech. 10. Nolentem prævenit ut velit: volentem subsequitur, ne frustra velit. Aug. Enchir. cap 32.*

[l] *Rom. 1, 20. & 2. 15.*

[m] *Act. 17. 27.*

[n] *Act. 14. 17.*

[o] *1 Cor. 1. 21. & 2. 7, 8, 9.*

[p] *Vocatio duplex; externa, interna: sive generalis & specialis: vel communis & peculiaris: Vide Aug. de Corrept. & Grat. c. 7. Drus. Miscell. lib. 2. cap. 2. & Calv. Institut. l. 3. c. 24. §. 7.*

[q] *Matth. 20. 16. & 22. 14.*

[r] *Qua & vocatio secundum propositum: Rom. 8. 28. 2 Tim. 1. 9.*

[s] *Rom. 8. 30.*

[t] *Disquisitio duplex.*

[u] *Hosh. 5. 6.*

* *Luk. 13. 24.*

[x] *Ier. 24. 7. & 30. 21. & 31. 18, 19.*

[y] *1 Iob. 5. 20.*

[z] *Psal. 119. 2.*

[a] *Ier. 29. 13, 14.*

[a] *Matth. 7. 7, 8. Luke 11. 9, 10.*

[b] *Ier. 24. 7. & 31. 18.*

[c] *Pro. 2. 3, 4, 5. & 4. 19. 10, 20. & 8. 33, 34 Iohn 5. 39. Luke 10. 39, 34. act. 8, 27. 28. & 16. 13, 14 & 17. 11, 12.*

[d] *Iohn 7. 34.*

[e] *Rom. 9. 31, 32.*

[f] *Psal. 119. 155.*

[g] *Sirac. 24. 23, 24.*

[h] *Quæstion.*

Propter saporis dulcedinem, qui gustatus magis excitat appetitum, Bern. de Temp. Manducant & bibunt, quia inveniunt; & quia esuriunt & sitiunt, adhuc quærunt. Nam & inveniendus quæritur, & quærendus invenitur, qui & quæritur ut inveniatur dulcius, & invenitur, ut quæratur avidius, Aug. de Trinit. l. 15. c. 2. Sic ergò quæramus tanquam inventuri, & sic inveniamus tanquam quæsituri: quia Sirac. 18. 6. Ibid. l. 9. c. 1. Videantur & Ambros. epist. 11. Gregor. in Evang. hom. 36. Bern de Dilig. Deo, c. 1. & epist. 1. & 341. & de Diverf. 38. [g] *Esai. 26. 9. Psal. 119. 10, 45.* [h] *Nugæ difficiles. Turpe est difficiles habere nugas: Et stultus labor est ineptiarum, Martial l. 2. epist. 86. tristes ineptiæ, taciturn. imò ridiculæ, Sen. epist. 113. Sophismata, quæ nec ignoranti nocent, nec scientem juvant, Idem epist. 45.*

it

[i] Ἀλλὰ μὰν τύτοις ἐσμὲν ἡμεῖς εὐδαίμονες καὶ μακάριοι τοῖς ἀφελεστοῖς, ἀφ' ὧν ἐκείνοις τοῖς ἀναγκαίοις. *Scopas Theſſal. Plu. de Avarit.* [k] *Latrunculis ludimus. In ſupervacuis ſubtilitas teritur, Sen. epiſt. 106.*

it is crackt or cloven, within either: And the very [i] *wealth*, yea and the [k] *learning* too of many conſiſteth much in ſuch.

Anſwer.

[l] Χαλεπά.
[m] Καλά.

But theſe are not ſo: The things here propounded as they are [l] hard and *difficult*, ſo they are ſingularly [m] *excellent*. And therefore as they muſt be ſought ere they can be had in regard of their *difficultie*; ſo they may well be ſought that they may be had, in regard of the *dignitie*, the worth, the excellencie of them; yea in regard of the *uſe* too, and the *neceſſitie* of them.

Reſpect 2.

Member 2.

Object.

Branch 1.

[n] Ἐπεὶ γὰρ ἀδικεῖν χρὴ, τυραννίδος ἕνεκα κάλλιστον ἀδικεῖν· τἄλλα δ' εὐσεβεῖν χρεών, *Eteocles apud Eurip. Phœniſ. apud Plut. de And. Poet. & ſanit. tuend. Nam ſi violandum eſt jus, regnandi gratia violandum eſt: aliis rebus pietatem colas, Cic. Offic. lib. 3.*
[o] *Matth. 4. 8.*

For firſt, here is *a Crowne, a Kingdome*, the higheſt pitch of ambitious mens aymes. [n] *If for any thing a man ſhould breake his faith, it ſhould be for a Crowne, for a Kingdome*; ſaith one. And the Devill hoped, if by any meanes, by the proffer of [o] *a Kingdome*, to draw our Saviour to his impious and devilliſh deſires. If ſuch reckoning then be made of [p] *a corruptible Crowne*, of [q] *an earthly Kingdome*, [r] *the Kingdome of men*; that which when it hath beene long a getting, may be loſt and gone againe the very next * *day*, yea may be overturned in an [t] *houre*: what account ſhould be made of an [t] *incorruptible Crowne, of a Crowne that cannot be loſt*, of *an heavenly Kingdome, the Kingdome of God*; of [u] *a Kingdome*, ſaith the Apoſtle, *that cannot be ſhaken*, of [x] *a Throne* that ſtandeth firme and immoveable for ever?

[p] 1 Cor. 9. 25. [q] Pſal. 68. 33. [r] Dan. 5. 21. * Ὁ δ' ὄλβος ὁ βέβαιος, ἀφ' ἁμέρας. Μικρότατα τὰ σφαλλόντα, καὶ μιᾶ ἡμέρᾳ τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ' ἦρε ἄνω, *Eurip.* Τὸν πάντα δ' ὄλβον ἥμας ἓν μ' ἀφείλετο. *Idem Hecub. Quicquid longa ſeries, multis laboribus, multa numinis indulgentia ſtruxit, id unus dies ſpargit & diſſipat, Senec. epiſt. 91.* [t] Βέλτιον ἂν εἰ χεν ὅν, εἰ μὴ μίαν ἡμέραν, ἀλλὰ σύμπαν εἶπε χρόνον, *Demetrius Phalar. apud Plut. ad Apollon. Longam moram dedit malis properantibus, qui diem dixit; horæ momentumq; temporis evertendis imperiis ſuffecere, Sen. epiſt. 91. Simul parta ac ſperata decora unius horæ fortuna evertere poteſt, Liv. hiſt. l. 30. Vincendo didici magna momento obrui, Sen. Troad. 2. 2.* [t] Στέφανος ἄφθαρτος, 1 Cor. 9. 25. ἀμάραντος, Iam. 1. 12. [u] Βασιλεία ἀσάλευτος, Heb. 12. 28. [x] Pſal. 45. 6.

Branch 2.

[a] *Epheſ. 4. 24.*
[b] *Gen. 1. 27.* μέγιστον ἐν ἀνθρώπῳ τὸ κατ' εἰκόνα, *Greg. Naz. in Matth. 19. Hæc antecedit animalia; Deos ſequitur, Senec. epiſt. 76.*
[c] *1 Iohn 3. 7. 1 Pet. 1. 15. 16.*
[d] *Ipſis beſtiis beſtialior eſt homo ratione vigens, & ratione non vivens, Bernard. in Cantic. 35.*
[e] *Ratione homines jumentis, religione homines hominibus antiſtant. Vltra homines provehit probitas ſola, infra hominem detrudit improbitas, Boet. Conſol. lib. 4. Proſ. 3.*
[f] *Nihil eſt virtute formoſius, nihil pulchrius, nihil amabilius, Cicer. de Nat. Deor. lib. 1. & 2. & de Amic. Quæ ſi oculis cerneretur, mirabiles ſui amores excitaret, Idem Offic. lib. 1. Omnes mortales in admirationem ſui raperet. Senec. epiſt. 89. Nemo non amore ejus arderet, ſi videre illam contingeret, ibid. 115.* [g] *Vmbra quædam & imago juſtitiæ, Lactant. Inſtitut. l. 5. c. 17. & l. 6. c. 6. & Faber. in Rom cap. 2.* [h] *Si rem ipſam præclariſſimam omnium penitus videremus, quonam gaudio compleremur, quam tanto opere ejus adumbrata opinione lætemur? Cic. de Fin. lib. 5.* [i] *Tanti Vitrum, quanti margaritum. Tertul. ad Martyr. Tanti vitreum, quanti verum margaritum? Hieron. ad Demetr. ad Salvin. & alibi.*

Secondly, here is *Righteouſneſſe*, [a] a principall part of Gods *Image*, [b] wherein *Man* at firſt was made: that whereby man excelleth the beaſts; and that maketh him [c] *like God*; yea without which man is not only no better, but farre worſe than a beaſt; and whereby men doe as farre excell men, as men themſelves doe beaſts. For [d] *a man endued with reaſon, without* this *righteouſneſſe*, that is, *without religion*, is (not only as bad as, but) *far worſe than any beaſt*. And [e] *Religion* maketh ſome *men* excell other ſome that want it, as much as *reaſon* maketh them excell brute *beaſts*.

It was the ſaying of an Heathen Man, that [f] *Morall vertue was ſo beautifull, that if it could bee ſeene with bodily eyes, it would make men to be wondrouſly enamoured with it.* And yet was that, ſaith *Lactantius*, but a bare [g] *ſhadow* of the *Righteouſneſſe* here ſpoken of. But [h] if the *ſhadow* be ſo excellent, what is the *ſubſtance*? if the *Picture* be ſo beautifull, what is the *Perſon* it ſelfe, which the *Picture* commeth ſo farre ſhort of? [i] If they made ſuch account of their *glaſſie bugle*, ſaith *Ierome* after *Tertullian*, how ought this rich and pretious *Pearle* of ours to

be

be esteemed of? This to that is as [k] *Gold to Brasse*, saith *Bernard*; and a little of [l] *the palest and coursest Gold* is *farre better than* much of *the finest and brightest Brasse.*

[k] Χρυσέα χαλκείοις, Homer. Iliad. ζ. Vilius argentum est auro, virtutibus aurum, Horat. lib. 1. Epist. 1. [l] Melius est pallens aurum quam fulgens auricalcum. Bernard. in Cantic. 61.

But let us consider them a little severally.

In the first place then, here is — *Branch* 1.

A Kingdome propounded to all Christs followers and favourites. — *Observ.* 2.

Seeke Gods Kingdome, saith our Saviour.

Concerning which, it shall not be amisse to enquire; — *Points* 3.

1. What *Kingdome* this is;
2. Wherein it consisteth;
3. Why it is so termed.

The *Kingdome* then here spoken of, is not so much *the Kingdome of God over us*, as *the Kingdome of God in us*: not the *Kingdome* whereby [m] he reigneth over us; (and yet it is no small privilege and preeminence to be *subject* and [n] *servant* to so puissant a Soveraigne; if they were counted [o] *happie* that were in *Salomons service*, then are they much more [p] *blessed* that *dwell in Gods house and court*, that have dependance upon him:) but the *Kingdome* whereby he reigneth in us, and wherein wee reigne with him: [q] *It is your Fathers will*, saith our Saviour, *to give you a Kingdome.* And, [r] *Hee hath made us Kings and Priests, and wee shall reigne with him* [cc] *for ever.* And, [s] *To him that overcommeth I will give to sit on my Throne, as I overcame, and sit on my Fathers Throne.* — *Point* 1.

[m] Psalm. 103. 19. Luk. 19. 27. [n] Psal. 18. & 36. Title. Τῷ θεῷ θεὸν δουλεία χαίρειν μᾶλλον ἢ τοῦ βασιλεύειν τἄλλων, Max. Palæol. præcept. 7. Rom. 1. 1. Phil. 1. 1. Meritò Paulus hoc titulo gloriatur, 2 Cor. 11. 22. O præclarum ministerium, quo non principatu gloriosius? Bern. de Consid. l. 2. [o] 1 King. 10. 8.

[p] Psalm. 84. 4, 13. [q] Luke 12. 32. [r] Apoc. 1. 6. & 20. 6. [cc] Apoc. 22. 5. [s] Apoc. 3. 21.

Now of this *Kingdome* there are *two degrees.* — *Point* 2.

There is first * *a Kingdome of Grace*; wherein † *wee reigne* here *in grace by Christ*, whereby wee have power here; — *Degrees* 2. *Degree* 1.

1. To quell, conquer, and over-come [t] our naturall corruptions, our lusts and concupiscences within us, our outragious passions, our unruly and inordinate affections, [u] wherewith worldly men are led captive, enslaved and enthralled, and which [x] before our conversion bare sway, and ruled in and over us also. [y] *It is a point of the highest command*, saith the Heathen man, *for a man to have command of himselfe.* [z] *Hee is a King that dreads nought; hee is a King that covets and desires nothing.* And, [a] *It is a wondrous great Kingdome for a man to be able to contemne a Crowne, to set light by a Kingdome*, as [b] *Moses* did, that preferred *afflictions with Gods people* before it: to tread, not the *Earth* only, but the very [c] *Moone* too, and all *sublunarie* things, as [d] *drosse* and *Trash* under his feet. — *Branch* 1.

* *Regnum gratiæ.* † *Rom.* 5. 21. [t] *Humilis res est stultitia, abjecta, sordida, servilis, multis affectibus & sævissimis subjecta. Hos tam graves Dominos, interdum alternis imperantes, interdum pariter, dimittit à te sapientia, quæ sola libertas est, Sen. ep. 37. Quem vicerim quæris? non Persas, non extrema Medorum, &c. sed avaritiam, sed ambitionem, sed metum mortis, qui victores gentium vicit, Idem epist. 72. Nulla major est victoria, quam vitia domuisse. Innumerabiles sunt qui urbes, qui populos habuere in potestate; paucissimi, quise. Quæst. Nat. l. 3.* [u] 2 Pet. 2. 12. Iude 16. *Non eunt, sed feruntur, Sen. ep. 23. Turpe est autem non ire, sed ferri, Idem ep. 37.* [x] Rom. 6. 17. 1 Cor. 12. 2. Tit. 3. 3. [y] *Sibi imperare maximum est imperium, Sen. ep. 113. Si vis tibi omnia subjicere, te subjice rationi. Multos reges, si ratio te rexerit, Idem ep. 37.* [z] *Regem non faciunt opes, Non vestis Tyrie color, Non frontis nota regiæ, Non auro nitidæ trabes. Rex est, qui posuit metus, Et diri mala pectoris: Qui tuto positus loco, Infra se videt omnia. Rex est qui metuit; rex est qui cupit nihil. Sen. Thyest. 2. 2. Latius regnes avidum domando Spiritum, quam si Lybiam remotis Gadibus jungas, & uterq; Pœnus Serviat uni, Horat. Carm. 2. 2. Rectius enim is appellabitur Rex quam Tarquinius, qui nec se nec suos regere potuit. Cic. de Finib. l. 3. —tum omnia jura tenebis, Cum poteris Rex esse tui, Claud. de 4. Coss. Hon.* [a] *Immane regnum est posse sine regno pati. Senec. Thyest. 3. 1.* [b] Hebr. 11. 24, 25, 26. [c] Apoc. 12. 1. [d] Philip. 3. 8.

Branch 2.

2. To prevaile against, and triumph over all the enemies and adversaries of our salvation without us, and all such outward evils as they are able to raise up against us. To which purpose it is that the Apostle having spoken before of *persecutions, the sword, famine, and nakednesse*; [e] *In all these things*, saith he, [f] *wee are more than Conquerors*, (What is that? even *Triumphers.*) [g] *through him that hath loved us.* For, *God maketh us alwayes to* [h] *triumph through Christ.* [i] *The very Crosse of Christ*, saith one, *was Christs Charet of Triumph.* And the very same is the *Crosse* even to this day to all *Christians*; it is their *Charet*, their *Chaire of estate.* [k] *Hee is a valiant Champion* indeed, saith *Ignatius*, who though he be *beaten*, and receive many blowes, yet will not give over till he have *vanquisht* his adversarie. [l] *They overcame him*, saith the Holy Ghost, [m] *that warred upon them, and overcame them, by the bloud of the Lambe, and by the word of the Testimonie, and by not thinking much to lay downe their lives unto death*; *by setting light* (as [n] the Apostle of himselfe) *by their lives.* The Spirit of God may seeme to contradict himselfe when he saith in the one place, [o] *He made war upon the Saints and overcame them*; and in the other againe, [p] *They conquered and overcame him.* But the one is spoken [q] according to *humane conceit*, the other [r] according to *the truth* of the thing. And certaine it is, that as *Gods* [s] *Children* are *never better delivered out of their troubles*, than when they *seeme not to be delivered* at all, when they are *delivered* out of them *by death*: So * they never more prevaile against, and triumph over their adversaries, than when those their adversaries outwardly seeme most to prevaile against, and to triumph over them.

e Rom. 8. 35, 36, 37.
f Ὑπερνικῶμεν, Sicut Sophocl. Elect. ἴσχω ὑπερίσχυρον.
g 2 Cor. 2. 14.
h Θριαμβεύει ἡμᾶς, i. Θριαμβεύειν ποιεῖ, Theophyl. triumphat, i. triumphare facit, Primas.
i Crux Christo currus fuit triumphalis. Thom. Cartw. Harmon. Evan. in Luc. 13. 32. & Ioan. 12 32. Sic & Col. 2. 15. Σταυρὸς γὰρ πρόπαιον κατὰ διαβόλου, Ignat. ep. 5. Cum ultima hostile morte prælians, per tropheum crucis triumphavit, Tertull. ad. Marc. l. 4.
k Μεγάλης ἀθλητῆς εὑρεθῆναι καὶ νικᾶν, ἔδρασι. ὡς ἄκμων τυπτόμενος, Ignat. ep. 4. Duris ut ilex tonsa bipennibus, Per damna, per cædes, ab ipso Sumit opes animumque ferro. Non hydra secto corpore firmior vinci dolentem crevit in Herculem. Merses profundo: pulchrior evenit. Luctere: magna prorsus integrum Cum laude victorem, Horat. Carm. 44.
l Apoc. 12. 11.
m Apoc. 13. 7.
n Act. 20. 24.
o Apoc. 13. 7.
p Apoc. 12. 11.
q Δοξαστικῶς.
r Κατὰ τὸ ἀληθὲς.
s Tunc enim non ex malo nemo, sed ex omnibus simul & semel liberantur, Aug. in Psal. 34. 17, 19. Ita liberantur, ut liberari amplius opus non habeant, Bern. in Psalm. 91. 15, 16.
* Ὅσῳ γὰρ πλείω πάσχουσιν, πλέον νικῶσιν, Oecum. in 2 Cor. 2. Μαστιζόμενοι γὰρ τῶν μαστιζόντων εὐεργετοῦνται, καὶ ἐλαυνόμενοι τῶν διωκόντων χρατοῦσι, καὶ ἀποθνήσκοντες τοὺς ζῶντας τρέπουσι. Καινὸς ὁ νόμος. ἧττα νίκης, τὸ διὰ τῶν ἐναντίων κρατεῖν, καὶ ἄπορ κατ' αὐτῶν ἐμηχανῶντο, πάντα σωτηρίαν ὁρᾶν γινόμενα, Chrysost. in Rom. hom. 15.

Degree 2.

But becaus this their [t] *Majestie* is most inward, and [u] *the world cannot so well see it*: there is secondly therefore [x] *a Kingdome of Glorie*, whereby those that [y] *reigne now in Grace by Christ*, shall one day * *reigne in Glory with Christ.* For, [z] *our life is now hidden with Christ in God*; saith the Apostle: *But when Christ, who is our life shall appeare, then shall wee also appeare in glory with him.* And, [a] *Wee shall at his appearing become like unto him, because wee shall see him as hee is.* As [b] *We are* now *glorified in him*, so [c] *hee shall* then *be glorified in us*; what time wee shall heare from him that blessed and joyfull sound, [d] *Come and receive the Kingdome prepared for you from the beginning of the world.*

t Psal. 45. 13.
u 1 Iohn 3. 2.
x Regnum gloriæ.
y Rom. 5. 21.
* Rom. 5. 17.
z Coloss. 3. 3, 4.
a 1 Iohn 3. 2.
b Ephes. 2. 6.
c 2 Thess. 1. 10.
d Matth. 25. 34.

Point 3.

Now further this *Kingdome* is called the *Kingdome of God*;

Reasons 4.

1. Because [e] he hath prepared it;

Reason 1.

2. Because [f] he conferreth and bestoweth it;

Reason 2.

3. Because [g] of and under him wee hold it;

Reason 3.

4. Because [h] with him wee reigne in it; for from him wee receive it, and together with him wee reigne in it.

Reason 4.

e Matth. 20. 23.
f Luke 12. 32.
g Apoc. 4. 10.
h Apoc. 20. 6.

Vses 4.

Is it *a Crowne* and *a Kingdome* then, and such *a Crowne* and *a Kingdome*, that our Saviour here maketh offer of?

This

This ſerveth firſt, as to diſcover, ſo to check and control the baſe-mindedneſſe of moſt men in the World: Who, as [i] the *Iſraelites* preferred the [k] *Leekes* and *Onions* of *Ægypt*, before [l] *the bread of Angels*, [m] the food that came downe from heaven; ſo preferre paltry *Peables* before theſe pretious [n] *Pearles*; * *thick-clay*, as the Prophet ſpeaketh, before this [o] *pure Gold*; the worlds *counterfeit coine*, before this [p] *true treaſure*; the baſe and ſlaviſh ſervice of ſinne and *Satan*, before the *Crowne* and the *Kingdome* that our Saviour here maketh offer of: that chooſe rather, with [q] *Iſſakar*, (dull *aſſes* indeed) *to couch themſelves quietly betweene two packs, and bow their ſhoulders downe to beare* any ſuch (even unſufferable and unſupportable) burdens as [r] the *World* is wont to impoſe on thoſe that are *ſlaves and drudges* to it; than to rouſe up their ſpirits, that lye groveling on the ground, ſeeke to ſhake off the yoake, and free themſelves from this thraldome, and ſtrive to get command of him, that now keepeth them as captives: that [ſ] are content *to ſerve the Devill* rather, and their, nay *his*, brutiſh *luſts*, (* the baddeſt and baſeſt ſervice that can be,) than *to reigne with Chriſt*, or to ſerve him in a free and honourable ſervice, whoſe [t] *ſervice* is *true freedome*, and [u] *to ſerve him is to reigne with him*, who maketh all *his ſervants Captaines, Commanders and* [x] *Kings*.

Vſe 1. *Reprehenſion.*

[i] *Num.* 11.5,6.
[k] *In cepe & allium impenſa* 1600. *talenta in pyramidum una extruenda, refert Herodot. l.* 2.
[l] *Pſal.* 78. 25.
[m] *Iohn* 6.31.
[n] *Matth.*7.6 & 13 45.
* עכטיט *Habac.* 2.6
[o] *Apoc* 3. 18.
[p] *Luke* 16. 11.
[q] *Gen.* 49. 14, 15.
[r] Τί γὰρ φορτικώτερον ἢ τοιαύτης ἀπελαυνείας; πόσοι λυπαι, πόσαι θορυβίδες; πόσα παροξύσματα; πόσοι κατ' ἐκάστην ἡμέραν κίνδυνοι, καὶ ἐπηλυσαί; πόσοι δόρυβοι καὶ παραλαί; *Chryſoſt. in Matth.* 38. 1. *Legatur Perſ. Sat* 5. *& ad eundem Epictetum ex Arriano diſſert. l.* 3. *c.* 26. *apud Caſaub. qui eos multa facere contendunt qui cupiditatibus ſuis ſerviunt, quæ ſi ſervus domini juſſu faceret, de dura ſervitute ſua multum quiritaret.* [ſ] *Malunt ſervire Diabolo, quam regnare cum Chriſto: Cui ſervire regnare eſt, Bern. de Temp.* 110. *&* 111. *de bon. deſer.* * Τὸ ἐλευθερεῖν καὶ ἀπαλλαγῆναι τοῖς πάθεσιν, ἑκάτερα δουλεία· ὥσπερ ἀμέλει καὶ χρῆσθαι τούτοις, ἐλευθερία μόνη, *Clem. Strom. l.* 2. *Nulla voluntaria turpior eſt ſervitus, Sen epiſt.* 47. [t] *Rom.* 6. 21. *Falſitur egregio quiſquis ſub principe credit Servitium: nuſquam libertas gratior exiat, Claudian. de Stilic. Philoſophiæ ſervias oportet, ut tibi contingat vera libertas. Qui ſe illi ſubjecit & tradidit, ſtatim circumagitur. Hoc enim ipſum Philoſophiæ ſervire, libertas eſt, Senec. epiſt.* 8. [u] τοῦτο αὐτὸ καὶ ἐλευθερία καὶ βασιλεία τὸ Θεῷ δουλεύειν, *Gregor. Nazianzen. de Pace* 2. [x] *Verius quam Aſſur, Eſai* 10. 8.

Againe, it ſerveth to diſcover and convince many, not to be that indeed, which they profeſſe themſelves to be, not to be *Chriſtians* indeed and truth, though they beare the name and title of ſuch. For *Chriſtianitie is a Kingdome*. It not freeth men only from the thraldome of *Sinne* and *Satan*; ([a] *they are free indeed that Chriſt maketh free*;) but it maketh them *Kings* alſo to rule and ſway over ſuch as [b] before they were enthralled and enſlaved unto. Whereas many millions of thoſe that profeſſe themſelves to be *Chriſtians*, remaine ſtill *Satans vaſſals*, [c] ſlaves ſome to their filthy luſts, ſome to their muck and their money, ſome to their pride and ambition, ſome to their furious affection, ſome to one corruption, and ſome to another. Yea as one ſaith of *Rome* when ſhee was in her Pride, that [d] *ſhee conquered other Countries* abroad, but was *vanquiſhed with her owne Vices* at home: and another of the *Perſian Kings*, that [e] they commanded the whole *World*, but their *Wives* or *Concubines* commanded them. And *Cato* of the *Romans*; * *All men*, ſaith hee, but wee, *rule their wives*; *Wee rule all*

Vſe 2. *Conviction.*

[a] *Iohn* 8. 31, 32, 36. *Arbitrium voluntatis tunc eſt verè liberum, cum vitiis peccatiſque non ſervit, Auguſtin. de Civitat. lib.* 14. *cap.* 11. *Sapientia ſola libertas eſt: Senec. epiſt.* 37. Ὁ σοφὸς μόνος ἐλεύθερος. πᾶς ἄφρων οὐδὲν ἄλλο ἢ δοῦλος. *Niſi ſapiens nemo liber: Zeno apud Laert. Cic. Parad.* 5. *Non natura ſervum facit, ſed inſipientia: nec manumiſſio liberum, ſed diſciplina, Ambroſ. epiſt.* 7. *Solus ſapiens liber eſt, Ibidem.* [b] *Epheſians* 2. 2. 3. [c] *Alius libidini ſervit, alius avaritiæ, alius ambitioni, omnes timori. Dabo conſularem aniculæ ſervientem: dabo ancillulæ divitem, Sen. epiſt.* 47. *Si metuis, ſi parva cupis, ſi duceris ira, Servitii patiere jugum; tolerabis iniquas Interius leges, Claud.* 4. *Coſſ. Hon. Liber eſt qui ſervitutem effugit ſui, hæc eſt aſſidua ſervitus, & ineluctabilis, & per diem ac noctem æqualiter premens, ſine intervallo, ſine commutatu. Sibi ſervire graviſſima ſervitus eſt, Sen. Nat. q. l.* 3. *Extrema eſt ſervitus, cum animæ vitiis deditæ, rationis propriæ poſſeſſione ceciderint, Boet. Conſ.* [d] *Victrix gentium, captiva vitiorum. Aug. de Civ l.* 15 *c.* 4. [e] Ὁ πρῶτον βασιλεὺς πάντας ἠνάγκασε δοῦλας πλὴν τῆς ἑαυτοῦ γυναικὸς, ἧς μάλιστα δεσπότης ὤφειλεν εἶναι. *Plut. ad præſ. l. indoct.* 1 *Eſd.* 4. 26, 29, 30, 31. *Emunt ſibi dominas. Ambr. epiſt.* 7. *captivarum ſuarum captivi. Ibid.* * Πάντες ἄνθρωποι τῶν γυναικῶν ἄρχουσιν· ἡμεῖς δὲ πάντων ἀνθρώπων ἡμῶν δὲ αἱ γυναῖκες, *Cato Cenſor. Plut. Apophth.*

† *Jurâ omnia Populi Romani nutu atque arbitrio Chelidonis meritriculæ gubernari, Cic. Verrin. 5.*

men; and our wives rule us. And the *Orator* of *Verres*, that † *he governed the Province, and a base strumpet him.* And *Themistocles* of himselfe, and the *Athenians*, That [cc] *the Athenians ruled all Greece, hee the Athenians, his Mother him, and his Sonne his Mother*: So many in this kinde, they are [f] *Masters of others*, and yet *servants themselves*; *command* some, but are againe *commanded* by others; [g] have as many *Lords* as *lusts*, that beare rule and sway in them; For [h] *by whom a man is overcome, his bondslave he is*, saith *S. Peter*: And, [i] *His servant hee is, whom he yeeldeth obedience unto*; saith *S. Paul*: And, [k] *who so committeth sinne, is the servant of sinne*, saith our Saviour. As long therefore as [l] thou hast *a Master*, yea *many Masters*, within thee, thou art a slave to thy corruptions, [m] they rule and sway thee as they list, they winde and turne thee which way they will, like an artificiall motion that goeth with a screw, and stirreth as that writhes it; so long as thou reignest not over them, but they reigne in and over thee, and thou art ruled and swayed by them, so long thou art no Christian, whatsoever thou mayest be counted or called; For, *Christianitie is a Kingdome*; and [n] *every Christian* is not *a Free-man* only, but in this kinde even [o] *a King too.*

[cc] Τῶν Ἑλλήνων ἄρχειν Ἀθηναίους· Ἀθηναίων δὲ ἑαυτὸν ἑαυτῇ δὲ, ἐκεινῃ μητέρα· τῆς δὲ μητρὸς, ὑόν, *Plut. in Apophth.*

[f] 2 Pet. 2. 19.

[g] *Bonus etiamsi serviat, liber est: Malus, etiamsi regnet, servus est: nec unius hominis, sed quod gravius est, tot dominorum, quot vitiorum, Aug. de Civit. Dei, l. 4. c. 3. Est sapienti & servire libertas: Stulto & imperare servitus est: Et quod pejus est, cum pluribus præsit, pluribus dominis & gravioribus servit. Servit enim propriis passionibus, servit cupiditatibus suis, quarum dominatum nec nocte potest fugere nec die, Ambr. ep. 7. Vidit eos qui judiciorum Dominos se dici volebant, harum cupiditatum esse servos. Cic. Verr. 3. Quos vides sedere celso Solii culmine Reges, &c. Detrahat siquis superbis Vana tegmina cultus, Iam videbit intus arctas Dominos ferre catenas, Multos ferre tyrannos, Boet. Consol. l. 4. metr. 2. Refrænet prius libidines, spernat voluptates, iratundiam teneat, coerceat avaritiam, cæteras animi labes repellat. Tum incipiat aliis imperare, cum ipse improbissimis Dominis dedecori ac turpitudini, parere desierit. Dum his quidem obediet, non modo Rex, sed liber habendus omnino non erit. Cic. Parad. 5. Vide & Horat. Ser. l. 2. Sat. 7.*

[h] 2 Pet. 2. 19. [i] *Rom.* 6. 16. [k] *Iohn* 8. 34. Δεδούλωται δὲ μὲν δοῦλοι τοῖς δεσπόταις, ὅτι δὲ φαῦλοι ταῖς ἐπιθυμίαις, *Diogen. Laert. l. 6. Melior est autem ejus status qui famulatur homini, quam qui suæ servit cupiditati, Aug. in Prosper. Sent. 164.*

[l] *Iam.* 4. 1. ——*intus & in jecore ægro, Nascuntur domini, Pers. Sat. 5. intra se dominos habet: intra se servitium patitur intolerabile, Ambr. ep. 7. Levius autem est malum captivum esse corpore quam animo, Salvian. de Provid. l. 6.* [m] *Iam.* 3. 4. Τὰ παίδια ἐν ἡμῖν οἷον νεῦρά τινες ἕτερα αὐτοῖς τισὶ ἡμᾶς, καὶ ἀλήλοις ἀν θέλωσιν, ἐναντία ὄντα, ἐπ' ἐναντίας πράξεις, *Plat. leg. l. 1.* Ὡς σιγιλλύρια νευροσπασθέντα, *Antonin. vit. sua, l. 7.* Τὰ νευροσπαστοῦντά σε παίδια, *Ibid. 12.* Τὸ νευροσπαστοῦν ἔσω ἐστὶν ἐκεῖνο τὸ ἔνδον ἐγκεκρυμμένον, *Ibid. l. 10. & Chrysost. to. 8. Ser. 13.* Εἰμὶ κρατεῖ μὲν ἀνδρὸς ἄναξ, δουλεύει δὲ παιδίοις, ἐγὼ γ' ἀν πάντων ἀνθρώπων δειλικώτερον εἰπεῖμι. *Tu mihi qui imperitas, aliis servus miser, atque Duceris ut nervis alienis mobile lignum, Horat. ser. l. 2. 7.*

[n] 1 Cor. 7. 22. [o] *Apoc.* 1. 6. & 5. 10.

Vse 3. Admonition.

But are they so indeed? And are all *Christians* called to *a Crowne*, to *a Kingdome*? Then let them learne hence how charily and warily it behoveth *Christian* men to walke of all others.

Reason 1.

For first, [p] *The Sunne may goe unseene as soone as Kings may.* [q] They are in the eye of the world, and [r] all mens eyes are on them. And, [s] *you are the light of the World*, saith our Saviour, not to us *Ministers* alone, but to all *Christians* in generall. Yee are as * *a Citie seated on an hill, that cannot be hid.*

[p] *Sali latere licet, Regi licet. Sen. de Clem. l. 1. c. 8. Nam lux altissima fati Occultum nihil esse sinit, Claud. de 4. Cons. Hon.*

[q] *Qui in excelso ætatem agunt, eorum facta cuncti mortales novere, Sall. ad Cæsar.* [r] *Omnium in ista conversi sunt oculi, Sen. ubi sup.* [s] *Matth. 5. 14.* * *Idem.*

Reason 2.

Againe, the † *greatest states affoord least libertie.* [t] Many things may well beseeme meane men, that will in no wise become great ones. It stood not with *Themistocles* his state to stoope downe to take up of the spoyles, that the enemie had throwne from them in flight; but, [u] *Take up of them, if thou wilt*, saith hee to one of his followers; *thou*

† *In maxima fortuna minima licentia, Salust. in Catil. Magna servitus fortunæ magna, Sen. ad Polyb. c. 26. Minimum debet licere, cui nimium licet, Sen. Troad. Quanto plus liceat, tam libeat minus, Auson. 7. Sap.*

[t] *Liberiora omnia sunt his quorum affectus tegi possunt, Sen. ad Polyb. cap. 25. Multa tibi non licent quæ humillimis & in angulo jacentibus licent, Ibid. c. 26. Cui omnia licent, propter hoc ipsum multa non licent, Ibid. Quam multa tibi non licent, quæ nobis tuo beneficio licent? Sen. ad Neron. de Clem. l. 1. cap. 8.* [u] Ἀνέλῦ σαυτῷ· σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς, *Plut. Themist. Servo quo melior, quo liberior sit avarus, in trivio fixum cum se demittit ob assem, Non videt. Hor. ep. 16. l. 1. Hinc & Pers. Sat. 5. Inque luto fixum possis transcendere nummum.*

mayest

mayest well enough; for thou art not Themistocles; thou art not as I am: And many things may well beseeme a *worldly* man, as [x] to be greedie of the *world*, and to [y] *minde earthly things*, which will in no wise become *a Christian.*

[x] *Mat.6.32.*

[y] *Phil.3.19.20.*

Besides that, [z] the greater and higher the person is that offendeth, the more * hainous and " conspicuous is his offence. [z] Any spot is soone spied upon white apparell; and the least staine doth evill upon a royall roabe. A small defect in *a Christian* is more, than a greater matter in a meere *Worldling.* And [b] therefore *are such worse*, saith *Salvian*, *though* they be *no worse, than others, because they ought to be better.*

Reason 3.

[z] Πολὺ μείζων ἡ φαυερωτέρα πᾶσιν ἢ περὶ τὰ ἄρχοντος πλημμέλεια, *Dion. Chry. orat. 1.*

* *Indignitate peccans peccat amplius, Iustin. in Authent. & Hilar. Pp. apud Grat. c. 25. q. 1. c. 4. Majore Regum scelera taxantur modo, Sen. Herc. fur.* " *Omne animi vitium tanto conspectius in se crimen habet, quanto major qui peccat habetur, Iuvenal. Sat. 8.* [a] ἐδὴ τοῦ λαμπρὰς οἱ πάλοι ὀφειφανέστεροι, *Greg. Naz. in Matth. 19. In veste labes candida est insignior, Iuel. Apolog. Eccl. Ang.* [b] *Ideò deteriores sumus, quia meliores esse debemus, Salvian. de Provid. l. 4.*

Lastly, is it no lesse matter than *a Kingdome*, that wee are here invited unto? This may serve to incite us, if there be any mettle in us, to the diligent and industrious seeking after it. [c] Who would not put hard for it, *to winne a Crowne, to gaine a Kingdome?* Here is fit matter for our ambitious thoughts and desires to be working upon with warrant. For, as *Augustine* observeth, that there is a kinde of lawfull and religious [d] *Vsury*, that the Word of God alloweth; [e] *He that sheweth mercie to the poore, lendeth on Vsurie to the Lord, and it shall with large interest be repayed him.* And there is a kinde of spirituall [f] *Covetousnesse*, that the Spirit of God approveth of; when men are * *greedy of Grace*, they can never have enough of it; [g] *Blessed are they that hunger and thirst after Righteousnesse.* So there is a kinde of holy [h] *Ambition*, that our Saviour Christ not alloweth only, but enciteth also, and exhorteth us hereunto. [i] *Affect*, saith the Apostle, *the best, the chiefest things.* And, *Let even a Kingdome at least, a Crowne, and no lesse*, saith our Saviour, *be your aime.* It is enough for earthly *Princes*, their *followers and favourites*, if they can attaine to some *Titles* of inferiour *Honour*, to be *Dukes* and *Marquesses*, or the like. But if they begin once, [k] with *Seianus*, to have an eye or aime at *a Crowne*, [l] that will in no wise bee indured in them. But it is not some [m] inferiour *Honour*, some petie place in a kingdome, but *the Crowne* and *Kingdome* it selfe, that our Saviour *Christ* here would have us shoot at, and seeke after. And who would not seeke after a kingdome, if he had any hope to attaine it? Wee see upon what uncertaine hopes ambitious persons in such cases lay [n] all at the stake, and hazard losse, not of living only, but of life. And certainly our Saviour would never encite us to seeke after it, if * it were not to be had. Yea he giveth us assurance, that if wee seeke seriously, and so as wee should, wee shall finde it. For [o] *Every one*, saith he, *that so seeketh, findeth*: he is as sure to finde, as if hee had found already. [p] *Onesiphorus sought mee diligently*, saith the Apostle, *and he found mee*: And so, [q] *I love them that love mee*, saith the *Wisdome* of God, that [r] hath the disposing of this *Crowne*, [s] of this *Kingdome*, and *all those that seeke mee early*, [t] *shall* be sure to *finde mee.*

Vse 4. Exhortation.

[c] *Perpessi sunt exercitus inopiam rerum omnium, vixerunt herbarum radicibus, & dicitur fœdis tulerunt famem. Hæc omnia passi sunt pro regno (quo magis mireru) alieno, Sen. epist. 17. Ah miserus quid si peteretur crimine tanto Limes uterq; poli? pugna est de paupere regno. Stat. Theb. l. 1.*

[d] *Qui vetat te esse fœneratorem, idem jussit te esse fœneratorem, et dicitur tibi, Fœnerare, Aug. in Psal. 36.*

[e] *Prov. 17. 19.*

[f] Πλεονεξία.

* *Veri boni avidissima tuta est, Sen. ep. 23.*

[g] *Matth. 5. 6.*

[h] Φιλοτιμία. *Rom. 15. 20. 2 Cor. 5. 9. 1 Thess. 4. 11.*

[i] Ζηλοῦτε τὰ χρείττονα. *1 Cor. 12. 31.*

[k] *Legatur Dio Cass. hist. lib. 57.*

[l] *Nulla fides regni sociis, omnisque potestas, Impatiens consortis erit, Lucan. lib. 1.*

[m] *Vsque ad regni dimidium. Ester. 7. 2. Marke 6. 23.*

[n] *Imperia pretio quolibet constant bene, Polynices apud Sen. Theb. 4.*

* Δυσέριτον μὲν, οὐκ ἀνέριτον δέ.

[o] *Luke 11. 10. Solus Deus nunquam frustra quæritur, etiam quum non invenitur, Bern. de Consid. l. 1.* [p] *2 Tim. 1. 17.* [q] *Prov. 8. 17.* [r] *Apoc. 2. 26. & 3. 21.* [s] *1 Chron. 28. 9.* [t] *Apoc. 19. 11.*

The *Kingdomes* of this *World*, as the [u] *Wealth* of this *World*, may bee sought, and not found; this *Kingdome* wee shall not misse of, if wee seeke it as wee should. [x] Hee that sincerely desireth it, hath in part attained it already.

[u] *Aurum quæsturus es, & forte non inventurus: quisquis me quæsierit, cum illo sum. August. in* 1 *Iohn* 10.

[x] *Amaturus es honorem, & fortasse non perventurus. Quis me amavit, & non ad me pervenit? Ibidem.*

Objection.

But *a Crowne, a Kingdome?* may some say. [y] What man is there that will none of it? What need any man be incited or exhorted to accept of it? [z] Who would not have heaven and happinesse? Who would not reigne in heaven eternally with God and Christ? Unlesse it be some wretched and accursed *Atheists*, that thinke there is no such thing to be had.

[y] *Imperare omnes volunt; parere nemo.* Ἄρχοντες ἀρχομένων πλείους, *Greg. Naz. Apol.*

[z] *Quis non perpetuò vivere velit? Salvian. ad Eccles. Cath. l.* 1. *Nemo est qui beatus esse nolit. Aug. de lib. Arb. l.* 1. *c.* 14. *Vitam beatam omnem hominem modis omnibus velle quis dubitat? Idem Epist.* 121.

Subjection.

Yea but there is somewhat more than so in it. [a] Wee must begin to reigne here, if wee meane to reigne there. Wee must partake with *Christ* here in the [b] *first-fruits of Grace*, if wee desire hereafter to partake with him in [c] *fulnesse of Glorie*.

[a] *Matth.* 19.28.

[b] *Rom.* 8.23.

[c] *Iohn* 1. 14. 16.

Observat. 3. *Branch* 2.

There is no accesse to this Kingdome, but by Righteousnesse only.

Seeke Gods Kingdome and his Righteousnesse, saith our Saviour *Christ* here. And, [d] *That Grace may reigne through Righteousnesse*, saith the Apostle else-where.

[d] *Rom.* 5.21.

Questions 3.

Now concerning this *Righteousnesse*, three *Questions* would be discussed;

1. What is meant by *Righteousnesse* here;
2. Why it is called the *Righteousnesse of God*;
3. Why no part in this *Kingdome* can be had without it.

Question 1.

There is therefore a twofold *Righteousnesse*, and every true *Christian* (it is the constant *Doctrine* of all our *Divines*; and * our *Adversaries* wittingly wrong us, when they charge us with the contrary) hath his peculiar share in either. [e] There is [f] *a Righteousnesse imputed*, and there is [g] *a Righteousnesse imparted*; the one [h] *inherent in Christ*, and *imputed to us*; the other [h] *imparted by Christ*, and * *inherent in us*. For that [i] spirituall *Oyle* that was powred upon *Christ* our *Head*, and wherewith [k] *God anointed him above all his fellowes*, when [l] *the Spirit was given him beyond measure*, like [m] the *Ointment* that was powred upon *Aarons head*, is shed forth and diffused in some measure, more or lesse, unto every living *member* of his mysticall *Body*. [n] *Of his fulnesse have wee received all, even grace for grace.* [o] The former is *the Righteousnesse of Iustification*; the latter is *the Righteousnesse of Sanctification*.

* *Legantur quæ Mortonus noster adducit ex scriptoribus Pontificiis, Apolog. Cath. par.* 1. *l.* 1. *c.* 24.

[e] *Iustitia imputata, Rom.* 4.6.

[f] *Iustitia impertita, Ephes.* 5.9.

[g] *Ierem.* 23.6. & 33.16. *Rom.* 10.4. 2 *Cor.* 5.21.

[h] 1 *Cor.* 1.30. *Ephes.* 4.24.

* *In nobis, non ex nobis, Aug ep.* 143.

[i] *Esai.* 61. 1. [k] *Psalme* 45.7. [l] *Iohn* 3.34. [m] *Psalme* 133.2. [n] *Iohn* 1.16. [o] 1 *Cor.* 6.11.

Answer.

Some understand here the former: I rather the latter.

Reason 1.

1. Because the word is so taken every where else throughout this whole *Sermon*: as where it is said; [p] *Blessed are they that hunger and thirst after Righteousnesse*: And, [q] *Blessed are they that suffer for righteousnesse sake*: And, [r] *Vnlesse your Righteousnesse goe beyond the Righteousnesse of the Scribes and the Pharisies*, &c. Which very passage these words seeme to have reference unto.

[p] *Matth.* 5.6.

[q] *Matth.* 5.10.

[r] *Matth.* 5.20.

Reason 2.

2. Because it is that *Righteousnesse* that doth properly, peculiarly, and immediatly make us actually *Kings*, and putteth us in the actuall

* *possession*

* *possession* of this *Kingdome* : the former meriteth it, this entreth us into it : the former purchaseth it for us ; this prepareth and fitteth us for it. [f] Our justification acquiteth us of the *guilt of sin* : [t] Our sanctification freeth us from the *power of sinne*, [u] enabling us to quell it, to subdue it, to prevaile against it, that ruled, conquered, and kept us under before : and so causeth us [x] to *reigne* here as spirituall *Kings* over it: yea [y] it cleanseth us also of the *soile and filth of sinne*, and so by eating our corruption out of us by degrees, it prepareth and fitteth us for that *Kingdome* to come, [z] which *flesh and blood cannot enter, nor corruption inherit*. But whether of the two be here meant, is not greatly materiall ; since that * they never are severed the one from the other: And where the one therefore is expressed, there the other ever is implied.

* 2 Pet. 1. 4. *Mens regnum bona possidet*, Sen. Thy. 2. 2. *Qui recte facit, non qui dominatur, erit Rex*, Auson. Monosyll.

[f] *Rom.* 4, 5, 6, 7, 8.
[t] *Rom.* 8 1, 2.
[u] *Rom.* 6 8, 17, 14.
[x] *Apoc.* 20. 6.
[y] *Ezek.* 36. 25. *Ephes.* 5. 26.
[z] 1 *Cor.* 15, 50.

* 1 *Cor.* 6. 11. & 1, 30. *Rom.* 8. 29, 30.

Now this *Righteousnesse* is here called *the Righteousnesse of God* ;

Generally, in opposition to [a] that counterfeit *Righteousnesse* that the *Scribes* and *Pharises* so much bragged of, and gloried so much in ; and which our Saviour had discovered, taxed, and rejected before [b] in this *Sermon*.

Question 2.
Answer.
Generall.

[a] *Luke* 18. 9.
[b] *Chap.* 5. 20.

Answer.
Particular.

More particularly, in divers respects :

Reason 1.

1. Because it is *given of God*. For, [cc] *All good is of God*. And, [c] *No man ever was or is good without God*. [d] *No man can have ought*, saith S. *Iohn* the *Baptist*, *unlesse it be given him from above*. And, * *Every good gift*, saith S. *Iames*, *is from above, and commeth downe from the Father of lights*. As [e] *none* is originally and essentially *good but God* : so *no man* is in any kinde or degree *good without God*. [f] *There is no man good*, saith *Augustine*, *but that of bad, is by God made good*. And, [g] *He*, saith *Bernard*, *that* [h] *findeth no man good, saveth none but such as by preventing grace hee maketh good*.

[cc] Πᾶν κεκλόνησε θεόν. *Nullum bonum, quòd non à summo bono, Aug. de diversi.* 3. [c] Χωρὶς θεῶν θεὸς ἐσθλὸς ἀνὴρ οὐκ ἔστιν ἔφατος, *Pindar. Olymp.* 9. *Nemo absq; numine aut est, aut fuit bonus. Bonus vir sine Deo non est, Sen. ep.* 41. *Nulla sine Deo mens bona est, Idem ep.* 73. [d] *Iohn* 3. 27. * *Iames* 1. 17. Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, *Marc. de Leg. Spir. p.* 40. [e] *Matth.* 19. 17. [f] *Nemo bonus, qui non ex malo bonus, Aug. in Prosper. Sent.* 155. [g] *Qui neminem bonum invenit, neminem salvat, nisi quem prævenit, Bern. de Grat. & lib. Arb.* [h] *Psal.* 14. 2, 3.

Reason 2.

2. Because it is *approved of by God*: which that other of theirs is not. It is said of *Zacharie* and *Elizabeth*, that they were [i] *just in Gods sight*. Whereupon saith *Ambrose*, [k] *It is one thing to be just in mans sight, and another thing to be just in Gods sight* : An *outward shew and seemblance*, is enough for the one : but inward power and truth is requited unto the other. And [l] that that maketh a *glorious* shew *in the eyes of man*, is most *abominable* many times *in the sight of God* ; * *Gold in mans eyes, durt in Gods sight* ; saith *Gregorie*.

[i] *Luke* 1. 6.
[k] *Multi hominibus justi videntur, pauci Deo. Aliter enim hominibus & aliter Deo. Hominibus sec. externam speciem & faciem: Deo sec. internam veritatem & virtutem, Ambr. in Luc.*

[l] *Luke* 16. 15. *Matth.* 23. 27, 28. * *Aurum hominibus, lutum Deo. Gregor. Mor. l.* 34. *cap.* 13.

Reason 3.

3. Because it is *conformable to the Law of God* ; It maketh us [m] *conformable* to it *in part* here for the present, and it will make us [n] *fully and perfectly conformable* to it hereafter. Whereas that other of theirs doth nothing lesse. [o] *The whole Life of such*, saith *Augustine*, *is nothing but sinne* : and their *best actions*, no better than [p] *glittering corruptions*.

[m] 1 *Iohn* 3. 4, 6, 9, 10, 24. & 5. 2, 3. *Rom.* 7. 25.
[n] *Ephes.* 5. 27.
[o] *Tota vita infidelium peccatum est. Et nihil est bonum absque summo bono, Augustin. in Sent. Prosper.* 81. [p] *Splendida peccata : Et vitia potius quam virtutes, Idem de Civit. lib.* 19. *c.* 25. *Sine Christo siquidem omnis virtus in vitio est, Hier. in Gal.* 3. *Incassumque quis laborat in acquisitione virtutum, si aliunde eas sperat, quam à Domino virtutum, Bern. in Cant.* 22. *Omne etenim probitatis opus, nisi semine veræ Exoritur fidei, peccatum est, inque reatum Vertitur : & sterilis cumulat sibi gloria pœnam, Prosper. de ingrat.*

4. Because

Reason 4.

4. Becauſe it is and ſhall be *rewarded of God.* The *Crowne* expected is called [q] *the Crowne of Righteouſneſſe.* And, [r] *To thoſe,* ſaith the Apoſtle, *that by well-doing, and continuance thercin, ſeeke glory, and honour, and immortalitie, will God give eternall life in that day.* And, [s] *Thy Father,* ſaith our Saviour, *that ſeeth thee in ſecret, will reward thee openly.* Yea there is [t] no action ſo meane or ſlight proceeding from this, even to [u] *the gift of a Cup of cold water,* that ſhall paſſe *unregarded,* or *unrewarded* with God. Whereas that other *Righteouſneſſe* of theirs hath *no reward* promiſed it. [x] *Verily I ſay unto you,* ſaith our Saviour, not barely, * *they have,* but *they* † *have all, their reward:* they have [y] all they deſire, and all they deſerve, and all that ever they are like to have: they may make their [z] *acquittance,* for ſuch kinde and manner of diſcharge doth our Saviour there allude unto.

But why may a man without this *Righteouſneſſe* have no part in Gods *Kingdome?*

Queſt. 3.

Anſwer.

For divers cauſes and reaſons;

These among many others:

Reaſon 1.

1 Becauſe the Chiefe *Commander* in this *Kingdome,* is [a] *a King of Righteouſneſſe.* The *Scepter* of this *Kingdome* is [b] *a Rod of Righteouſneſſe.* The *Throne* of this *Kingdome* is [c] *a Seat of Righteouſneſſe:* And the *Kingdome* it ſelfe is [d] *a Kingdome of Righteouſneſſe:* And, * *No unrighteous* therefore *can inherit this Kingdome;* that hath *nothing* at all *but Righteous in it.* " *The people* of it, ſaith the Prophet, *are all Righteous.*

Reaſon 2.

2. Becauſe [e] none but thoſe that have part here in the *Kingdome of Grace,* may hereafter partake in the *Kingdome of Glorie.* But by *Righteouſneſſe* wee become members of the *Kingdome of Grace.* [f] *That Grace,* ſaith the Apoſtle, *may reigne through Righteouſneſſe.* None but ſuch therefore have any part in the one; none but ſuch ſhall ever have ſhare in the other.

Reaſon 3.

3. Becauſe this *Righteouſneſſe* is the *Royall Roabe.* [g] *Let thy Prieſts,* ſaith the *Pſalmiſt,* (and the ſame Perſons here are both [h] *Kings and Prieſts*) *be cloathed with Righteouſneſſe.* And, [i] *Hee hath clad mee with the Robe of Righteouſneſſe.* And, [k] *To the Bride it was given to bee arayed in fine Silke: and* [l] *the fine Silke is the Righteouſneſſe of the Saints.* As no man then might come into the *Wedding-houſe* [m] without the *Wedding-garment;* ſo may no man enter into this *Kingdome* without this *Royall Robe.* [n] *without Holineſſe,* ſaith the Apoſtle, *ſhall no man ever ſee God.* And [o] thoſe alone that are *cloathed with Righteouſneſſe* here, ſhall bee *cloathed* everlaſtingly *with Salvation* hereafter.

Reaſon 4.

4. Becauſe [p] *No uncleane* thing *can come within the walls* and compaſſe of this *Kingdome:* nay, [q] *no uncleane perſon can ſet foot into the Way* that leadeth to it. But this *Righteouſneſſe,* and this alone is that, that can truly and throughly *cleanſe, purge,* and *purifie* us, and that not [r] our *hands* onely, but our [s] *hearts* too; as well the [t] *inward* man, as the *outward;* as well [u] the *Spirit* as the *Fleſh.* Whereas that other *Righteouſneſſe* [x] *cleanſeth the outſide* only, but leaveth *the inſide* as *foul* ſtill as ever

it

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[a] Hebr. 7. 2. Μελχισεδὲκ (ex Hebr. מלכי־צדק Gen. 14. 18.) ἑρμηνεύεται δὲ Βασιλεὺς δικαιοσύνης. Frustra ergò est autor Etymologici, qui Μελχὶ, inquit, Βασιλεὺς λέγεται, σιδὲκ εἰρήνη. Imo שלום ad quod Salem alludit, est εἰρήνη, uti & Apoſtolus, ibidem, Etymologico ducente alucinatus eſt & Meurſ. animadv. Miſcell. lib. 1. cap. 11. [b] Pſalm. 45. 6. [c] Pſalm. 9. 5. & 97. 2. [d] Rom. 14. 17. * 1 Cor. 6. 8. " Eſai. 60. 21.

[e] Rom. 5. 17. Apoc. 20. 6. [f] Rom. 5. 21.

[g] Pſal. 132. 9. [h] 1 Pet. 2. 9. Apoc. 1. 6. & 5. 10. & 20. 6. [i] Iſai. 61. 10. [k] Apoc. 19. 8. [l] Τὸ βύσσινον τὰ δικαιώματα τῶν ἁγίων. [m] Matt. 22. 11, 12. [n] Hebr. 12. 14. [o] Pſal. 132. 9, 16.

[p] Apoc. 21. 27. [q] Eſai. 35. 8. [r] Pſal. 24. 3, 4. 1 Tim. 2. 8. [s] Matth. 5. 8. Act. 15. 9. [t] Rom. 7. 22. 2 Cor. 4. 16. [u] 2 Cor. 7. 1. Eph. 4. 23. [x] Mat. 23. 25. Luk. 11. 39

it was. And therefore no marvell if our Saviour tell us, That [y] *unlesse our Righteousnesse exceed the Righteousnesse of the Scribes and the Pharisies, wee shall never get into the Kingdome of God.*

[y] Matth. 6. 26.

First then, doe wee desire to have part in this *Kingdome?*

Vses 3.

Vse 1.

Information.

Are wee ambitious of *a Crowne?* and that such *a Crowne*, as is not [a] environed with pricking *Cares*, as if it were [b] *a Crowne of thornes or thistles*, but such a one as may *cure* and rid our heads *of all* carking *cares*? as hereafter wee shall see. Learne wee here the way to it. The *way* to this *Crowne*, to this *Kingdome*, is by *Righteousnesse*. *Seeke yee*, saith our Saviour, *the Righteousnesse of God*; and that will bring you to *the Kingdome of God*. For, [c] *The Kingdome of God is Righteousnesse*. This *Kingdome of God* is not like *the Kingdomes of this World*: that are [d] *gotten* oft by wicked courses, and *kept* by the like: wherein [e] men *rise by unrighteousnesse*, and wherein not [f] *Righteousnesse*, but [g] *unrighteousnesse* oft *reigneth*. There is no *way* to rise in this *Kingdome*, there is no way to attaine to this *Kingdome*, but by *Righteousnesse*. [h] *Hee that followeth Righteousnesse and mercy, shall finde Righteousnesse, and Life, and glory*; saith *Salomon*. For it is the *Iust*, saith the *Psalmist*, that [i] *God loveth and regardeth*, that [k] *he regardeth and protecteth*, that [l] shall *behold his face*, that shall [m] *dwell ever in his house*; and that [n] shall *shine as the Sunne*, saith our Saviour, *in the Kingdome of God their Father* [o] *for ever and ever.*

[a] *Ineſt imperio cura maxima maximo, Saluſt. ad Cæſ. Seleucus Rex dicere ſolebat, ſi multi ſcirent, quantum ſit negotii tantummodo tot epiſtolas ſcribere ac legere, nec humi projectum diadema tolerent. Alphonſus Arag. Rex, Aſinorum conditionem eſſe potiorem quam regum: ſiquidem illis dum paſcuntur dominus parcere, regibus neminem. Rex alius accepto in manus diademate, O Panium, inquit, nobilem magis quam felicem! quem ſiquis penitus cognoſcat, quam multis periculis, ſollicitudinibus ac miſeriis ſit refertus, ne humi quidem jacentem tollere dignetur, Eraſm. in Apophth. l. 6. & 8. Legantur Dio Chryſoſt. de Regno Perſarum, Orat. 4. Sen. Thyeſt. 3. 1, 3. & Oedipod. 1. 1. & Agamem. l. 2. Et Petrarch. Dialog. 79. & 96. Scitè itaque Iocaſta in Theb. 4. Ne metue; pœnas & quidem ſolvet graves: Regnabit; hæc eſt pœna.——*

[b] Στέφανος ἀκανθίνος, *Marke* 15. 17. *De nuda Meditationem Sereniſſimi Iacobi Regis noſtri conſulas ſis.*

[c] *Rom.* 14. 17.

[d] *Scelere parta, ſcelere retenta: De quibus Sen. Theb. 4. ——regna cum ſcelere omnibus ſunt exiliis graviora.——*

[e] *Aude aliquid brevibus Gyaris & carcere dignum, Si vis eſſe aliquid.——Iuvenal. Sat.* 1.

[f] 2 *Pet.* 3. 13.

[g] *——exeat aulâ Qui volet eſſe pius——Virtus & ſumma poteſtas Non coeunt.——Lucan. bel. Pharſ. l.* 8.*——jura, pudorque, Et conjugii ſacrata fides Fugiunt aulas. Fraus ſublimi regnat in aula, Sen. agam.* 1. 2.*——ſanctitas, pietas, fides, Privata bona ſunt, Sen. Thy.* 1. 2. *Vt nemo doceat fraudis & ſcelerum vias, Regnum docebit.——Ibid.* 2. 1.*——quid jam non regibus auſum? Aut quod jam regni reſtat ſcelus? Silius bel. Pun. l.* 16.

[h] *Prov.* 21. 21.

[i] *Pſal.* 11. 5, 7.

[k] *Pſal.* 5. 12.

[l] *Pſal.* 17. 15.

[m] *Pſal.* 140. 13.

[n] *Matth.* 13. 43.

[o] *Dan.* 12. 3.

Vse 2.

Eviction.

Secondly, obserue wee hence how crosse and averse the corrupt heart of man is naturally to all goodnesse and godlinesse, that, though *a Crowne, a Kingdome, an incorruptible Crowne, an everlasting Kingdome* bee propounded to this *Righteousnesse*, and annexed unto it, yet will rather lose this *Crowne*, rather leave and forgoe this *Kingdome*, than condescend to accept of it upon such a condition; [p] *will not be constrained to live happily, and to reigne everlastingly*, unlesse he may doe so upon some other termes; will choose rather *not to reigne*, than *to bee righteous*. If this *Crowne* indeed might be compassed by fraud and deceit, or by oppression and extortion; not a few would be sure to have a share in it, that are now never like to have any interest therein. Or if it might be held with loosnesse and lewdnesse of life, wee should not need much *Rhetoritke* to perswade many to accept of it. It is [q] one maine end, for which many men desire authority and greatnesse, that they may thereby gaine libertie to live and doe as they list; [r] and without which they esteeme power and authority nought worth. When [s] *Iohn* the *Baptist* preached *the Gospell of this Kingdome*, [t] *Herod* would willingly have had it, if hee might have held his *He-*

[p] *At Paris ut vivat regnetque beatus, Cogi poſſe negat, Horat. epiſt.* 2.

[q] Οἱ πολλοὶ, κακῶς φρονοῦντες, οἴονται πρῶτον εἰς τὸ ἄρχειν ἀγαθὸν εἶναι τὸ μὴ ἄρχεσθαι. ὁ Διονύσιος ὤϊη, ἀπολαύειν μάλιστα τῆς ἀρχῆς, ὅταν ταχέως ἃ βούλεται ποιῇ, *Plut. ad præſect. indoct. Peccandi libidine potentiæ ſuæ magnitudinem metiuntur, Vell. hiſt. l.* 2. *Id me eſſe regni maximum*

rodias,

pignus putant, Si quicquid aliis non licet, ſolis licet, Sen. Agam. 2. 2. *Impune quidlibet facere, id eſſe Regem eſſe, Saluſt. Iug. Hoc principatus præmium putant, Tacit hiſt.* 1.

[r] *Sceptrorum vis tota perit, ſi pendere juſta incipit.——Lucan. l.* 8. *Vbicunque tantum honeſta dominanti licent, Precario regnatur.——Atreus, Sen. Thyeſt.* 1. 2.

[s] *Matth.* 3. 1, 2.

[t] *Marke* 6. 20.

rodias, his Harlot with it. When[u] our Saviour *Christ* publiſhed it, [x] the *Phariſies* would faine have had it, if with their [y] pride, [z] covetouſneſſe, and [a] hypocriſie, it might have beene had and held; or if ſuch [b] a ſpecious ſhew of *Righteouſneſſe* would have ſerved the turne for it, as they dazled the eyes of the ſimpler ſort with. But when this [c] *Righteouſneſſe of God*, this ſtrictneſſe of life, commeth to bee propounded together with it, and to be exacted of all thoſe that will have any ſhare in it; now [d] *Herod* flieth off, and will none of it, [e] the *Phariſies* keepe aloofe off, and reject it; and every naturall mans perverſe heart thinketh it held at too high a rate, if without change of his corrupt courſe of life it cannot bee compaſſed.

[u] *Matth.* 4. 23. *Marke* 1. 14.
[x] *Ioh.* 12. 42, 43. & 3. 1
[y] *Matth.* 23. 6, 7. *Iohn* 5. 44.
[z] *Luke* 16. 14.
[a] *Luke* 12. 1.
[b] *Matth.* 5. 20. *Luke* 18. 9.
[c] *Matth.* 5. 20. & 7. 13.
[d] *Marke* 6. 17, 18.
[e] *Luke* 7. 30.
[f] *Mica* 6. 6, 7. 8.

Vſe 3. *Excluſion.*

Thirdly, this ſerveth to exclude many from it, that would yet ſeeme to have, yea and perſwade themſelves, that they have a good ſhare in it. They have no ſhare in the former, becauſe they have no part in the latter: They have no part in the *Kingdome* propounded by *Chriſt*, becauſe no part in the *Righteouſneſſe* annexed unto it; becauſe they remaine ſtill as they were naturally, [g] unrenewed, unſanctified, unholy, unrighteous, wholly impure and profane both in heart and in life; or if they have ſome ſhew of holineſſe, it is [h] in outward *ſemblance* only, there is no inward *ſubſtance* or *power* of it. Such they are; and [i] other they refuſe to be. They like well of this *Kingdome*; but they cannot away with the *Righteouſneſſe*: [k] They are deſirous to *reigne*; but unwilling to bee *righteous*. [l] *Happy* they would be; but *holy* they will not be. And yet they hope, they ſay, to doe as well as the beſt. A thing that [m] neither *Religion*, nor naturall *Reaſon* admitteth. For *God* hath lincked theſe two together with an indiſſoluble bond, [n] *Happineſſe* and *Holineſſe*, *Reigning* and *Righteouſneſſe*; the one as the *Crowne*, the other as the *Robe*, which cannot be had or worne therefore the one without the other. And [o] *what God hath conjoyned, man*, doe he what hee can, *ſhall never* be able to diſ-joyne, and to *ſever*. Whoſoever refuſeth [p] to *live as a Saint* with *Chriſt* here *on earth*, ſhall never *reigne as a Saint* with him hereafter in *heaven*.

[g] 1 *Cor.* 15. 32, 33, 34. 2 *Cor.* 12. 21. *Tit.* 1. 10, 12, 15, 16.
[h] 2 *Tim.* 3. 2, 3, 4, 5.
[i] *Pſal.* 58. 3, 4, 5, & 36. 1, 2, 3. *Ier.* 9. 2, 3, 5, 6.
[k] *Num.* 23. 10.
[l] *Impius & fœlix ſic ſimul eſſe cupit, Vt nolit pius eſſe, velit tamen eſſe beatus. De Matrino neſcio quis apud Iul. Capitolin.*
[m] *Quod natura negat, nec ratio patitur, Ibid.*
[n] *Apoc.* 20. 6. Εὐδαίμων πᾶς τις καλὸς καὶ ἀγαθός· ἀθλιος δὲ πᾶς ἄδικος καὶ πονηρός. *Bonus beatus omnis, et malus miſer, Socrat. Plato. Gregor. & Cic. Tuſcl.* 5.
[o] *Matth.* 19. 6.
[p] *Rom.* 8. 12. 13. *Gal.* 6. 7, 8, 9. *Vivite itaque bene, ne moriam ni malè, Auguſt. de verb. Dom.* 24. *Id age ut bonam vitam habeas, & quacunque occaſione à vita exieris, ad requiem, ad beatitudinem æternam exibis: merces enim vitæ bonæ, æterna eſt. Idem diſcipl. Chriſt. c.* 2.

Objection.

Yea but, will ſome ſay, though [q] wee be not ſo for the preſent, yet intend wee, and purpoſe one day to be ſuch; wee hope to be ſo ere wee die, when wee lye a dying at leaſt. As there is no wretched miſer almoſt, no miſerable worldling, no griping cormorant, no filthy leacher, no debauched hell-hound, unleſſe hee be [r] *deſperately* bent to deſtroy his ſoule, and be wholly given up unto [s] *a reprobate ſenſe*, and to [t] *a ſenſleſſe eſtate*, but will ſay, that hee meaneth yet one day to doe otherwiſe; [u] *hee goeth farre*, they ſay, *that never turneth*; and hee hopeth hee ſhall have time enough ſo to doe ere hee die. But they muſt follow the *world*, or their owne *luſts* firſt a while, and then they will take time at laſt to looke after theſe things.

[q] Νῦν μὲν ὕστως, αὖθις δὲ βέλτιον, *Plut. de profect. Ita,* ὁ πάντων βίῳ μελλησμῶ παραπόλλυται, *Epicur. Stob cap.* 16. *Quod hodiè non eſt, cràs erit: ſic vita trudi tur, Petron. Satyr. Cras hoc fiet, idem cras fiet. Quid? quaſi magnum Nempe diem donas. Sed cum lux altera venit: Iam cras heſternum conſumpſimus: ecce aliud cras Egerit hos annos, & ſemper paulum erit ultra, Perſ. Sat.* 5. *Itaque pulchrè Chryſoſt. ad Pop. Ant.* 19. Μὴ μοι λέγε, ὅτι κατὰ μικρὸν, μηδεὶς ἂν ἄνεμον ἀναβάλλοι· ἡ γὰρ ἄνεμον ἐλπὶς λαμβάνει τέλος.
[r] *Ierem.* 2. 25.
[s] *Rom.* 1. 28.
[t] *Epheſ.* 4. 19.
[u] *Ier.* 8. 5, 6.

To

To meet with this slight that Satan is wont to suggest, thereby to cheat men of their soules, our Saviour here admonisheth us *to seeke Gods Kingdome and his Righteousnesse*, not in the last, but [a] in the *first* place.

Subjection.
Member 3.
Order.

[a] *Sive aliquid habes; ô jam philosophare. Sive nihil, hoc prius quære quâ quidquâ, Sen. ep. 17.*

Spirituall things as they *must be sought*, so they *must be sought in the first place:*

Observ. 4.

[b] They must bee sought instantly, *without* longer *delay*; [c] they must be sought *first*, [d] *before* and *above all* other *things. Seeke yee first Gods Kingdome, and his Righteousnesse*, saith our Saviour. And, [e] *Hee that seeketh mee early*, saith Gods *wisdome by Salomon*, *shall finde mee.*

[b] Δεῖ ἀμέλλητον εἶναι ἀλλὰ πρὸς τὰ καλὰ ὀξύν, *Nigrinus apud Lucianum.*

[c] *Ab hoc incipiendum est. Nihil prius quam hoc parandum est. Quid tu differs & post cætera parare? Sen. epist. 17.* [d] *Prov. 4. 5, 7.* [e] *Prov. 8. 17.*

And great reason there is, why it should so be.

Reasons 8.

For first, [f] *The better part justly claimeth the principall care*, and to be provided for in the first place. Other things concerne our bodies: these our soule and its wel-fare. And as our Saviour saith, [g] *The bodie is better than raiment*: so [h] *the Soule is better than the bodie.* Besides that, The *Soule* may doe well without the *Bodie*; but the *Bodie* cannot doe well without the *Soule.* Our [i] *first* and *principall care* therefore should be for our *soule*, and those things that concerne it; and for these therefore in the first place, because they principally concerne it.

Reason 1.

[f] *Merito poscit studia major pars melior. Eucher. ad Valer. Prior pars potior. Vt quæ utilitate prior est, non sit considerationè posterior, Ibidem.*

[g] *Matth. 6. 25. Luke 12. 23.*

[h] Ψυχῆς κρεῖττον πλοῦτος οὐδείς, *Plut. cont. Epic.* Βελτίων δὲ μερὶς ἡ ψυχή, *Idem de Tranq.* Ἡ ψυχὴ τῆς κλέσεως, καὶ τὸ σῶμα τοῦ πλούτου πρεσβύτερον, *Aristot. Polit. l. 7. c. 1. Nostri melior pars animus est, Sen. quæst. Nat.* Ἡ σὰρξ τῆς ψυχῆς εὐτελεστέρα. *Greg. Naz. ad Cledon. 1.* πρεσβύτερα ψυχὴ σώματος, *Idem de Nupt.* ψυχῆς γὰρ οὐδὲν ἔστι τιμιώτερον, *Post Euripid. Idem in Jul. 1.* Ὁ γὰρ θεὸς ψυχῇ, ψυχὴ σώματι, *Idem Apolog.* [i] Τὰ πρὸ μαπιὼ τῶν σωματικῶν δεῖ προτιμᾶσθαι, *Chrys. tom. 8. ser. 17. Prima animi bona, Juven. Sat. 8.*

Secondly, [k] *Things eternall should be preferred before things temporall.* [l] *While wee looke*, saith the Apostle, *not on the things that are seene, but on the things that are not seene. For the things that are seene, are temporall; but the things that are not seene, are eternall.* And, [m] *Labour*, saith our Saviour, *not for the meat that perisheth, but for* * *the meat that endureth unto life eternall.* But [n] *all other things* are *temporall* and transitorie; [o] *these only* that our Saviour enciteth hereunto, are *eternall.* And what comparison then betweene the one and the other?

Reason 2.

[k] *Æterna momentaneis præferenda sunt.*

[l] *2 Cor. 4. 18.*

[m] *John 6. 27.*

* Ἄσηπτα σῖτα, *Plut.*

[n] Θνητῶν δὲ θνητὰ πάντα, *Euripid. Mortalium mortalis est felicitas. Mortale est omne mortalium bonum. Metrodorus de bis loquitur bonis ad quæ concurritur, Sen. Epist. 98.*

[o] *Certum est sempiternumque virtus bonum. Hoc unum contingit immortale mortalibus, Sen. Epist. 98.*

Thirdly, [p] *Things necessarie ought to bee preferred to the first place.* But these are the only necessary things. [q] *There is but one thing necessarie*, saith our Saviour to *Martha.* Which [r] *one thing* therefore only *David* desired; and *Paul* made his [s] *maine aime*, counting *all* but as *drosse and trash* unto it: to wit, *this Kingdome, and the Righteousnesse of it.* The old *Proverb* here holdeth, [t] *Either a King, or a Caitiffe.* The greatest *King* in the world, if hee misse of this *Kingdome*, is as miserable a *wretch* as may be.

Reason 3.

[p] *Supervacua necessariis postponenda sunt, Sen. epist. 49. & 109.*

[q] *Vnicum necessarium, Luke 10. 42.*

[r] *Psal. 27. 4.* Μετὰ θεὸν ἡμῖν πάντα ἀναγκαῖα, *Chrysost. tom. 8. Ser. 17.*

[s] *Phil. 3. 12. 13.* [t] *Aut Cæsar, aut nullus,* Οὐδὲν γὰρ μέσον βασιλείας καὶ ἀποστασίας, *Gregor. Naz. in Pentecost. Omnis homo aut est cum Christo regnaturus, aut cum diabolo cruciandus, Aug. de Temp. 85.*

Fourthly, [u] *It is a most unworthy thing to deale so with God, as no man would endure to be dealt with.* Wee will serve God, forsooth: but when? when wee are now good for nought. When wee have served our selves of the world, and satisfied our owne lusts, are glutted with the

Reason 4.

[u] *Indignum est dare Deo, quod dedignatur homo, Hier. in Malac. 1. Grat. Decret. Dist. 49. c. 3.*

the one, and have ſurfetted of the other, and are unfit and unable any longer to follow either; [x] when wee are ſcarce able to turne our *withered bodies*, and *wearied bones in our bed*, then will wee offer and tender our ſervice to God. [y] *Offer it to thy Prince*, ſaith the Prophet; and ſee if hee will accept of it. Yea make proffer of thy ſelfe then, ſay I, to any meane man. And it is *an unworthy uſage of God, for a man to offer that unto God, that any man would thinke ſcorne of.*

x —*Poſtquam lapidoſa cheragra Pregerit articulos, veteris ramalia fagi, Perſ. Sat. 5. Cum omnibus membris extorti & fracti, nc in lectulo quidem queant niſi ab aliis moveri; uti de Domitio Tullo, Plin. epiſt. 18. lib. 8.*

y *Malac. 1. 8. Non pudet te reliquias vitæ tibi reſervare, & id ſolum tempus bonæ menti deſtinare, quod in nullam rem conferri poſſit? Sen. de brev. vit. cap. 4.*

Reaſon 5.

Fiftly, [a] *All mans life is little enough*, were it never ſo long, as *for the learning*, ſo for the attaining of theſe things. And [b] wee have no ſuretie of any time, no not of an houre. [c] *My times*, ſaith *David*, *are in thine hands*. Our times are in Gods hands, who [d] as he hath promiſed *pardon*, ſaith *Auguſtine*, *upon* our *repentance*, ſo hee hath not promiſed us, ſo much as *an houre for repentance*. And when [e] hee hath given men *ſpace*, but they have no *grace to turne*, it is a juſt thing with him [f] to deny them futher *time for turning*. [g] It is a fond thing therefore to let goe and loſe the time that wee have, in hope of, and building upon that that wee may never have; to let that goe that is in our owne hand, relying upon that that is in anothers hand.

a *Non omnis ætas ad perdiſcendum ſat eſt. Plaut. Truc. 1. 1. Nullum non tam magnis rebus tempus anguſtum eſt, Sen. q. Nat. l. 3. Non cum vacaveris, philoſophandum eſt: Omnia alia negligenda, ut huic aßideamus, cui nullum tempus ſatis magnum eſt, etiamſi à pueritia uſque ad longiſſimos humani ævi terminos vita protenditur, Idem ep. 72.* b *Σὺ δὲ τῆς ἄνευ σὲ ἐν ὧν κύριος, ἀναβάλλῃ καιρόν; Epicur. Stob. e. 16. Nihil in diem, nihil in horam permittitur, Sen. ad Marc. cap 10. Nihil ne in totum quidem diem certum eſt, Idem ad Polyb. c. 29.* c *Pſal. 31. 15.* d *Qui promiſit pœnitenti veniam, non promiſit pœnitendi horam. Qui pœnitenti miſericordiam promiſit, peccanti craſtinum non promiſit, Aug. de verb. Dom. 59. & homil. 11. & 13. & in Sent. Proſp. 72.* e *Apoc. 2. 21, 22.* f *Apoc. 10. 6, 7.* g *Maximum benè vivendi impedimentum eſt expectatio, quæ pendet ex craſtino. Perdis hodiernum: quod in manu alterius poſitum eſt diſponis; quod in tua dimittis, Sen. de brevit. vit. cap. 9.*

Reaſon 6.

Sixtly, [h] *The longer wee defer it, the more unfit ſhall wee finde our ſelves for it.* [i] *Hee that is not fit for it to day, will be more unfit for it to morrow.* [k] *Continuance in ſinning hardeneth in ſinne*, and breedeth *a brawninеſſe* in the Soule: while *Nature*, and *Cuſtome*, [l] *a ſecond Nature*, concurring together, [m] produce an *irrecoverableneſſe* in evill.

h *Durus valdè, imò potius, quod moleſtius eſt, valdè mollis capitur, conſuetudine mala & diutina fractus, qui vitiis ſimul & emarcuit, & induruit, Sen. ep. 112.* i *Qui non eſt hodiè cras minus aptus erit, Ovid. remed. l. 1.* k *Conſuetudo peccandi tollit ſenſum peccati, Bern. de Conſ. cap. 4.* l *Τὸ ἔθος εἰς φύσιν καθίστησιν, Ariſt. Eth. Mag. l. 2. c. 6. Conſuetudo altera natura, Cic. Fin. l. 5. Bern. de Diverſ. 14.* m *Ier. 13. 23. Natura & conſuetudo robuſtiſſimam faciunt & invictiſſimam cupiditatem, Aug. ad Simpl. l. 1 q. 1. Ex voluntate perverſa facta eſt libido; & dum ſervitur libidini facta eſt conſuetudo: & dum conſuetudini non reſiſtitur, facta eſt neceſsitas. Idem Conf. l. 8. c. 5. Inveterata in nobis malorum omnium labe, aliter jam non vitio ſi eſſe non poſſumus, niſi ut omnino non ſimus, Salv. de Prov. l. 6. Longo quod uſu in pejus uſque induruit, multo facilius fregeris quam flexeris, Buch. Bapt.*

Reaſon 7.

Seventhly, this *Righteouſneſſe* ſhould bee ſought in the firſt place, becauſe [n] *Nothing* whatſoever, though never ſo *good*, either *is good*, or *can doe good without it.* Yea the better and the more excellent any thing is, the worſe it is, if it be not joyned with it.

n *Τελεία τις ἀρετὴ ἡ δικαιοσύνη. Οὐ μέρος τῆς ἀρετῆς, ἀλλ' ὅλη ἡ ἀρετή. Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς ἀρετή ἐστι. Τελεία δὲ μάλιστα ἀρετὴ ὅτι τῆς τελείας ἀρετῆς χρῆσίς ἐστιν, Ariſt. Eth. Nicom lib. 5 cap. 1. & Mag. lib. 1. cap. 34. et Eudem. lib. 4 cap. 1. Δικαιοσύνη γάρ ὡς ὑγεία τις, Plato de Rep. lib. 4. Iuſtitia inſtar ſanitatis eſt, ſine qua nihil quicquam juvat. Sine juſtitia nihil valet, Cic. Offic. lib. 2. nihil poteſt eſſe laudabile, Ibid. lib. 1. Domina ſiquidem eſt omnium et regina virtutum, Ibid. lib. 3.*

What is better than *government?* the verie [o] *Life* of *a State.* Yet if the *Scepter* be not ſwaied aright; if it rule not according to *juſtice* and *right*; *Regiment without righteouſneſſe degenerateth*, and turneth into

o *Sine imperio nec domus ulla, nec civitas, nec gens, nec hominum univerſum genus ſtare, nec rerum natura omnis, nec ipſe mundus poteſt, Cic. de leg. lib. 3. Iſtud eſt vinculum, per quod Reſpub. cohæret: ille ſpiritus vitalis, quem tot millia trahunt: nihil ipſa per ſe futura niſi onus & præda, ſi mens illa imperii ſubtrahatur, Senec. de Clem. l. 1. c. 4.*

Tyrannie;

Tyrannie; it is but [p] *Robberie with authoritie*. For the maine [q] *end of government* is for *the execution* and *enjoyment of justice*: and without it therefore *government* is no better than plaine [r] *robberie*; yea it is in some respect [s] worse than it.

What is * better than *Law*? the [t] *life* of *Government*. But [u] *unjust Lawes are not worthy the Name of Lawes*. [x] *Woe to those*, saith the Prophet, *that make unjust Lawes*. *Woe* to those that make them; yea and *woe* to those also for whom they are made. For [y] they are but a meanes to undoe those, for whose good they are pretended.

[a] What is better than *Peace*, *Vnitie*, *Agreement*, and *Concord*? [b] Without which those former also are of no use, of no force. *The very* [c] *Name of Peace is sweet*; but *the thing* it selfe much *sweeter*. *Behold*, saith the *Psalmist*, [e] *how goodly and how pleasant a thing it is for brethren to dwell together in unitie!* [f] It is for the *pleasantnesse* of it, *like the pretious* [g] *Ointment that was powred upon Aarons Head, that wet his Beard, and ran downe to the very skirts of his Garments*. It is [h] delightfull not to those themselves alone, that are at unitie among themselves, but it sendeth forth a pleasing savour to their neighbours round about them: as on the other side, contentious persons are not troublesome to either other onely, but to all that dwell neare unto them. [i] *Concord in societies*, is as *Harmonie in consorts*, which being duly observed, maketh the *Musick* delightfull; being not observed, by jarring maketh all harsh and untunable, as well to the *hearers*, as to the *singers* themselves. Againe, for the *profitablenesse* and behovefulnesse of it, [k] *It is like the dew of Hermon, and that that commeth downe upon the Hill of Sion*. It is as a sweet [l] *dew*, that maketh all things grow and thrive; as the contrarie spoileth and layeth all things waste, like the [m] *blast* of some malignant aspect. [n] *Concord and agreement addeth strength even to meane things*; *discord and disagreement bringeth the strongest* to wrack. And no marvell: For [o] without the *Blessing of God* what can prosper, yea or subsist? But [p] *There*, saith the Psalmist, *hath God promised his Blessing*, (to wit, [q] where *Brethren agree together in one*) *and life for evermore*. But [r] *the God of Peace will give* [s] *no blessing there, where Peace and Vnitie is not*. So that there is nothing more *delightfull*, more *behovefull* than *Peace*. In regard whereof, it is that the Apostle *Paul* so oft, and so instantly enciteth unto it. [t] *I therefore Paul, the Lords Prisoner, beseech you, that you would walke worthy of the Calling whereunto you are called; with all humblenesse of minde, and meekenesse, with long suffering, supporting one another through Love; Endevouring to retaine the unitie of the Spirit in the* [u] *bond of Peace. There is* [x] *one Bodie, and* [y] *one Spirit, one*

[p] *Iudex injustus latro cum privilegio est. Sicut medicus imperitus, homicida. Colum. lib. 1. Iudex locusta civitatis est malus, Scalig. Ate.*

[q] *Fruendæ justitiæ causa reges constituti sunt, Cic. Offic. lib. 2. Iudex iniquus & latrone pejor est.*

[r] Ἀνὰ δίκης ἄρχειν μηδ' ὁ Ζεὺς καλῶς δύναται, *Plat. ad præfect indoct. Remota justitia quid sunt Regna nisi magna latrocinia, Aug. de civit. l. 4. cap. 4.*

[s] *Injusta regna justa latrocinia sunt.*

* Οὐκ ἔστιν ὕδωρ κρεῖσσον ἢ νόμοι πόλει, *Euripid.*

[t] Ἐν τοῖς νόμοις ἡ σωτηρία τῆς πόλεως, *Arist. Rhet. l. 1 c. 3. Præsunt enim Magistratibus leges, ut populo Magistratus, Cic. de Leg. l. 3.* Ψυχὴ πόλεως οἱ νόμοι· σῶμα γὰρ ψυχὴν σεσωσμένην ἐν πίστει, καὶ πόλις μὴ ὄντων νόμων οὐχ ἵσταται. *Demosth. apud Stob.*

[u] *Leges iniquæ nec leges dicendæ sunt, Aug. de Civit. l. 19. c. 21.*

[x] *Esai. 10. 1.*

[y] *Legibus fundata civitas, legibus evertitur, Plin. Paneg.*

[a] Ἄριστον ὁμόνοια, καὶ τὸ συμφρονεῖν ἀλλήλοις πόλεις καὶ δήμους καὶ οἰκίας καὶ τὸν καθ' ἕκαστον, *Gregor. Naz. in Iul. 1.* Καὶ ὅδεν εἰρήνης προτιμότερον; *Idem ad Cledon. 2. Pax optima rerum Quæ homini novisse datum. Pax una triumphis Innumeris potior.—Silius bel. Pun. lib. 2.*

[b] *Iudicia, legesque esse non possunt pace sublata, Cic. Phil. 8.*

[c] Εἰρήνη φίλη, τῷ γλυκὺ καὶ πρᾶγμα καὶ ὄνομα, *Greg. Nazian. de Pace 3. Dulce nomen est pacis: res verò ipsa tum jucunda, tum salutaris, Cic. Philip. 2. & 13.*

[e] *Psal. 133. 1.*

[f] Καλλιστον ἡ εἰρήνη, προδήσω δὲ, ὅτι καὶ λυσιτελέστατον, *Greg. Naz. de Eutax.*

[g] *Psal. 133. 2.*

[h] *Levit. 8. 12.*

[i] *Pax serenitas mentis, tranquillitas animi, simplicitas cordis, vinculum amoris, consortium charitatis. Hæc est quæ simultates tollit, bella compescit, iras comprimit, discordes sedat, inimicos concordat, cunctis est placita, Aug. de verb. Dom. 57.* Quod in cantu harmonia, in civitate concordia, arctissimum atque optimum incolumitatis vinculum, *Cic. de Repub. l. 2. Aug. de Civit. lib. 2. cap. 21.*

[k] *Psal. 133. 3.*

[l] *Proverb. 19. 12.*

[m] *Hag. 1. 9.*

[n] *Concordia res parvæ crescunt: discordia maximæ dilabuntur. Micypsa apud Sal. Iugur.* Τὸ καθ' ἕκαστον σαθρὸν διορθοῦται τῇ καινῇ τῆς συστάσεως· καθάπερ δὲ σχοινίων τὰ τῇ πλοκῇ δυναμένα, *Eccles. 4. 12. Gregor Naz. ad Ægypt. adven.*

[o] *Nihil beatum non favente numine. Θεοῦ γὰρ ὄντος εὐτυχεῖ βροτῶν ἀνήρ. θεὸς δὲ δοὺς ἔδειν εὐτυχεῖν βροτοῖς, Æschyl. Theb.*

[p] *Psal. 133. 3*

[q] *Vers. 1.*

[r] *Mat. 18. 19, 20. Rom. 16. 20.*

[s] *Pacis Deus nisi pacem colentibus benedictionem non dabit, Cyprian. Quid simultates amas, quod autor pacis placere non potest? Non potest concordiam habere cum Christo, qui discors esse voluerit cum Christiano, August. de verb. Dom. 57.*

[t] *Ephes. 4. 1. —6.*

[u] *Col. 3. 14.*

[x] *Rom. 12. 5. 1 Cor. 12. 12, 27.*

[y] *1 Cor. 12. 13.*

Faith, one Hope, one Baptisme, [z] ***one Lord, one God and Father of all, above all, through all, and in you all.*** And againe, to passe by many other passages; [a] *If therefore there be any consolation, if any comfort of Love, if any communion of Spirit, if any bowels and compassions; Fulfill yee my joy, that yee be* [b] *like minded, like affected, of one accord, and of one judgement.* And so [c] proceedeth hee to dehort them from *selfe-will, selfe-love, selfe-respect*, and *selfe-conceit*, the very bane and pests of agreement and concord. [d] This therefore should you strive and labour by all meanes to maintaine among your selves, being (as [e] *Abraham* told *Lot*) *brethren*; and being [f] *called* and *joyned* together (as the Apostle speaketh) *into one Bodie*. But [g] withall, you must have a care that this your *Peace* be *the Peace of God*, that it be *in God*, and *for God*; that the maine aime of your agreement be *the advancement of Gods Kingdome*, and *the maintenance of Right*. For [h] if *Peace* be not joyned with *Pietie*, better *no Peace* than such *Peace*; [i] if agreement be not joyned with *justice and equitie*, better no agreement at all than such. As it is [k] *no Councell*, but *a Conventicle*, wherein *Truth* is not aimed at: so it is [l] *no Societie*, but *a Conspiracie*, wherein right is not regarded. When men are, as *Simeon* and *Levi*, [m] *Brethren in evill*; when they combine themselves together to injure and wrong others; [n] such *agreement and concord* is *worse than* any *discord or disagreement* whatsoever. And [o] the more strongly men in such case are united together, the worse they are, the more evill they may doe; yea the worse it is for themselves too. For the more they are united and conjoyned either with other, the more are they dis-united and dis-joyned from God.

But to leave this *Digression*, though not altogether impertinent, which [p] the present *Occasion* in part required of mee; and to returne to the maine *Point* that wee are principally to pursue.

[z] 1 Cor. 8. 6.

[a] Philip. 2. 1, 2.
[b] Act. 4. 32.
Rom. 15. 5, 6.
1 Cor. 1. 10.
Phil. 3. 16. & 4. 2.
Τί ἐστι φίλος; μία ψυχὴ δυσὶ σώμασιν ἐνοικοῦσα, Aristot. Laert. Δύο φίλοι, μία ψυχή, Iocus in Catonem min. ipsiusque hospitem, Plut. Μία ψυχὴ δύο σώματα φέρουσα, Gregor. Naz. in Basil.
[c] Phil. 2 3, 4.
[d] Δεῖ πάντων προτιμᾶν τὴν ὁμόνοιαν, ἐπειδὴ καὶ πάντων τοῦτο κωλυτικώτατον, Chrysost. in 1 Cor. hom 19. Hanc ergo qui accepit teneat; qui perdidit, repetat; qui amisit, exquirat; Aug. de verb. Dom. 57.
[e] Gen. 13. 8.
[f] Coloss. 3. 15.
[g] Καὶ μηδείς μοι λεγέτω, ὅτι πᾶσαν εἰρήνην ἀγαπητέον, (διὰ γὰρ τοῦτο καὶ πάσης τινὰ βελτίονα, καὶ ὁμόνοιαν βλαβερωτάτην.) ἀλλὰ τὴν καλὴν, καὶ ἐπὶ καλῷ καὶ Θεῷ συνεστῶσαν, Greg. Naz. de Pace 1. Ἔστι καὶ κακὴ ὁμόνοια, ἔστι καὶ καλὴ διαφωνία, Chrys. in Ioan hom. 57. [h] Κρείττων ἐμπαθὴς ὁμόνοια ἢ μετὰ εὐσεβείας διάστασις, Greg Naz. ibidem. [i] Sine justitia pax nulla est, Cic. de Repub. l. 3 Aug. de Civit. l. 2. c. 21. [k] Conciliabulum, sive Conventiculum, non Concilium. [l] Συμφωνία, Act. 23. 13. οὐ πανταχοῦ ὁμόνοια καλόν· ἔστι καὶ λυσαὶ συμφωνῆσαι, Chrys. in Matt. hom 35. [m] Fratres in malo, Gen. 49. 5. Pax mala est inter malos, ut quibus est una malitia, & unus ad malefaciendum consensus, Autor oper. imperfect. in Matth. hom. 26. [n] Ἐπὶ τῶν Ναβὶ πολέμου πονηροῦ ἡ συμφωνία χαλεπωτέρα γέγονε, Chrysost. in Mat 35. Pax cum bello sub Sylla de crudelitate certavit & vicit. Aug. de Civit. l. 3. c. 28. [o] Vt pernitiosum est, si unitas desit bonis: ita perniciosius est, si non desit malis. Eripiuntur enim justa, dum dividuntur injusti. At verò contra bonos vehementer prævalent, quando in malo se concorditer tenent, Greg. Mor. l. 34. c. 3. Qui iniquos paci sociat, iniquitati vires administrat: quia bonos deterius deprimunt, cum unanimiter persequuntur, Idem Pastor. part. 3. c. 1. §. 24. [p] I was that morning admonished, that somewhat of this Argument was of course by the Doners desire required and expected.

Reason 8.

Therefore, lastly, are *Gods Kingdome and his Righteousnesse first to be sought*, because

The seeking thereof will be the most Compendious Course for the compassing of our owne Desires.

Member 4. Benefit.

For why doe men neglect to looke after *Gods Kingdome*? [r] Forsooth, because they must *build* their *houses*, they must *feather* their *nests* first: they must get something that may be a stay to them hereafter, that they may bee able to *defend* the *world* withall. To remove therefore this rubbe, and to rid and ease men of this care, our Saviour here telleth them, that [t] upon the due *seeking of Gods Kingdome* and *his Righteousnesse*, or *the Righteousnesse thereof*, (for [t] all commeth to

[r] Moratur me res familiaris. Sic illâ disponere volo, ut sufficere mihi hoc agenti possit, ne aut paupertas mihi oneri sit, aut ego alicui. Quantum sat est, nondum habeo. Si ad illam summam pervenero tunc me totum philosophiæ dabo, Sen. epist. 17. [s] Quid in longum ipse te differs? expectabis ne fœnoris quæstum, aut ex merce compendium, aut tabulas beati senis, cum fieri possis statim dives? Repræsentat opes sapientia: quam cuicunq; supervacuas fecit, dedit ibidem. [t] Eodem quod sensum attinet, redeunt, etiamsi ad Deum, non ad Regnum referri Syntaxin Grammatica postulat. Atque hoc est quod Calvinus in hunc locum vobit. Quem iniquè igitur Maldonatus taxat tanquam Græcarũ literarũ imperitum.

one

one effect) *all these things* that men so much desire and looke after, and take so much thought and care for, *shall bee* by *God* himselfe provided for them, supplied unto them, and *cast in* thereupon *as an advantage* thereunto.

So that

Observ. 5.

* *This one thing will bring all with it*, it will helpe us to all things, that our heart can desire. [u] *Trust in the Lord*, saith the Psalmist, *and doe good, and thou shalt assuredly be fed. Delight thy selfe in the Lord, and hee will give thee thine owne hearts desire.* [x] *Hee will be* [y] *thy Sunne and thy Shield; he will give thee grace and glory: and hee will deny thee no good thing, so long as thou leadest a godly life.* As [z] when *Salomon* asked *Wisedome*, it pleased God so well, that hee gave him *Wealth and Honour* together with it: so upon the seeking hereof, wee shall not onely finde it, but wee shall have all other good things cast in upon us together with it.

* *Virtus omnia in se habet: Omnia adsunt bona, Quæ penes est Virtus*, Plaut. Amph. 2. 5. *Est tanti laborare, omnia bona semel occupaturo*, Senec. epist. 76.

[u] Psalm. 37. 3, 4.

[x] Psal. 84. 11.

[y] *Deus Sol et Scutum, dabit gratiã & gloriã.*

[z] 1 King. 3. 9.—13. 2 Chron. 1. 11, 12.

Nor indeed can it be otherwise.

Reasons 4.

Reason 1.

For first, wee shall have thereupon our right to all things restored us in Christ. [a] *All things*, saith the Apostle, *whether present, or future, this world or the next, all things*, I say, *are yours; and you Christs; and Christ Gods.* As [b] *Christ*, so all *Christians* are [c] *in Christ* [d] *Heires of all things.* And for [e] *God* therefore to deny them ought, were to deny them of their owne.

[a] 1 Cor. 3. 22, 23.

[b] Hebr. 1. 2.

[c] Gal. 3. 26. Rom. 8. 17

[d] Apoc. 21. 7.

[e] *Audacter Deum roges, nihil illum de alieno rogaturus*, Sen. epist. 10.

Reason 2.

Secondly, they that thus doe, are [f] *Gods Children in Christ*; and [g] may have for the asking what they will at Gods hands. For, [h] *If you that are evill*, saith our Saviour, *use to give good things to your Children; how much more will your heavenly Father give you good things, if you aske him?* [i] *Hee feedeth the fowles of the aire*, and *the beasts of the field*: and hee that is carefull to provide for his *hounds* and his *haukes*, will hee suffer his *Children* to beg and starve, that must one day bee his *heires?*

[f] Iohn 1. 12. Gal. 3. 26. 2 Cor. 6. 17, 18.

[g] Iohn 14. 13. & 16. 23. 1 Iohn 5. 14, 15.

[h] Matth. 7. 11.

[i] Psal. 147. 9. Matth. 6. 26. Στρουθίων μὲν ἀγαθῷ οὐ λείπει ὁ μισθοδοτῶν, οὐδ' ἐργάτῃ, οὐδὲ σκυτεῖ, τῷ δὲ ἀγαθῷ λείψει; ὅπως ὁ Θεὸς ἀμελεῖ τῶν αὑτοῦ ὀπαδημάτων, τῶν διακόνων, τῶν μαθητῶν; &c. Epictet. Arian. Dissert. l. 3. c. 26.

Thirdly, he hath prepared *a Crowne, a Kingdome* for them. [k] *Feare not, little flock*, saith our Saviour, *it is your Fathers will to bestow a Kingdome upon you.* And, [l] *Will hee deny them a Crum, that will give them a Crowne?* Will hee deny them *a bit of bread*, or *a cup of drinke*, ([m] all the *wealth* in the *world* is no more with him; hee can as easily give the one as the other) that purposeth one day to make them *Kings?*

Reason 3.

[k] Luke 12. 32.

[l] *Qui dabit regnum, nõ dabit viaticum? Aug. de verb. Dom.* Ὁ τὰ μείζω παρέχων, πολλῷ μᾶλλον τὰ ἐλάττω δώσει, *Chrys. in Matt.* 22.

[m] 1 Chron. 29. 11, 12.

Yea lastly, he hath bestowed *his owne*, his *only Sonne* on them. [n] *Hee so loved them, that he gave his only begotten Sonne for them.* And, [o] *Hee that spared not his owne Sonne, but gave him up to death for them, how can hee but give them all things together with him?* [p] Hee that [q] *sent his Sonne to die for them*, hath [r] *put his Spirit in them*, and hath [s] *promised them the fruition of his blessed presence* for ever; how can hee refuse to provide for them, and confer upon them whatsoever good thing they shall stand in need of, while they live here?

Reason 4.

[n] Iohn 3. 16.

[o] Rom. 8. 32. Πῶς οὐχὶ πάντα χαρίσεται, ὑπὲρ ὧν ἰδίου υἱοῦ οὐκ ἐφείσατο; τί λοιπὸν τοῦ ἄλλων ἀμυδαλλοίης, τὸν δεσπότην λαβών; τί διαζεῖς περὶ τὴν χρημάτων, τὸν κύριον ἔχων, *Chrysost. in Rom. hom.* 15.

[p] *Qui misit unigenitum, immisit spiritum, promisit vultum, quid tandem tibi negaturus est? Tertull. de Temp.* nihil ei negaturus creditur, *quem ad esum vituli hortatur, Hieron. de Fil. Prodig.* [q] 1 Iob. 4. 9, 10. [r] Galat. 4. 6. [s] Matth. 5. 8.

Vses 4.
Vse 1.
Admonition.

Now this first serveth to admonish all Christian men, yea all men in generall, both what they should *first* and *most*, and what they should *last* and *least* care for. [t] Their *first* and *principall care* should be for the *principall* things, that is, for *spirituall* things, for *Gods Kingdome and his Righteousnesse*, for sanctification and true holinesse. [u] These are the things that most neerely concerne them, and without which they can have no benefit of ought else. And these are the things that God would have them most to looke after: As for other things, when wee have so done, hee would have us leave the care of them wholly to him. [x] *Roll thy burden upon the Lord*, saith the Psalmist, *and hee will maintaine thee.* [y] *Cast all your care upon him*, saith *S. Peter*; *for hee taketh care for you.* And, [z] *Take you no thought for ought*, saith *S. Paul*: *but let all your wants be made knowne unto God by prayer.* Hee * *knoweth what is fit for you*, and hee will supplie you. What a deale of trouble, and distraction might wee free our selves of? How great quietnesse and sweet tranquillitie of minde might wee procure to our selves, if wee could doe thus?

[t] *Optimum est curam principalem animæ impendere. Eucher. ad Valer. Vt primas apud nos curas, quæ prima habentur, obtineant: summasque sibi solicitudinis partes, quæ summa est, salus vendicet. Omnia vincat eo studio, quo præcedit omnia, Ibidem.*

[u] *Quis extruendi, nisi cum fundamenta jecerit, locus est? Superædificare cæteras utilitates destinanti salus fundamentum est. Cæterum quomodo quispiam sequentia addat, si nec prima possederit? Idem ibid.* [x] *Psalm. 55. 22.* [y] *1 Pet. 4. 4.* [z] *Philip. 4. 6.* * *Matth. 6. 32.*

Vse 2.
Reprehension.
Error 1.

But alas how contrarily (and let that be the next Vse) are most men affected to that that God would here have?

God would have men take care for *spirituall* things, and leave the care of *temporall* things wholly to him. Whereas most men take a cleane contrarie course. [a] All the care they take is for *temporall* things, and as for *spirituall* things, they say, they will *leave all to Gods mercie*: They will take to themselves Gods part, and they will leave God their part. What hee would doe himselfe, they will doe; and what hee would have them doe, that they put off and referre wholly to him. Temporall things they will be sure to looke for, they will not trust God with them: But for spirituall things if they will not bee found without seeking, for their parts they are never like to bee sought after.

[a] Ὁ πόνος ἅπας κατὰ τὸν παρόντα βίον, λόγος δὲ εἰς τὰ μελλόντων, ὧδε ἔννοια τῶν ἐκεῖ, *Chrysost. in Matth. 22.*

Error 2.

Againe, *Spirituall* things God would have to be esteemed as the [c] *principall*, and to be set in the *first* place; and *temporall* things to be reckoned of as [d] *secondary* matters, as things *accessorie* unto them. Whereas worldly men generally take a direct contrary course. They [e] *set the cart*, as wee say, *before the horse.* They [f] make *Sara* tend on *Hagar*; the *Mistresse* wait on the *hand-maid.* [g] They make *the principall, the accessorie, and the accessorie the principall.* Take most paines in that, that God would have them to take least in; and take least paines in that, that God would have them to take most in. *First Gods Kingdome and his Righteousnesse*, saith *Christ*, and then *Riches* or *those* other *things*, [h] *meat, drinke, and apparell.* But [i] *first Riches*, saith *the World*, moneyes and meanes of maintenance, (for [k] these must be had howsoever) and [l] then *Religion* and *Righteousnesse* may a little, time enough, be looked after, when we are once furnished of the former.

[c] Προηγούμενα.

[d] Πάρεργα, *Chrysost. in hunc locum.*

[e] Τὸ τῆς παροιμίας, ἡ ἅμαξα τὸν βοῦν ἑλκύει, *Lucian. Terpsion.*

[f] *Si caro famula, anima domina, non oportet posteriore loco nos dominam ponere, ac famulam iniquo jure præferre, Eucher. ad Valer.*

[g] Τὸ μὲν, πάρεργον, ἔργον, ὡς ἡγούμενοι· Τὸ δ', ἔργον ὡς, πάρεργον ἐκπονούμενοι, *Agatho apud Clem. Strom. l. 5. Vel ut apud Athen. Dipnosoph. lib. 5.* Τὸ μὲν, πάρεργον, ἔργον, ὡς ποιοῦμεθα· Τὸ δ', ἔργον ὡς, πάρεργον ἐκπονούμεθα, *Sic enim utrobique interstinguendum, ne suus sententiæ lepidissimæ lepos intereat. Vide Hadr. Iunium in Adag. Cent. 3. Adag. 79.* [h] *Vers. 32.* [i] *O cives, cives, quærenda pecunia primùm est. Virtus post nummos.—Horat. ep. 1.* [k] *Lucri bonus est odor ex re Qualibet.—Vnde habeas quærit nemo; sed oportet habere, Iuven. Sat. 14.—facias rem, Si possis, recte: si non, quocunq; modo rem, Horat. ep. 1.* [l] *Ita est; cum omnia habueris, tunc & sapientiã habere voles. Hoc erit ultimum vitæ instrumentum, &, ut ita dicam, additamentum, Sen. epist. 17.*

Yea

Yea *Gods Children* themselves are oft-times too much faulty in this kinde: Too slack and careleſſe in ſeeking after the beſt things; and more carefull than they ſhould be, for the things of this life. Not ſo diligent in attending as they ſhould be, with *Mary*, that [m] *one thing*, that is *only neceſſarie*, and without which no worldly thing can ought availe them; and on the other ſide, with *Martha*, [n] *troubled about many things*, and thoſe many times ſuch as they might very well be without, much perplexed and diſtracted with *care* and *thought* about proviſions for the *bodie*, for the *back* and the *belly*, for *meat*, *drinke* and *apparell*; (that which our Saviour here [o] had reproved in his followers before) as if either they wanted [p] *a Father* to provide for them, or [q] their *Father* were *ignorant* of their *wants*. [r] If wee ſee a young man grow worldly, full of care and thought for the world, wee are ready to ſay, *Sure his Father is deceaſed, and his Friends gone; he hath loſt thoſe that ſhould looke after him; hee hath no bodie left to take care for him but himſelfe; elſe* [s] *he would never ſure be ſo worldly, ſo full of care as he is.* But *our heavenly Father* is not dead: (hee [t] *liveth* for ever to doe for us:) nor doth or can [u] his care die for them, whom hee hath once vouchſafed to undertake the care of. And it is a great wrong therefore, that *Chriſtian* men offer to this their carefull and provident *Father*, when they are ſo full of care themſelves.

But doth *no care* at all then *become Chriſtians*? may ſome man ſay. Or is all *Care* utterly condemned? Should *Chriſtian* men be like thoſe of [a] *Laiſh*, a ſort of *careleſſe people*, to live looking after nothing, but [b] put off all to *Gods providence*, and ſo *let things goe at ſix and ſevens*, as we ſay?

Not ſo neither. Wee muſt wiſely diſtinguiſh here; that wee neither wheele into the *whirle-pit* of *diſtruſtfulneſſe* on the one hand, nor wrecke our ſelves againſt the *rock* of *retchleſneſſe* on the other. There is a two-fold *care*, yea or *carefulneſſe*, if you will: there is [c] *a carefulneſſe of diligence*; and there is [d] *a carefulneſſe of diffidence*: the one is *approved* and *commended*; the other is *diſallowed* and *condemned*: wee are [e] *enjoyned* the one; wee are [f] *inhibited* the other; nor doth the one neceſſarily follow the other, or the expulſion of the one exclude alſo the other. Conceive it by a plaine and familiar inſtance. A *Father* placeth his *Sonne* in a *Farme*, furniſheth him with a *ſtocke*, biddeth him play the *good husband*; and further aſſureth him, to put him out of all feare, that, if things fall out otherwiſe than well, ſo that it bee not by his owne wilfull neglect or default, hee will ſupplie him and ſet him up againe. The *Sonne* in ſuch caſe, though hee may well be the leſſe *diſtruſtfull*, yet ought not to be the leſſe *diligent*, for this his *Fathers* kinde offer, and the *aſſurance* given him of ſuch ſupplies. Nor ought Chriſtian men therefore to be the leſſe carefull of [g] walking diligently and induſtriouſly in thoſe places and callings whereunto God hath aſſigned them, or in following the affaires and doing the duties that doe thereunto appertaine. (They [h] *walke inordinately*, ſaith the Apoſtle, that [i] *follow not their owne work*, and as well [k] *earne*, if they be able, as [l] *eat their owne bread*;) becauſe *God* hath graciouſly promiſed, and undertaken to provide for them. [m] Walke they muſt each one carefully [n] within the compaſſe of his *calling*, and expect

[m] *Vnicum neceſſarium* *Luke* 10. 42.

[n] *Solliciti de multis,* *Luke* 10. 41.

[o] *Matth.* 6. 25, 28, 31. *Luke* 12. 22, 29.

[p] *Matth.* 6. 26.

[q] *Matth.* 6. 32. *Luke* 12. 30.

[r] *Perkins alicubi.*

[s] Οἱ γὰρ νέοι ἥκιστα φ λογρήματοι. *Ariſtot. Rhetor. l.* 2. *c.* 12.

[t] 1 *Tim.* 6. 17. *Apoc.* 15. 7.

[u] *Eſay* 49. 15.

Queſtion.

[a] *Iudg.* 18. 27.

[b] *Qui finxit alas papilioni, is curabit omnia. Luxurioſorum diverbium. Scalig. de Subtil.*

Anſwer.

[c] *Solicitudo diligentiæ,* μελέτη.

[d] *Solicitudo diffidētiæ,* μεριμνη.

[e] *Prov.* 27. 23. & 22 29. *Phil.* 4. 8, 9. 1 *Tim.* 5. 4, 8.

[f] *Philip.* 4. 6. 1 *Tim.* 6. 8, 17.

[g] *Prov.* 6. 6, 7, 8. & 12. 11. & 28. 19.

[h] 2 *Theſſ.* 3. 6, 11.

[i] 1 *Theſſ.* 4. 11.

[k] 2 *Theſſ.* 3. 10.

[l] 2 *Theſſ.* 3 12.

[m] Στοιχεῖν κατὰ κανόνα, *Phil* 3. 16.

[n] 1 *Cor.* 7. 20, 24.

[o] *Gods bleſſing* upon their *labours* and *endevours*. But for the iſſue and event of them, they muſt not be troubled and diſtracted about it; but [p] leave that all to God, [q] aſſuring themſelves that hee will not ſee them to want, howſoever things fall out, but will furniſh them ever with what is fit.

[o] *Deut.* 28. 8. *Pſalm.* 128. 1,2.
[p] *Pſalm.* 37. 5.
[q] 2 *Sam.* 10. 12.
[r] *Hebr.* 13. 5, 6.

Vſe 3. *Prevention.*

And ſo in the third place, this ſerveth to meet with a conceit that keepeth many from looking after the things of *Gods Kingdome*, becauſe they feare that they ſhall want neceſſaries, if they ſhall ſo doe. For, to omit that true [r] *Faith*, as *Ierome* ſpeaketh, *feareth not Famine*: and againe, that he is unworthie this *Crowne*, this *Kingdome*, that preferreth worldly *traſh* before it, or [t] that is not content [u] *willingly*, yea and [u] *gladly*, * to forgoe the one, for the attaining and compaſſing of the other: Such feare is wholly ſuperfluous; it is a groundleſſe feare: Since that *God the Father* by *Ieſus Chriſt* his *Son* and [x] *his Surety*, hath here given thee aſſurance, that ſo long as thou ſeekeſt it as thou oughteſt, [y] thou ſhalt never want ought; *all other things* ſhall be from *God* himſelfe *ſupplied* to thee with it. And [z] *the Lions* themſelves therefore, ſaith the *Pſalmiſt*, (and the *Lion* is the [b] *King of beaſts*,) *ſhall hunger and ſtarve*: thoſe that are likelieſt to be fed: *But thoſe that ſeeke the Lord ſhall want nothing that is good*. Hee [c] will raine bread from heaven, and [d] ſet the flint ſtone abroach, and turne [e] the drie and waſte wilderneſſe into rivers of water, before his ſhall pine and periſh.

[r] *Fides famem non formidat, Hieron. ad Heliodor.*
[t] *Matth.* 13. 44, 45, 46. *Luke* 14. 26, 33.
[u] *Phil.* 3. 7, 8, 9.
[x] *Hebr* 10. 34.
* *Omnia relinquas, ut hoc habeas, Sen. ep.* 76.
[y] 2 *Cor.* 1. 20.
[z] *At neceſſaria deerunt. Deeſſe non poterunt, Sen. ep.* 17.
[a] *Pſal.* 34. 10.
[b] *Prov.* 30. 30. 31. *Rex ferarum, Iſid. Orig. l.* 10. *c.* 2.
[c] *Pſalm.* 78. 24. *Pluviam eſcatilem, Tertul. de Patient.*
[d] *Pſalm.* 78, 20. *&* 114. 8. *Petram aquatilem, Ibid.* [e] *Pſalm.* 107. 35. 2 *King.* 3. 17. *Eſai.* 43. 19, 20.

Vſe 4. *Encouragement.*

Yea this rather ſhould enduce, encite, and encourage us to ſeeke, as the more carefully, ſo the more cheerefully after theſe things, conſidering that ſo gracious a promiſe is annexed thereunto: [f] *Feare*, that is, [g] *ſerve the Lord* diligently, *yee his Saints*, ſaith the Pſalmiſt: *for there ſhall nothing be wanting to them that feare him.* [h] Wouldeſt thou then be cared for? Wouldeſt thou be provided for? Wouldeſt thou need to take no more thought or care for ought? Get thee into *Chriſts Court*; get thee a place in *Gods Kingdom*. Men think they ſhall be well, they ſhall be ſafe, they ſhall be made for ever, when they have got ſome place, ſo it be at leaſt ſome gainfull one, about the *King*, or belonging to the *Court*: ſuch an office could they compaſſe, they ſhould never need more to feare want, or to take further care for the world. Yet we know and ſee that ſuch places oft bring * *a world of cares* with them, and [i] are a meanes oft to bring men to want. But he that hath a ſhare in this *Kingdome of God*, ſhall never indeed need to take further *care* for ought, ſhall never need indeed to feare any defect. [k] *Bleſſed is the man*, ſaith the *Prophet*, *that dependeth upon God: for hee ſhall be as a Tree planted by the water ſide, that ſpreadeth her root alongſt the river, and doth not feele when the ſcorching heat commeth, but continueth ever green, and taketh no thought for the yeere of drought, nor at any time ceaſeth to have fruit on her.* Forbeare not therefore the following hereof for fear of want; but follow theſe things rather if thou wouldſt not feare want.

[f] *Pſalm.* 34. 9.
[g] *Sicut,* 1 *King.* 17. 32, 33. *& alibi.*
[h] *Parare unde vivam volo. Simul & parare diſce — Sen. epiſt.* 17. *i. vis parare? Parandi rationem diſce, Lipſ.*

* *Deſere palatia: nam Curia curis, imò crucibus & mortibus Semper eſt obnoxia, Petr. Bleſ. ep.* 57. — *dum excelſus ſteti, nunquam pavere deſtiti. — Sen. Thyeſt.* 3. 1.
[i] *Paucos beavit aula, plures perdidit: Sed hos quoque ipſos, quos beavit, perdidit.*
[k] *Ierem.* 17. 7, 8.

In like manner for your *Children*, would you have them ſo provided for, that you ſhould not need to take any further care for them in that kinde? *Diſtruſtfull care*, I meane ſtill, and of uncertaine event;

for

for otherwiſe [l] *Parents ought to be carefull to provide for their children*; and [m] *he is worſe*, I ſay not, *than an Infidell*, but [n] *than a brute beaſt*, that doth otherwiſe. But would you ſo doe for them, that they may bee ſure not to want? which otherwiſe, [o] though you leave them never ſo much, they may doe. Doe the like for them, that you are exhorted here to doe for your ſelves. A poore man when he hath gotten his childe once into the *Hoſpitall*, how glad is he? hee thinketh hee need take no more care for him, whether hee live or die, whether he leave him ought or no; (and yet he will doe his beſt to get ſomewhat to leave him;) he knoweth there he ſhall not want. But get your *Children*, ſay I, not into *Chriſts Hoſpitall*, but into *Gods Kingdome of Grace*, and they ſhall then be ſure indeed never to want, you ſhall need to take no further thought for them. Let this be thy *firſt care*, and thy *principall care*, as for thy ſelfe, ſo for them, not how to make them *rich*, but [p] how to make them *religious*, how to worke the ſincere [q] *feare of God*, & [r] *faith of Chriſt* into them. This when thou haſt once effected, thou needeſt not be troubled to thinke what will become of them, if thou beeſt taken away from them; or what thou ſhalt be able, when thou dieſt, to doe for them: thou ſhalt leave them *Gods bleſſing*, if thou haſt nothing elſe to leave them; (where *Religion* and *Righteouſneſſe* runneth on in a race, there [s] *Gods bleſſing* is alſo *hereditarie* with it:) and if thou leave them that, though thou leave them nought elſe, they ſhall be ſure to doe well, they ſhall never want ought. For, [t] *The Lord knoweth the dayes of the upright*, or *the righteous*; ſaith *David*: *and their inheritance ſhall abide for ever. They ſhall not be confounded in the evill time: and in the dayes of famine they ſhall have their fill.* And he confirmeth it further by his owne experience, both concerning them and their iſſue. [u] *I have beene young, and am now old*; *yet* [x] *never*, either in my younger or elder ti[illegible]s, *have I ſeene any righteous man forſaken, or his ſeed driven to beg their bread.* But though *hee be mercifull and ready to lend*, (a meanes many times to leſſen and impaire mens eſtates) yet *his ſeed after him inheriteth the bleſſing.*

Yea but wee ſee even [y] *godly men* many times *in want*, may ſome ſay. I anſwer in a word. [z] *They never want what is good*, what is *neceſſarie*, what is * *needfull and behoovefull* for them to have. And whatſoever is not good and fit for them, it is [a] *better* for them *to be without* it, than with it; to want, than to have it. Doe we not ſee, I ſay not, the *Sons of Kings*, but even *Kings* and *Princes* themſelves oft by the *Phyſitians* direction [b] impriſoned in their owne Palaces, confined to, and cowpt up in their chambers, reſtrained of their wonted full and delicate fare, and held to hard meat, as wee ſay, tied to a ſtrict and ſpare diet; yea and glad too to obſerve it, becauſe [c] it would otherwiſe be worſe with them? No marvell then if the godly ſometime in like manner, though *Kings* and [d] *Lords of all things*, are for their ſpirituall health and further good, reſtrained of ſome things that are not ſo fit for them at the preſent. *Such want* is *no want*, when a man rather [e] *is without*, than *wanteth* that, which *to be without* then *is for his good.*

Objection.
Solution.

[l] 2 *Cor.* 12. 12.
[m] 1 *Tim.* 5. 8.
[n] *Nahum.* 2. 13. *Thren.* 4. 3. *Ipſæ feræ ſæviſſimæ fœtus ſuos fovent, enutriunt: miltvi pullis circumvolantes rapinis proſpiciunt, Aug. de Civit. l.* 19. *c.* 12.
[o] *Eccleſ.* 4. 14. *Ample & regiæ opes, ubi ad malum dominum pervenerunt, momento diſſipantur, Sen. de Brev. vit. c.* 1. *Irus & eſt ſubitò, qui modò Cræſus erat. Ovid. Triſt.* 3. 7.

[p] *Geneſ.* 18. 19. *Deut.* 6. 6. 1 *Chron.* 28. 9.
[q] *Prov.* 24. 21. *Epheſ.* 6. 4.
[r] 1 *Tim.* 4. 6. 2 *Tim.* 1. 5. & 3. 15.

[s] *Pſal.* 115. 13. 14.

[t] *Pſal.* 37. 18, 19.

[u] *Pſal.* 37. 25, 26.
[x] Σπάνιον μὲν τοῦτο, καὶ ἔνδεια ἐκ ἄλλου δικαίου, *Clem. Alex. Pædag. lib.* 3. *cap.* 7.

[y] *Hebr.* 11. 37.
[z] *Pſal.* 37. 10 & 64. 11
* *Sicut contra de malis Chryſippus apud Plut. de commun. not.* Οὐ δέονται μὲν οἱ φαῦλοι, ἐνδέονται δὲ. *Ait ſapienti nulla re indigere, & tamen multis illirebus opus eſſe: contra ſtulto nulla re opus eſt; nulla enim re ſcit uti, ſed omnibus eget. Egere enim neceſſitatis eſt. Nihil autem ſapienti neceſſe eſt quod nō habet. Sen. ep.* 9.
[a] Τὸ ἀποτυχεῖν ἄμεινον, *Diogen. Laert. l.* 6.
[b] Καὶ δεδεμένον ὁρᾷν δεῖ βασιλέα καὶ πεφιεργμένον, καὶ ὐκ ὢν' ἐχθρὸς ἀδίκως ταδόντα ταῦτα, ἀλλ' ὢν' τὸ φιλτάτα δηλονότι ὡς βατιλικὰ καὶ συμφέροντα ἐκείνῳ δρῶντος, *Dion. Chryſ. Orat.* 14. [c] Τοῖς κάμνουσιν ὐκ ἔξεστι πανέστιον, ὡς ἄνιοι ἐθέλουσιν, ἀλλ' ὡς ὁ ἰατρὸς ἐπιτάττει. Ἐὰν δὲ παρὰ τοὺ νόμους τοῦ ὢν' αὐτὸ κειμένους πράττῃ, ζημιοῦται, *ib.* [d] 2 *Cor.* 6. 10. [e] *Aliud enim non habere, aliud carere, Cic. Tuſcul. l.* 1.

To

Conclusion.

To end where wee began; let us by any meanes take heed leſt our immoderate care for the things of this life, expell and juſtle out our care for things belonging to a better life: [f] Let that rather yeeld to this, and [g] this then will diſcharge us of that: let our *maine* and *principall care* be for *Gods Kingdome and his Righteouſneſſe*, and for other things wee may then boldly [h] *caſt our care upon God*, who will be ſure thereupon [i] *ſufficiently*, yea [k] *abundantly* to furniſh us with whatſoever [l] he ſhall ſee to be *needfull* and *fit* for us.

[f] *Congruum non eſt in honore ſolicitudinis noſtræ præſtantioribus pejora ſubjicere, Eucher. ad Valer.*
[g] Philip. 4. 4.
[h] 1 Pet. 5. 7.
[i] Pſal. 23. 1. Luk. 22. 35.
[k] 2 Cor. 9. 8. Διὰ τοῦτο τὸ κελεύω μὴ ζητεῖν, ἵνα μὴ λάβῃς, ἀλλ' ἵνα λάβῃς δαψιλῶς, &c. *Chryſoſt. in hunc locum.*
[l] Matth. 6. 32.

FINIS.

A

Short Catechiſme

for the Simpler Sort.

1 Q. *Who made the whole World, and Man at the firſt?*
A. [a] God, [b] the Creator of all things.

2 Q. *What is God?*
A. An [d] eternall, and [e] almightie [c] Spirit, moſt [f] wiſe, moſt [g] holy, moſt [h] juſt, and moſt [i] mercifull.

3 Q. *How many Gods are there?*
A. There is but [k] one God.

4 Q. *How many Perſons are there in that one Deitie?*
A. There are [l] three Perſons, [m] the Father, the Sonne, and the holy Ghoſt.

5 Q. *Is each of theſe Perſons God?*
A. Yea: [n] the Father is God, [o] the Sonne is God, and [p] the Holy Ghoſt is God.

6 Q. *Are they then three ſeverall Gods?*
A. No: they are [q] three diſtinct Perſons, yet but [r] one God.

7 Q. *Whereof did God create Man at firſt?*
A. [s] Hee made mans body of the mould of the earth; but his ſoule he created immediately of nothing.

8 Q. *In what eſtate did God then make Man?*
A. He made him [t] pure & perfect, [u] in his owne Image, like himſelfe.

[a] *Geneſ.* 1. 1. 27.
[b] *Eccleſ.* 12. 1. *Rom.* 11. 36. *Apoc.* 4. 11.
[c] *Iohn* 4. 24.
[d] *Pſal.* 90. 2. & 102. 27
[e] *Apoc.* 1. 8. *Pſal.* 115. 3. & 135. 6.
[f] 1 *Tim.* 1. 17. *Iude* 25.
[g] *Eſai.* 6. 3. *Apoc.* 4. 8.
[h] 1 *Sam.* 2. 2. *Pſalm.* 92. 15. & 145. 17.
[i] *Pſal.* 103. 8. — 19. & 145. 8.
[k] *Eſai.* 44. 6. 8. 1 *Cor.* 8. 5, 6.
[l] 1 *Iohn* 5. 7.
[m] *Matth.* 28. 19. 2 *Cor.* 13. 13.
[n] *Iohn* 17. 3. *Eph.* 1. 3, 4.
[o] *Iohn* 1. 1. *Hebr.* 1. 4, 6, 8. *Rom.* 9. 5.
[p] *Act.* 5. 3, 4.
[q] 1 *Iohn* 5. 7. *Matth.* 3. 16, 17.
[r] *Deut.* 6. 4. *Iohn* 10. 30. 1 *Iohn* 5. 7.
[s] *Gen.* 2. 7. & 3. 19. *Eccleſ.* 12. 7. *Eccleſ.* 7. 31.
[t] *Gen.* 1. 26, 27. & 9. 5.

9 Q. *Where-*

9 Q. *Wherein was Man then like unto God?*
A. In that he was perfectly [x] wiſe, and perfectly [y] good.
10 Q. *How came man then to be evill as now he is?*
A. [z] By diſobeying God, in breaking his Commandement.
11 Q. *Wherein did Man break the Commandement of God?*
A. [a] In eating of the fruit of one Tree, [b] which God had forbidden him.
12 Q. *Who perſwaded him ſo to doe?*
A. [c] The Devill perſwaded the Woman, and [d] the Woman her Husband.
13 Q. *What is the Devill?*
A. [e] The Devill is an [f] evill Spirit, who being [g] damned for ſinning againſt God, doth [h] ſeeke to deſtroy others.
14 Q. *What became of Man after he had thus ſinned againſt God?*
A. He became moſt [i] wicked, and moſt [k] wretched.
15 Q. *In what regard wicked?*
A. In that [l] he loſt Gods Image, and was [m] not now like unto God as before, but [n] like the Devill.
16 Q. *In what regard wretched?*
A. In that [o] he loſt Gods favour, and [p] brought upon himſelfe Gods everlaſting [q] curſe and [r] wrath.
17 Q. *In what ſtate are wee all then, ſince this fall of our firſt Parents?*
A. We are all alſo [s] by nature moſt [t] wicked, and moſt [u] wretched.
18 Q. *When come wee to be thus evill and wicked?*
A. Wee are evill and wicked [x] from our very breeding and our birth.
19 Q. *What doe wee for this our wickedneſſe deſerve at Gods hands?*
A. [y] Eternall damnation [z] both of ſoule and body in hell-fire.
20 Q. *Are wee able any way to ſave our ſelves from this?*
A. No: [a] wee are not able; for wee are by nature ſpiritually [b] dead in ſinne and naughtineſſe.
21 Q. *Is there no meanes then to deliver us from eternall deſtruction?*
A. Yes: [c] wee may bee delivered [d] by Gods mercy in Jeſus Chriſt.
22 Q. *Who is that Jeſus Chriſt?*
A. Jeſus Chriſt is [e] the ſecond Perſon, [f] the eternall Sonne of God.
23 Q. *What hath hee done to ſave us?*
A. [g] He ſuffered death upon the Croſſe, [h] to ſave us from death and deſtruction.
24 Q. *How could he die being the eternall Sonne of God?*
A. Hee was both [i] God and [k] Man; and [l] died as hee was Man; but [m] raiſed himſelfe againe to life as hee was God.
25 Q. *Shall all men then be ſaved by Chriſt?*
A. [n] No: none ſhall be ſaved by Chriſt, but [o] ſuch as [p] repent of their ſinnes, and [q] beleeve in him.
26 Q. *What is meant by repenting of Sinne?*
A. To repent of our ſinnes is to be [r] heartily ſory for them, [s] to hate and abhorre them, and to endevour carefully [t] to ſhun and avoid them.

x *Coloſ.* 3.10.
y *Epheſ.* 4.24.
z *Rom.* 5.12, 18, 19.
a *Gen.* 3.6.
b *Gen.* 2, 17.
c 2 *Cor.* 11.3. *Gen.* 3.1, 4, 5.
d *Gen.* 3.6.
e *Matth.* 4.1.
f *Luk.* 7.21. & 8.2.
g 2 *Pet.* 2.4. *Iude* 6.
h 1 *Pet.* 5.8. *Iohn* 8.44.
i *Gen.* 6.5.
k *Iob* 14.1. & 5.6, 7
l *Gen.* 3.7. *Epheſ.* 4.22.24.
m *Gen* 3.22. *Deut.* 32.4,5.
n *Iohn* 8.44. 1 *Iohn* 3.8.
o *Gen.* 3.23.
p *Gen.* 3.16, 17, 18, 19 *Rom.* 5.12, 16.
q *Galath.* 3.10.
r *Rom.* 2.8, 9.
s *Epheſ.* 2.2, 3.
t *Rom.* 3.9—20. & 5. 12, 19. *Titus* 3.3.
u *Rom.* 3.23. & 5. 12, 15, 16, 17, 18.
x *Gen.* 8.21. *Pſal.* 51.5. & 58.3. *Eſai.* 48.8.
y *Iohn* 5.28, 29. *Matth.* 25.46.
z *Matth.* 10.28. *Apoc.* 14.10, 12. & 21. 14, 15.
a *Pſal.* 22.29. & 49.7, 8, 9. *Rom.* 5.6. & 8.3.
b *Epheſ.* 2.1. *Col.* 2.13.
c *Rom.* 7.24, 25. *Act.* 4.12.
d *Rom.* 3.24. 25. & 5. 17—21.
e *Iob.* 10.30. & 14.9, 10. *Heb.* 1.3.
f *Prov.* 30.4. & 8.23, 24, 25. *Matth.* 16.16.
g *Eſai* 53.4—2. *Phil.* 2.6, 7, 8. 1 *Pet.* 2.24
h *Rom.* 5.8, 9, 10. *Galat.* 1.4. & 3.13.
i *Theſſ.* 1.10. *Hebr.* 2.9, 14, 15. & 9.12.15. k *Ier.* 23.6. & 33.16. *Eſai.* 9.6. 1 *Iohn* 5.20. l *Iob.* 1.10. *Gal.* 4.4. 1 *Tim.* 2 5. m 2 *Cor.* 13.4. 1 *Pet.* 3.18. n *Iohn* 2.19. & 10.17, 18 n *Luke* 13.23——28. *Matth.* 7.13, 14, 21, 22, 23. o *Marke* 1.15. p *Luke* 13.3, 5. & 24.47. q *Marke* 16.16. *Iohn* 3.14——18, 36. r *Act.* 2.37. 2 *Cor.* 7.10. s *Pſal.* 97.10. *Rom.* 7.15, 20. & 12.9. t *Prov.* 28.13. *Iohn* 5.14.

27 Q. *What is meant by beleeving in Chriſt?*

A. [u] To beleeve, or [x] to truſt in Chriſt, is [y] to rely wholly upon him for [z] the pardon of our ſinnes, and * the ſafetie of our ſoules.

28 Q. *How come wee thus to rely on him?*

A. By [a] the word of God, [b] making knowne Gods mercy in this behalfe towards us in Chriſt Jeſus.

29 Q. *What meanes are there to give us further aſſurance of the mercy of God towards us?*

A. The [c] Sacraments give us further aſſurance of Gods mercy revealed in the Word.

30 Q. *What is meant by the word Sacrament?*

A. Sacraments are as viſible [d] Signes and [e] Seales of Gods mercy towards us in Chriſt.

31 Q. *How many Sacraments are there now in uſe?*

A. There are [f] two Sacraments; [g] Baptiſme, and [h] the Lords Supper.

32 Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament, wherein [i] by waſhing of the Body is ſignified [k] the purging and cleanſing of the ſoule.

33 Q. *What is the outward Signe in Baptiſme?*

A. The outward [l] Signe in Baptiſme is water.

34 Q. *What is that a Signe of?*

A. Water in Baptiſme is [m] a Signe of the Holy Ghoſt, [n] whereby we are inwardly renewed.

35 Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein [o] by eating and drinking is repreſented [p] our ſpirituall Communion with Chriſt.

36 Q. *What be the outward Signes in the Lords Supper?*

A. The outward Signes in the Lords Supper are [q] Bread and [r] Wine.

37 Q. *What are they Signes of?*

A. The [s] Bread ſignifieth Chriſts Body, and the [t] Wine ſignifieth his Bloud.

38 Q. *What is meant by the breaking of the Bread, and the powring out of the Wine?*

A. The Bread is broken, and the Wine powred out, [u] to repreſent [x] the cruell paines and torments, and [y] the bitter and bloudy death that Chriſt ſuffered for our ſake,

39 Q. *To what end are wee to come to the Lords Table?*

A. Firſt, [a] to be put in minde of Chriſts death and paſſion:
And ſecondly, [b] to be aſſured thereby of the forgiveneſſe of our ſins.

40 Q. *How ought they to be affected that deſire to repaire thither?*

A. Firſt, they ought [c] to ſee and know their ſinnes;
Secondly, [d] to be truly and ſincerely ſory for them;
Thirdly, [e] to hate and abhorre them, as [f] the cauſe of Chriſts death;
And laſtly, [g] to reſolve not to returne againe to the practice of them.

[u] *Rom.* 3.25,28. & 4.5. & 9.32,33. & 10.4. 9. 11.
[x] *Pſal.* 2,12. & 32.10. & 37.22.
[y] *Eſai.* 50.10. *Phil.* 3.7,8,9.
[z] *Heb* 1.2. & 9.14,26. 1 *Iohn* 1.9.
* *Rom.* 5.9,10. *Hebr.* 9.28
[a] *Rom.* 1.16 & 10.14, 17.
[b] *Rom.* 3.21,22. & 10. 5.—8 *Gal.* 3.2.
[c] *Marke* 1.4 & 16.16 *Act.* 2.31. *Luke* 22.19,20.
[d] *Gen.* 17.10,11,23. *Exod.* 12,11,13.
[e] *Rom.* 4.11. *Pſal.* 50.5. *Ier.* 34.18.
[f] 1 *Cor.* 12.13.
[g] *Marke* 1.4. *Matth* 28.19.
[h] 1 *Cor.* 11.20,23,26.
[i] *Hebr.* 10.22. *Epheſ.* 5.26.
[k] 1 *Pet.* 3.21. *Rom* 6.2—9.
[l] *Iohn* 1.26,31. & 3.23
[m] *Matth* 3.11. *Iohn* 1.33. & 3.3,5.
[n] 1 *Cor.* 6.11. *Tit.* 3.5.
[o] 1 *Cor.* 1.28. & 10.21 *Matth.* 26.26,27.
[p] 1 *Cor.* 10.16,17. & 12.13.
[q] *Matth.* 26.26. 1 *Cor.* 10.16,17. & 11.26,27.28.
[r] *Matth* 26.29. *Marke* 14.25.
[s] *Matth.* 26.26. 1 *Cor.* 10.16. & 11.27, 29.
[t] *Matth.* 26.28. *Luke* 22.20. 1 *Cor.* 10.16 & 11.27
[u] *Matth.* 26.26, 28. *Luke* 22.19,20. 1 *Cor.* 11.26.
[x] *Eſai.* 53.3,4,5,10. *Luke* 22.42—45.
[y] *Phil.* 2.8. *Eſai.* 53.12. *Matth.* 27.34—50.
[a] *Luke* 22.19. 1 *Cor.* 11.24,25.
[b] *Matth.* 26.28. *Luke* 22.20.
[c] *Ierem.* 3.1.13. *Pſalm.* 51.1,2,3.
[d] 2 *Cor.* 7.10. *Zech.* 12.10. [e] *Pſalm.* 97.10. *Prov* 8.13. [f] *Eſai.* 53.4,5, & *Rom.* 4.23. 1 *Pet.* 1.18,19. [g] *Iohn* 5.14. *Ier.* 34.15,16,18,20. 2 *Pet.* 2.20,21,22. *Hebr.* 6.4,5,6 & 10.26—29.

FINIS.

THE SPIRITVALL WATCH,

OR

CHRISTS GENERALL Watch-Word.

A MEDITATION
on MARK. 13. 37.

What I ſay unto You, I ſay unto All,
WATCH.

By

THOMAS GATAKER

B. of D. and Paſtor of *Rotherhith.*

LONDON,
Printed for EDWARD BREWSTER.
1637.

B^A.

TO THE RIGHT WORSHIPFVL AND Religious his very kinde Cozen, Sr. ROBERT COOKE Knight, eldeſt Sonne and Heire to that worthy Knight Sr. WILLIAM COOKE late deceaſed: Long life and good dayes, with increaſe of Grace here, and eternall Glory hereafter.

HOPEFVLL SIR,

THis weake Worke was intended your worthy Father now deceaſed, unto whom ſo many bonds of alliance, of dependance, of ancient acquaintance, and of continued beneficence ſo ſtraitly tied, ſo deeply engaged mee; and whom therefore next after mine Honourable Patron, and that Worſhipfull Societie, wherein I ſpent ſo much time, and whereof I remaine yet an unworthy and unprofitable member, I could not in this kinde over-ſlip without ſome juſt note of ingratitude. But ſince it hath pleaſed God unexpectedly (to our great loſſe and griefe, though, no doubt, his [a] farre greater gaine) to remove him hence, and to receive him thither where he now reſteth, as without need, ſo beyond reach of theſe Offices, I know none that may better lay claime to it than your ſelfe, who are to riſe up in his roome, and to ſtand in his ſtead, as Firſt-borne in that Familie, whereof hee lately was Head. I ſhall not need to adde, what inducements and encouragements I might further receive to addreſſe theſe my poore endevours that way,

[a] πολλῷ μᾶλλον κρεῖττον. Philip. 1. 23.

*from thoſe pregnant prints as well of pietie as other good parts evidently diſcovering themſelves in your owne perſon, obſerved by others as well as my ſelfe, and the rather obſerved, becauſe ſo rare ordinarily in others of your yeares, and of your ranke. The conſideration whereof, as * it miniſtred much comfort to your worthy Father before his deceaſe, eſteeming it no ſmall Honour unto him that God had graced him with a Sonne of ſuch parts and hopes in the judgement and by the teſtimonie of ſo many as well judicious obſervers as unpartiall reporters: ſo it helpeth not a little to mitigate the great griefe of all his and your friends not without great cauſe conceived for the loſſe (if they may be termed loſt, that God findeth to their eternall weale and welfare) of one whom they ſo highly ever prized, and now ſo deſervedly deſire; and miniſtreth good ground of hope, that you will further in due time, (as he ſaid ſometime of* Conſtantines *Sonnes)* [b] wholly put on your worthy Parents, *ſo* [c] *exactly reſembling them in their vertuous parts, and treading ſo preciſely in their religious ſteps, that both they may ſeeme to ſurvive in you, and you be knowne thereby to have come of them. And this the rather it ſtandeth you upon to contend and ſtrive unto, conſidering (as I doubt not but you doe) that as it is a double* [d] *grace for a good man to be well deſcended, while both his parentage is a grace to him, and hee likewiſe a grace to it: So it is* [e] *a foule diſgrace and a double ſtaine for one ſo deſcended to degenerate from the good courſes, or come ſhort of the good parts of thoſe he came of, and ſo to prove either a blot or a blemiſh to them that might otherwiſe have beene a grace and an honour to him, but ſhall now helpe rather to condemne him than to acquite or excuſe him. It was the ſpeech of one for a naturall man notably qualified, though but meanly bred, to a diſſolute perſon well borne, upbraiding him with his birth,* [f] *I am a grace to my ſtock, thou a blot to thy linage: as another not unlike him in the like caſe,* * *My ſtock is ſome ſtaine to mee, but thou art a ſtaine to thy ſtock. And indeed as it were* [g] *better for a man to come of a Therſites ſo he prove like* Achilles, *than to come of an* Achilles *if he prove like* Therſites: *So it had beene leſſe evill for* Manaſſes *to have deſcended immediatly from an* Achaz *or an*

" Οὐκ ἔστι μεῖζον ἡδονὴ πατρὶ παιδὸς σωφρονοῦντα καὶ φρονεῖν εὖ εἰν πρὸ τοῦ ἑαυτοῦ, *Menand.*

[b] ὅλον ἐνεδύσαντο τὸν Κωνσταντῖνον. *Euſeb. in vita Conſtant.*

[c] ἐμφερέσποντες τοῖς τοῦ πατρὸς καλλωπίσμασιν. *Ibid.*

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Dos eſt magna parentum virtus. Hor. carm. lib. 3. ode 24. Δυσὶ γὰρ ἀνδρὶ καὶ θρασυπολαίγνως τις ᾖ, ὅταν συνεδὴ πατρὸς ἢ μητρὸς κακά. *Eurip. Hipp.*

[e] Σοὶ δ' ἔστ' ἀπ' ὄμματος φῶς ἀποστερεῖν; ἥλιε, Πίνης, αἴρεις πατρὸς ἐλλείπων μέγας; ἢ κυβδάς; ἢ ὀρυγοπωλεῖς; &c. *Plut. de aud. poet. Itane tandem majores famam tradiderunt tibi tui, ut virtute eorum antepatta per flagitium perderes? Plaut. trinum. Teterrimis ignaviæ aut nequitiæ ſordibus imbuta, portenta nobilia. Val. Max. lib. 3. c. 5. Qui acceptam à majoribus lucem in tenebras convertant. Ibid. c. 4.*

[f] *Ego primus illuſtravi domum meam; tu dedecoraſti tuam. Cicero poſt Iphicratem.* Ἐγὼ μὲν τὸ γένος σοῦ κρείσσων, σὺ δὲ τοῦ γένους. *Socrates.*

[g] *Malo pater tibi ſit Therſites, dummodo tu ſis Æacidæ ſimilis;* —— *Quam te Therſitæ ſimilem producat Achilles. Juvenal. ſatyr. 8.*

Achab,

Achab, *than descending (as he did) immediatly from an* Ezechias *to prove in conditions and course of life a second* Achaz *or an other* Achab. *This consideration may well be a strong engagement to godlinesse, where but either parent onely hath beene religious. For if* [h] *either partie beleeving, though the other be an infidell, be of force sufficient to bring the Children bred betweene them within compasse of Gods Covenant: surely the godlinesse of either, though the other were prophane, must needs be no small tie all to oblige their issue the more straitly to that course, which they stood bound to have taken, though their parents had beene both of them utterly irreligious. But in this kinde hath God to you beene more abundantly gratious, in blessing and honouring you on both sides with two such worthie Parents, whose memorie as it is and will ever be deservedly honoured with all those that here knew them; so it is justly expected that it be revived in you especially, and the residue of their issue, as* [i] *in a lively monument, and one better than of marble or brasse, not of their earthly and worldly, but of their spirituall and worthiest parts. Yea, as* [k] Davids *Courtiers sometime wished, that his sonne* Salomon *might in state and honour not succeed onely, but exceed* David *his father: so the like may well in some regards be expected at your hands, in well-doing and piety not to parallel onely, but to surpasse him you sprang from. For, to omit that God hath furnished you with some abilities of learning that hee had not, that he hath called you sooner and entred you earlier, you have the more day before you: Your worthy Father hath broken the ice to you, he hath laid you to your hand a good foundation of religious courses in that Familie that you are to be Head unto hereafter; hee hath setled neere you and obliged unto you* * *a man of singular parts, who as he was sometime your Tutor and Governour, so will not cease now to be a Counsellor and Coadjutor unto you, by whose advice and assistance you may have plentifull meanes of furtherance in that godly course that by Gods gratious goodnesse you have already made entrance into. Sir, you see what a taske is exacted of you, what a necessitie of well-doing and of proceeding in good courses is every way imposed upon you. Let all laid together prevaile with you to make you as the more carefull to affect and embrace all good meanes of helpe and furtherance therein; so the more forward and diligent from time to time instantly and incessantly to crave further grace at his hands, by*

[h] 1 Cor. 7. 14.

[i] Ἀνάθημα κάλλιστον οἱ παῖδες καλεῖ. Euripid. Meleagr. Καὶ μνημεῖον ἔμψυχον. Τί γὰρ παῖδὸς θάλλοντος, εὐκλείας τέκνοις Ἄγαλμα μεῖζον, ἢ τί πρὸς πατρὸς παῖδων πατρί; Sophocl. Antigon.

[k] 1 King. 1. 37.

* Mr. T. Baily sometime Fellow of Maudlins in Oxford.

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[e] *Ego primus illustravi domum meam; tu dedecorasti tuam. Cicero post Iphicratem.* * Ἐμοὶ μὲν τὸ ῥόδον ὀζειδόν, σὺ δὲ τῷ γένει. *Socrates.*

[g] *Malo pater tibi sit Thersites, dummodo tu sis Æacidæ similis;* —— *Quam te Thersitæ similem producat Achilles. Juvenal. satyr. 8.*

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whoſe ſtrength wee all ſtand; who as hee hath begun this his gratious worke in you, ſo is alone able to finiſh it (and I doubt not but hee will ſo doe) to his owne glory in you, and your eternall glory with him. And to this purpoſe may this looſe diſcourſe afford you any the leaſt helpe, I ſhall eſteeme it a ſufficient recompence of my labour in the publiſhing of it, what ever the iſſue be otherwiſe: If any other beſide ſhall reape benefit thereby, I deſire but that God may have the praiſe of it, and my ſelfe onely their prayers. Howſoever it prove, it ſhall remaine a teſtimonie of the ſincere love and reſpect that hee beareth and oweth to you and the houſe you come of, who both is and ſhall by Gods grace alwayes continue,

Your Worſhips hearty well-wiſher
and affectionate Kinſman,

THOMAS GATAKER.

Euripides Helena.

Δὸς τ' χάειν μοι τῳδε χ' μιμοῦ τ' ἔπους
Παῖς δικαίᾳ· παισὶ γὰ κλέος τόδε
Κάλλιστον, ὅστις ἐκ πατ' χρηστὰ γεγὼς,
Εἰς ζωτὸν ἦλθε τοῖς τεκοῦσι τοὺς ἔπους.

Imple tuorum vota, dum refers pii
Mores parentis: namq; honoris culmen hoc
Summum, parente ſiquis editus pio
Pietate patrem & ipſe proſequitur pium.

CHRISTS GENERALL Watch-Word.

MARK. 13. 37.

WATCH.

§. 1. THere be [a] two commings of our Lord and Saviour Christ mentioned in Scripture: the former of them in mercy, [b] to save the world; the latter of them in majestie, [c] to judge the world.

The Occasion.

Some of those that lived in the time of the former, had [d] moved question to our Saviour himselfe concerning the latter; [e] *When will the comming of the Sonne of man be?*

Now our Saviour, in way of answer unto this question, layeth downe both the certaintie and the uncertaintie of his second comming: the certaintie, that it shall be; the uncertaintie when it shall be. That, which is wont to be said of the day of Death, being no lesse true of the day of Doome; [f] *There is nothing more certaine, and yet nothing more uncertaine:* [g] Nothing more certaine than that it shall be: *as sure*, wee use to say, *as Death*; and may well say, *as Doome*: For [h] *Heaven and earth* (saith our Saviour) *shall passe away, but so shall not my word.* And yet [i] nothing more uncertaine than when it shall be. For, [k] *Of that day and houre knoweth no man ought, no nor the Angels in heaven, nor the Sonne* ([l] as hee was [m] then) *himselfe.*

[a] *Adventus duo: alter in humilitate, alter in sublimitate. Tertull. Apolog. Adventus Domini duplex. Bern. in advent. serm. 4. imò triplex, ad homines, in hominer, contra homines, ib. 3. Primus in humilitate, postremus in majestate, Gregor. Rom. mor. l. 17. c. 19. Occultus, quo venit judicandus; manifestus, quo veniet judicaturus, August. de temp. 220. Venit enim salvator, veniet damnator, Idem in Ioan. tract. 4.*

[b] *Matth. 18. 11. Iohn 12. 47.*

[c] *Matth. 16. 27. Iohn 5. 22, 27, 28.*

[d] *De illo ab eo quæsierunt quem sperabant, non de illo quem jam videbant, Aug. epist. 80.*

[e] *Marc. 13. 4. Mat. 24. 3.*

[f] *Nihil certius; nihil incertius. Bern. de Cœna Dom. ser. 2. & medit. c. 3. & epist. 105.*

[g] *Cætera nostra & bona & mala incerta sunt: sola mors certa est. Aug. verb. Dom. 21. incerta omnia: sola mors certa, cujus etiam hora incerta est, Idem in Psal. 38.*

[h] *Mark. 13. 31. Mat. 24. 35.*

[i] *Pœna certa, hora incerta: mors certa, dies mortis incertus, Aug. ibid.*

[k] *Mark. 13. 32. Mat. 24. 36.* [l] *Γινώσκει ὡς υἱὸς, ἀγνοεῖ δὲ ὡς ἄνθρωπος. Greg. Naz. ad Eunom. serm. 4. & ex eo Eulogius cont. Agnoitas apud Photium biblioth. cod. 230. διὰ τὸ ἡμέτερον φύραμα. Ephrem. ad Anatol. quæst. 1. Secundum formam servi, Aug. de Trin. l. 1. c. 12. In statu humiliationis, Vorst. apolog. disp. 2. § 31. Parum enim solidum, quod Aug. in Psal 36. & in Gen. contra Manich. l. 1. c. 32. & 83. quæst. 60. sed & de Trinit. l. 1. c. 12. nescit, i. nescire facit. Neq; firmum sitis quod Greg. Rom. l 8. epist. 42. & Cyril. thesaur. l 9 c. 4. In humanitate norat; sed ex humanitate non norat.* [m] *Quod ante passionem nescit, post resurrectionem novit, Chrysost. in Act. 1. 7. Et Origen. in Mat. homil. 3. Vide Iansen. concord. Evang. cap. 123.*

Hereupon he taketh occaſion to [n] exhort his Diſciples whom hee then ſpake to, and [o] us all in and by them, unto circumſpection and warineſſe, unto vigilancie and watchfulneſſe: [p] that ſince ſuch a day muſt once come, and they know not how ſoone it may come, wherein they ſhall all be called to give up their accounts, that therefore they live in a continuall expectation of it, in a perpetuall preparation for it; that whenſoever it ſhall come, they may be found ready and fit for it.

Which exhortation having urged and enlarged by ſundry arguments of inforcement and illuſtration in [q] the words before going, he doth [r] here repeat and conclude, winding up the ſumme of all before delivered in this one word,

WATCH.

The Diviſion. Part 1.

A word not conſiſting of many ſyllables or letters; but containing much matter, and matter of much uſe. Which that it may the better and the more orderly be unfolded, wee will referre all that ſhall be ſpoken to theſe foure heads:

The Senſe, the Proofes,
The Manner, and the Meanes: Or,

The Senſe.

1. The Meaning of the word, whas it is *to watch*.
2. The Reaſons, why wee ought ſo to watch.
3. The manner, how wee muſt watch.
4. The Meanes, whereby wee may watch.

The two former belong to Doctrine; the two latter to Uſe.

§. 2. For the firſt of them, to wit, what it is *to watch*. Watching is, to ſpeake properly, [t] an affection of the bodie; and is by way of metaphor onely applied unto the ſoule. In regard whereof it will not be amiſſe to conſider briefly what it importeth in the one, that wee may the better conceive thereby what it ſignifieth in the other.

[t] *Watching* therefore and *waking* are two ſeverall things: it is one thing *to wake*, or *to be awake*, and another thing *to watch*. For example: wee are all here (I preſume) at this preſent *waking*; but cannot properly be ſaid to be *watching*, becauſe neither is it now the ordinarie time of reſt, neither (it may be) have wee any preſent inclination thereunto. But the Diſciples of our Saviour the night before hee ſuffered, are ſaid to have watched with him, [u] *Could ye not watch an houre with me?* becauſe both it was then the ordinarie time of repoſe, and they very ſleepie and drowſie alſo themſelves. Againe, [x] the Pſalmiſt complaineth that God *held his eyes waking*, or [y] *watching*; (but in an unproper ſenſe) that he was forced to *keepe waking*, and ſo in ſome ſort *to watch* as it were againſt his will. A man lieth oft awake when hee would faine ſleepe, but [z] cannot, either through diſeaſe of bodie or diſtraction of minde: And a man that is ſet to watch, may keepe awake, but not minde or regard his charge: and neither of them in ſuch caſe are ſaid properly to *watch*. But thoſe that ſit by ſuch a ſick man as cannot ſleepe, to tend him, are ſaid *to watch by him*: And the Shepherds are ſaid to have beene [a] *watching*

[n] *Marke* 13.33. *Matth.* 24. 42.
[o] *Non illis ſolis dixit, quibus tunc audientibus loquebatur, ſed illis etiam qui fuerunt poſt illos ante nos, & ad noſipſos, & qui erunt poſt nos uſque ad noviſſimum ejus adventum, Auguſt.* epiſt. 80.
[p] *Vt ſemper paratũ ſit cor ad expectãdũ, quod eſſe venturum ſcit, & quando venturum ſcit, neſcit. Aug in Pſal.* 36.
[q] *Mar.* 13. 34, 35, 36. *Matth.* 24. 43. *&c.*
[r] *Mar.* 13. 37.

[s] *Corporum eſt ſomnus, ſicut & mors cum ſpeculo ſuo ſomnus. Anima quieti nunquam ſuccedit. Tertull. de anima, c.* 32. *&* 25. *Iacet enim dormientis corpus ut mortui, viget autem & vivit animus. Cicer. de divin. lib.* 1. *Somnus ſiquidem è corpore eſt, atque in corpore operator, Aug. de immortal. anim. cap.* 14. *Corpore autem dormiente anima inſomnis agit. Hippocr. de inſomn. Totaq; ſibi ſua eſt, Iul. Scalig. ad eundem.*
[t] ἐυπνῆσαι, *ſive* ἀφυπνίσαι, *ut Phrynichus: Et* ἐγρηγορεῖν, *ſive* ἀγρυπνεῖν. *Sicut dormitione tranſitur ad ſomnum, ſic expergefactione tranſitur ad vigilationem, Aug. in Pſalm.* 3.
[u] *Matth.* 26.40.
[x] *Pſalm.* 77. 3.
[y] שטרות
[z] ἀγρυπνίαν ἐχόμενος, *ut Herodot. loquitur, i. inſomnia laborans, ut Cæcilius apud Nonium.*
[a] *Luk.* 2. 8. *Paſtores, dum ſuper gregem ſuum vigilant, gregis ipſius paſtorem in præſepio invenire, videre, tenere merentur & autorem. Petrus Chryſol. ſerm.* 24.

over

over their flocks, when the Angell appeared to them that brought them tidings of Christs birth. So that bodily watching (to speake properly and precisely) is then, when a man striveth to keepe himselfe corporally waking for the tending or heeding of something, at such time as he is or may be inclining to sleepe.

§. 3. But it is no such bodily *watching* that is here intended. A man may not *watch* thus, that keepeth himselfe so awake: and [b] a man may not keepe himselfe so awake, and yet *watch*. [c] *Peter* watched thus while he slept in the prison betweene two souldiers tied fast with two chaines. And so did [d] *David*, when trusting to Gods gratious protection, hee laid himselfe quietly downe to sleepe. Whereas on the other side, [e] *Iudas* sate up all the night long (as [f] theeves and murtherers also doe many times) to put his treason in practice, [g] while his fellow Disciples slept; and yet watched hee no more, nay not so much as they did. And [h] *David* was broad awake, when hee spied *Bathsheba* from off his terrace; and yet watched he not so well as before he did, when on his pallet hee lay fast asleepe: he rose from one sleepe, to fall into another, a worse sleepe. It is not [i] a corporall, but a spirituall; not a proper, but a figurative, a metaphoricall *watching*, (and yet a watching that hath reference to that proper, some resemblance of that corporall watching) that our Saviour here intendeth.

To apply therefore what was before said of watching, to the Soule, and so to our present purpose. Sinne is in the word compared to *a sleepe*. [k] *Let not us sleepe, as others sleepe*, saith the Apostle: *For those that sleepe, sleepe in the night*: and, *wee are not of the night, but of the light and of the day*. Hee speaketh as of a spirituall [l] night of ignorance, so of a spirituall sleepe of sinne. Repentance is said to be an *awaking* (as it were) out of this sleepe. [m] *Awake to righteousnesse, and sinne not*, saith the same Apostle. And againe, [n] *Awake thou that sleepest, and arise from the dead*, from the deadly sleepe of sinne, *and Christ will inlighten thee*. And [o] *As it is a signe that a man is awaked out of his sleepe, when he telleth what dreames hee saw in his sleepe: so it is a signe*, saith the Heathen man, *of one truly repentant, when a man maketh sincere confession of his former offence*. And lastly, the striving to keepe our selves from future relapse, and from falling backe into this our former deadly slumber againe, is that which by the same metaphor is termed *watching*, as here, so [p] elsewhere.

So that it is as much in effect, as if our Saviour had said, when hee willeth us to *watch*; that *It is not sufficient for us, that wee have beene awaked out of the deadly sleepe of sinne; but wee must with all heedfull diligence for the time to come strive to keepe our selves thus waking. watch* we cannot till wee be awaked; and [q] when wee are once awaked, wee must ever *watch*. And so have wee both the true sense and signification of the word; and the point also therein propounded.

§. 4. Now the Reasons of this point may be foure:

The first taken from the drowsinesse of our owne naturall disposition.

The second from the diligence of our Adversarie the Devill.

The third from the necessitie of perseverance.

The

[b] 1 *Thess.* 5. 10. *Si dormituri sumus, quomodo vigilamus? Corde vigilamus, etiam cùm corpore dormimus, August. de verb. Dom. serm.* 22.

[c] *Acts* 12. 6.

[d] *Psal* 3. 5. & 4. 8.

[e] *Matth.* 26. 47.

[f] *Iob* 24. 14. *Vigilat fur, & expectat ut homines dormiant. Aug. in Psal.* 125.

[g] *Matth.* 26. 40.

[h] 2 *Sam.* 11. 2, 3, 4.

[i] Ἄχυρον ἐστὶ καὶ τὸν ὕπνον· συγγενὴς γὰρ τῷ ἀλογίστῳ θανάτῳ ὁ περὶ τοῦτον ὕπνος. *Pythagoras apud Stobæum, l.* 2. *c.* 1. *Est somnus corporis; est & animæ: illud ergo cavere debemus, ne ipsa anima nostra dormiat, August. in Psal.* 62.

[k] 1 *Thess.* 5. 6, 7. *Peccatores dormientibus similes, Anastas. in Hexam. lib.* 4. δεῖ γὰρ αὐτοῖς πᾶς ὁ βίος ἀγρυπνίας ὕπνος βαθὺς. *Clem. Alex. pædag. lib.* 2. *cap.* 10.

[l] *Rom.* 13. 12.

[m] 1 *Cor.* 15. 34.

[n] *Ephes.* 5. 14. *Animam dormientem excitat. Aug. in Psal.* 62.

[o] *Quare vitia sua nemo confitetur? quia adhuc in illis est. Somnium narrare vigilantis est: & vitia sua confiteri sanitatis indicium est. Expergiscamur ergò ut errores nostros coarguere possimus. Senec. epist.* 54.

[p] *Matth.* 24. 42. & 25. 13. & 26. 41.

[q] *Nam vigilare leve est; pervigilare grave, Martial. l.* 9. *ep.* 70.

The Doctrine.

Part 2.

The Proofe.

The fourth and last from the danger of relapse.

Reason 1.

For the first of them, to wit, the drowsinesse of our owne naturall disposition. [r] *Hee came the second time*, saith the Evangelist of our Saviours Disciples, whom hee had but lately before awaked, *and found them asleepe againe*; *for their eyes were heavy.* And as it is with those that be of an heavy constitution, of a drowsie disposition, that though they be awaked out of sleepe, yet unlesse they use some diligence (yea though they so doe) to keepe themselves awake, they are ready ever anon to be napping and nodding, and (if they be not the more carefull) to fall even fast asleepe againe: So it is naturally with every one of us in regard of our soules: Wee are all generally [s] of a very dull and drowsie disposition, by reason of that lumpish flesh of ours, [t] that abideth much even in the best of us. By meanes whereof it commeth to passe, that wee are oft sleeping and slumbring, be wee never so carefull and diligent; yea in danger oft, after wee have beene awaked out of this dreery and deadly sleepe, to fall eftsoone backe againe into the same, if wee keepe not a constant watch over our selves and our soules. Beside that the Devill is ready and busie ever to helpe forward, besprinkling of our tempels with his spirituall *Opium* of evill motions and suggestions, to further the matter, and to cast us againe (if it be possible) into a Lethargie irrecoverable.

[r] *Matth.* 26.43.

[s] *Languido sumus ingenio, & in somnum iturо, aut in vigiliam somno simillimam: ut Senec. de provid. c.* 5.

[t] *Rom.* 7.17,23.

Reason 2.

§. 5. A second Reason therefore may be taken from the diligence of this our Adversarie. [u] *Be sober and watch*, saith the Apostle, *for your Adversarie the Devill goeth about continually like a roaring Lion, seeking whom hee may devoure.* [x] *Shall men watch*, saith the Heathen man, *to slay and destroy others? and wilt not thou watch to save thy selfe?* So say I: Shall Satan be more vigilant in watching to doe us a shrewd turne or a mischiefe, than wee in watching to keepe our selves safe from his malice? [y] Undoubtedly if he watch thus continually to assault us, unlesse wee watch as constantly on the other side to prevent him, wee shall soone come to be surprised and vanquished againe of him. [z] Continuall watch therefore is to be held of us, because * our enemie continually lies in wait for us: nor can wee ever in regatd thereof (be wee never so watchfull) be over-much warie, yea or warie enough. A thing the rather to be regarded, because it is not here, as in bodily or in worldly watch and ward; where [a] some watch for the rest, and the rest sleepe while they wake: as that [b] *Greeke*, Commander sometime said in a generall solemnitie, that [c] *he kept sober and watched, that others the whilest might drinke and sleepe*: And *Philip* of *Macedon* used to say, that [d] *hee might safely drinke deepe, as long as Antipater kept sober and watched.* But it is not so in this spirituall watch; wee cannot here watch by deputie; no man can watch for us; but every one must watch for himselfe.

[u] 1 Pet. 5. 8. Νήψεως πολλῆς χρεία· ὁ γὰρ ἀντίδικος ἡμῶν νήφει. Ioan. Ieiun. de pœnitent.

[x] *Vt jugulent homines, surgunt de nocte latrones: Vt teipsum serves, non expergisceris? Horat l.* 1. *epist.* 2.

[y] *Perniciosus nimis est repentinus hostis, nam aut inscios prævenit, aut incautos præoccupat, aut opprimit dormientes, Chrysol. serm.* 27.

[z] Διὰ τοῦτο χρεία ἡμῖν πολλῆς τῆς ἀγρυπνίας, ἐπειδὴ καὶ διηνεκὴς ἡμῖν ἐστὶν ὁ πόλεμος, καὶ ἀναπαύλαν οὐκ ἄν ποτε ἔχων. *Chrys. in Gen. hom.* 3.

* *Psal.* 56. 1,2,5.

[a] *Quid quisque vitet, nunquam homini satis Cautum est, in horas. Hor. carm.* 2. 13.

[b] *Epaminondas.*

[c] Νήφειν καὶ ἀγρυπνεῖν, ὅπως ἔχῃ τοῖς ἄλλοις μεθύειν καὶ καθεύδειν. *Plut. ad præfect. indoct. & in Apophthegm. reg. & duc.*

§. 6. But (may some say) are not the Ministers of God in the word called [e] *Watchmen*? and are they not said [f] *to watch for our soules*?

I answer: True it is indeed; they are called *watchmen*: and they are said *to watch*, yet not so much *for*, as [g] *over your soules.* Now it is

[d] Χρὴ πίνειν· Ἀντίπατρος γὰρ ἱκανός ἐστι νήφων. Ex Carystii histor. Athena dipnosop. lib. 10.

[e] *Ezech.* 3. 17. & 33. 2. *Ierem.* 6. 17. *Esai.* 52. 8. & 62. 6.

[f] *Hebr.* 13. 17.

[g] ὑπὲρ τῶν ψυχῶν.

one

one thing *to watch for one*, and another thing *to watch over one*. *To watch for one* (to speake properly) is [a] to watch in his stead that hee may not watch: as in a Citie besieged, or in a set Campe some few watch by night in their turnes that the rest the whilest may sleepe: and as [i] the *Prince* is said *to watch*, that *the subjects may rest* at ease: or the *Princes guard to watch, that he may sleepe safely. But *to watch over one* is to watch by him to keepe him awake; as those that watch Deere to tame them by keeping them from sleepe; or as those that tend a sicke Patient in some drowsie disease, or [k] after some medicine received, or a veine opened, or the like, where sleepe may be prejudiciall and dangerous unto him. In this latter manner are wee said *to watch over you*, and the maine end of our watching is to keepe you waking. Which unlesse it be therefore by our watching effected, all our watching in regard of you is to no purpose; no more than their watching about the Patient before spoken of, if hee sleepe amids them, while they watch about him. The Pastor then indeed must watch over his people: but [l] the people must watch allso with their Pastor, and must be kept waking by his watching. Yea as [m] he must watch over both himselfe and them; so [n] must they in person also watch each one over himselfe. To which purpose, if wee should demand of our Saviour, as *Peter* did sometime in the very same case, and upon the like occasion; * *Master, speakest thou this unto us alone, or unto all? Doest thou speake this to thine Apostles onely, or to Pastors alone, that are to watch over others, or to the people also, to thy Disciples all in generall?* our Saviour would no doubt answer, yea so expressly hee doth answer, [p] *What I say unto you, I say unto all, Watch.* Others may watch over us; but none can watch for us: each one in person must ever watch for himselfe.

[a] *Quomodo Plut. in Apophth. refert Philippum à somno diuturniore experrectum dixisse,* Ἀσφαλῶς ἐκάθευδον. Ἀττικῶς δὲ ἐκαθεύδετε. Et *Parmenio Graecum indignantibus quod is interdiu obdormiret,* Μὴ θαυμάζητε εἰ καθεύδει παρ' ὑμῖν φυλάττων· ὅτε δὲ ἐκαθεύδετε ἡμεῖς, οὐδὲ ἐγρηγόρει.

[i] *Princeps vigilat ut quiescant subditi. Instit. n. in Athen. Coll. 2 tit. 2. & Coll 8 tit. 10. Et Bonifac. 8. in praem. 6. Decret. & Innocent. 4 ibid. l. 2 tit. 7. c. 1. Omnium somnus illius vigilia defendit, omnium otium illius labor, omnium delitias illius industria, omnium vacationem illius occupatio. Sen. ad Polyb. c. 26.*

* *Somnosque nim defendit excubitor meos. Sen. Thyest.*

[k] *Vt post elleborum sumptum praecipit Hippocr. aphor. 4. 14.*

[l] *Ierem. 6. 17.*

[m] *Act. 20. 28.*

1. *Tim. 4. 13. 15, 16.* [n] *Matth. 7. 15. & 16. 6. & 24. 4. 2 Ioan. 8.* [o] *Luke 12. 41.* [p] *Mark. 13. 37. Quod omnibus dictum est, quisque sibi dictum putet. Auson. in ludo 7. Sapient. in Solon.*

§. 7. To the adversarie before mentioned, wee might well adde another, no lesse dangerous than the former, to wit, *the world*, as [a] *Aaron* saith of his people, [b] *wholly set upon wickednesse*. This though we be [c] *not of it*, yet are we [d] *in it*, neither can [e] *we goe*, or [f] *get out of it*, [g] when wee will our selves; [h] wee must stay in it, till it please God [i] to call us out of it. And so long as wee are in it, [k] *wee tread upon embers*, [l] *wee walke among snares*, of [m] evill example, of allurement by [n] profit and [o] pleasure, of shame and abashment by [p] derision, scorne and contempt, of terror and affrightment by [q] opposition, threats, and discountenance, if wee doe not as others doe. Wee are in as much danger (if not much [r] more) by evill men as by devils, by [s] *devils incarnate*, as by [t] *devils indeed*: they are [u] limmes of the devill, and [x] the instruments that he oftest maketh use of. [y] Wee are more in dan-

Enemie 2.

[a] *Exod. 32. 22.*

[b] *1 Ioh. 2. 16. & 5. 19.* Ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. *Quomodo Plaut. Cassin. 2. 5. & Merc. 5. 3. In fermento tota jacet uxor.*

[c] *Ioh 15. 19.*

[d] *Ioh. 17. 11.*

[e] *1 Cor. 5. 10.*

[f] Εἰρήσθω ὁ κόσμος μηδὲ μίαν μεταβάσαν, ἔχουσα μηδὲ διαφθοράν. *Plut. de sera vind.*

[g] *Quomodo ille apud Plut. de Tranquill.* Λύσει μ' ὁ Δαίμων αὐτός, ὅταν ἐγὼ θέλω. *Ipse Deus, simulatque volam, me solvet. Hor. ep. 17. l. 1.*

[h] *Ioh. 17. 15.* [i] *Gen. 5. 24.* [k] *Pro. 6. 28.* Διὰ πυρὸς βαδίζεις. *Arist Lysist. Incedis per ignes Suppositos cineri doloso. Horat. carm. 2. 1.* [l] *Ioh. 22. 10. Ier. 18. 22. Eccl. 2. 6. Inter medios laqueos in hac vita incedi tur. Bern in Cant. 52.* [m] *Phil. 2. 17. 18.* [n] *Num. 22. 7. 17.* [o] *Prov. 7. 18.* [p] *1 Pet. 4. 4. Hebr. 11. 36.* [q] *Ioh. 15. 19. & 16. 2.* [r] *Homo malus ipso est Diabolo nocentior. Iustum quidem hominem Diabolus timet, homo malus contemnit. Diabolus homini nisi permissus non nocet, malus homo nocet etiam prohibitus. Aut. oper. imp. in Mat. hom 24. Ludolf. vita Christi, 1. 52. & Vor. de Sanct. 2. 10.* [s] *Ioh. 6. 70.* [t] Ἄνθρωπος ἀνθρώπῳ δαιμόνιον. *Contrario sensu quam id Graeci effutiunt.* [u] *Ioh. 8. 44. 1 Ioh. 3. 8.* [x] *Homo malus telum Diaboli; sine homine adversus hominem nil potest. Autor. oper imperf. hom. 24.* [y] *Num 3. 6, 7. 8 Ezec. 2. 6. Fera quavis ipse ferocior est, Qui (ut Martial. scelestae epigr.) jubet ingenium mitius esse feris. Fera siquidem nisi irritata aut fame coacta non saevit: homo gratis crudelis est. Fera habet crudelitatem, sed rationem non habet: homo & crudelis est & rationalis. Fera malum unum aliquod habet, homo omnia. Autor operis imperf. hom. 24*

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ger of wicked men for our ſoules, than they are for their bodies that live in the wide wilderneſſe, where wilde beaſts are moſt frequent. They were men like themſelves that our Saviour warned his to beware of, when hee ſaid, [z] *Take ye heed of men*: for they are they that may doe you moſt miſchiefe. They were [b] *Men-wolves* that hee forewarned them of, when he told them, that hee ſhould ſend them out [a] *as ſheepe among wolves*. And had not they need [c] *to walke warily*, that [d] have ſo many *ſnares in their way*? Had they not need to ſtand continually upon their guard, that have their enemies [e] on either ſide, nay [f] on every ſide of them? Have they not juſt cauſe to [g] watch night and day, that abide there where [h] Lions, Wolves, and wilde beaſts of ravenous diſpoſition are moſt rife?

§. 8. But there is yet a third enemie, as vigilant and diligent, yea more inceſſant and more dangerous than either of the former, and that is *our owne corrupt nature*. For the other two are without us, this is within us, it is an inbred, an home-bred adverſarie. *A mans enemies*, ſaith [i] the Prophet, and [k] our Saviour from him, *ſhall be thoſe of his owne houſe*.[l] An houſhold foe is much more dangerous than a forainer, than one out of the houſe, though dwelling at the next doore. But this enemie of ours is not *in our houſe*, but [m] *in our heart*, lodged and ſeated in the very inwardeſt and ſecreteſt cloſet of our ſoule. The other two are profeſſed adverſaries, this a pretended friend. And [n] a pretended friend is more dangerous than a profeſſed foe. [o] *It was not a* profeſſed *enemie*, ſaith *David*, *that did mee this wrong*; *for then could I well have borne it*: *nor was it an open adverſarie*, *that ſet himſelfe againſt me*; *for then could I have ſhunned him*: *but it was thou*, *ô man*, *my companion*, *my counſellor*, *my guide*, *my familiar*. And therefore, [p] *Truſt not a friend*, ſaith the Prophet, take heed eſpecially of a falſe friend; *put no confidence in a counſellor*: *keepe the doores of thy mouth from her that* [q] *lieth in thy boſome*. But this falſe-hearted friend of ours lieth not *in our boſome*, but *within our breaſt*. Againe, the other two ceaſe ſometime their oppoſing of us, this is inceſſant, it never ceaſeth. Though there be a continuall [r] *enmitie*, a perpetuall hoſtilitie, [ſ] *a warre without truce* betweene Satan and us: yet are wee not alwayes actually [t] in skirmiſh and combat. Wee are not alwayes in fight, though wee be alwayes in the field. Nor is the devill himſelfe alwayes about us or with us. But [u] our corrupt nature is never from us, it is alwayes [x] in

[z] *Matth.* 10. 17. *Quid illa circumſpicis, quæ tibi poſſunt fortaſſe evenire, ſed poſſunt & non evenire? incendium dico, ruinam, & alia quæ nobis incidunt non inſidiantur. Illa potius vide, illa devita, quæ nos obſervant, quæ captant. Rari ſunt caſus, etiamſi gravis naufragium facere, vehiculo everti: ab homine hominis quotidianum periculum. Adverſus hoc te expedi, hoc intentis oculis intuere. Nullum enim malum frequentius, nullum blandius. Tempeſtas minatur antequam ſurgat, prænunciat fumus incendium, crepant ædificia antequam corruant. Subito eſt ex homine pernicies, & eo diligentius tegitur quo propius accedit. Sen. ep.* 103.

[a] *Matth.* 10. 16.

[b] Λυκάνθρωποι. Φεῦ, πῶς πονηρόν ἐστιν ἀνθρώπων φύσις Τὸ σύνολον; —Οἷόν τι τὴν ἄλλων, διαφέρειν θηρίων ἀνθρώπων; οὐδὲ μικρὸν, ἀλλὰ χρήματι. Πλατεῖ ἐστι πάλλα, τοῦτο δ' ὀρθὸν θηρίον. *Lycurg. apud Stob. c.* 2. *Heu quam mala atque depravata prorſus eſt Natura noſtra?—— Putas ne tu intereſſe inter hominem & feram? Nec paululum, niſi in figura corporis. Curvantur aliæ, inambulat recta hæc fera. Lyſ. Lupus eſt homo homini, non homo. Plaut. Aſin.* 2. 4. *Erras ſi illorum qui occurrunt tibi, vultibus credis. Hominum effigies habent, animos ferarum. Niſi quod illarum pernicioſior eſt primis incurſus, quos tranſire non queunt. Nunquam enim illas ad nocendum niſi neceſſitas inigit: aut fame aut timore coguntur ad pœnam. Homini perdere hominem libet. Sen. ep.* 103

[c] *Epheſ.* 5. 15. βλέπετε, ὡς ἀκριβῶς περιπατεῖτε. [d] *Pſal.* 57. 6. & 141. 9. & 142. 3. *Vigilandum eſt ſemper; multæ inſidiæ ſunt bonis. Ex Trag Cic. pro Planc.* [e] Οἱ μέσοι ἀμφοτέρωθεν κλέπτουσι. *Thucyd. hiſt. Utrinque concidunter in medio ſiti.* [f] *Pſal.* 17. 11. *Intus caro, extra Satan, mundus undique.* [g] *Luk.* 2. 8. [h] *Pſal.* 57. 4. [i] *Mica.* 7. 6. [k] *Matth.* 10. 36. [l] Τὰ ἔνδοθεν μᾶλλον καίουσι. *Plut. de tranq. Moleſtiſſimum malum inteſtinum & domeſticum. Bern. in Cant.* 29. [m] *Matth.* 15. 18, 19. *Gen.* 6 5. *Ierem.* 17 9. [n] *Aditum nocendi perfido præſtat fides. Sen. Oedip* 3. *Nullæ ſunt occultiores inſidiæ, quàm hæ quæ latent in ſimulatione officii, aut in aliquo neceſſitudinis nomine. Nam eum qui palàm eſt adverſarius, facilè cavendo vitare poſſis: hoc verò inteſtinum ac domeſticum malum, non modo exiſtit, verum etiam opprimit, antequam perſpicere atque explorare poſſis. Cicer. Verrin.* 3. [o] *Pſal.* 55. 12, 13. [p] *Mica.* 7. 5. [q] 2 *Sam.* 12. 8. *In accubitu mos ille ut accumberent uxores in ſinu virorum. Lyſ. ad Tac. annal. l.* 11. *Hinc Cæſarem à Dolobella dictum Spondam interiorem regiæ lecticæ, refert Sueton. c.* 49. *Sic. Ioan.* 13. 23, 25. [r] *Geneſ.* 3 15. [ſ] Πόλεμος ἄσπονδος καὶ ἀκήρυκτος, *ut Æſch. in Cteſiph. & Demoſt. pro coron. Sive* Ἄσπονδος καὶ ἀκήρυκτος ἔχθρα, *ut Plut. Pericl.* [t] *In bello perpetuo, at non in prælio. Quo modo Liv. hiſt. l.* 30. *Non prælio modò ſe, ſed bello victum.* [u] Ἑαυτὸν δ' ἀπολιπεῖν οὐκ ἠδυνήθη. *Baſil. ep.* 1. *Quid terras alio calentes Sole mutamus? Patriæ quis exul Se quoque fugit. Hor. carm.* 2. 16. *Rectè Varro, Longè fugit, qui ſuos fugit: At longius, qui ſe.* [x] *Non eſt extrinſecum malum noſtrum: intra nos eſt, in viſceribus noſtris ſedet. Sen. epiſt.* 50.

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the very middeſt of us; [y] wee carry it about with us continually, whitherſoever wee goe, or whereſoever wee become. And * it is never idle in us, but inceſſantly working on us, continually either hindering us in well-doing, or provoking and egging of us on unto evill. [z] *The fleſh*, ſaith the Apoſtle, *luſteth and ſtriveth againſt the Spirit, ſo that ye cannot doe what you would.* And, [a] *I finde* by wofull experience, *that when I would doe good, evill is preſent with mee. For mine inner man delighteth in the Law of God: But I ſee* and feele *another law in my limmes rebelling againſt the law of my minde, and leading mee captive to the law of ſinne that is in my limmes.*

§. 9. Laſtly, without the helpe of this traitor [b] no other enemie can hurt us. [c] *The devill himſelfe cannot foyle us, unleſſe wee our ſelves will.* [d] Hee may perſwade and entice, ſuggeſt and provoke, but hee cannot enforce or conſtraine, nor unleſſe our owne heart give conſent, cauſe us to ſinne. As wee uſe therefore to ſay of the Land and State that wee live in, that *Wee need not feare any forraine foe, if wee be true among our ſelves:* So may it be ſaid much more truly of our ſpirituall eſtate, [e] wee ſhould not need to feare any outward adverſarie, either world or devill, if our owne heart were, and would be ſure to keepe true to us. But [f] it is our owne heart within us that is ready to joyne with our adverſaries without us, and to betray us unto them. [g] *The prince of this world*, ſaith our Saviour, hath beene dealing with mee; but *hee found nothing in mee*; and therefore prevailed not againſt mee. But [h] hee never commeth to aſſault us, but hee findeth enough and too much in us; the maine cauſe why ſo oft he prevaileth againſt us. [i] Hee findeth a many *Iudaſſes* within us, that are ready to joyne with him, to ſecond him, to aſſiſt him, to fight for him, to betray us into his hands. Without this inteſtine traitor then, the devill himſelfe cannot hurt us: but it alone is able to hurt us without him. Wee need no other *Tempter* to tempt or entice us to evill: wee have [k] an *Eve*, a *Tempter* of our owne each one within us, more powerfull and more effectuall than any is or can be without us, and one that needeth not any helpe from without. [l] *Every man*, ſaith the Apoſtle, *is tempted, when hee is inticed and drawne aſide by his owne luſt. And ſo luſt having conceived bringeth forth ſinne, and ſinne being conſummate bringeth forth death.* [m] No need is there of other devill to delude or deſtroy us; there is devill enough in the hearts of every one of us to doe either, there is enough in us without any devils helpe to effect either.

§. 10. Wee have as much cauſe then [n] *to watch even againſt our ſelves*, as againſt any adverſary whatſoever. Since that as the Heathen man ſometime ſaid, • *Every man is the firſt and the greateſt flat-*

[y] Συμμετέρχεται γὰρ αὐτοῖς ἡ ἐνδεια καὶ ἡ χρεία, ἔνοικα πάντη συμπεριφέρεται. Baſil. Hoc ſe quiſque modo fugit: at, quem ſcilicet, ut ſit, Effugere haud potis eſt, ingratis hæret & angit. Lucret. l. 3. —teque ipſum vitas fugitivus & erro; Fruſtrà: nam comes atra premit, ſequiturque fugacem. Horat. ſerm. 27. *Vitia nos noſtra quo cunque transferimus, ſecutura ſunt* Sen. ep. 50. *Nihil tibi prodeſt peregrinatio, quia cum peregrinaris. Peregrinaris cum affectibus tuis: & mala te tua ſequuntur.* Sen. epiſt. 104.

* *In hoc genere militiæ nunquam quies, nunquam otium datur.* Sen. epiſt. 52.

[z] Galat. 5. 17.

[a] Rom. 7. 22, 23.

[b] Ἀδικεῖ) οὐκ ἐᾷ εἰδέναι· ἀδικοῦσι δὲ πάντες αὐτομάτως ἕκαστος ἑαυτόν· καὶ ἀληθὲς τὸ τοῦ Κύκλωπος, Οὐδέν᾽ ἅ βλάπτειν. Simoc. epiſt. 40. *Nec nolens quiſquam læditur, ſed nec volens. Nemo læditur niſi à ſe. Tu ipſe tibi ni aliquid facias, malus quid faciat?* Aug. homil. 29.

[c] *Debilis eſt adverſarius, niſi volentem non vincit.* Pelag. ad Demetr. Lege Chryſoſt. orat. 67. tom. 6. & orat. 2. tom. 7.

[d] *Suadere & ſolicitare poteſt, cogere omninò non poteſt.* Aug. hom. 12. *Habet aſtutiam ſuadendi, non poteſtatem cogendi.* Idem in Pſal 91. & in Ioan. 12.

[e] *Quid à foris conturbare aut contriſtare poterit, ſi intus bene eſtis, & fraterna pace gaudetis?* Bern. in Cant. 29. *Pax vobis à vobis ſit, & omne quod extrinſecus minari videtur, non terreat, quia non nocet.* Ib.

[f] *Diabolus plus confidit in adjutorio carnis, quoniam magis nocet hoſtis domeſticus: illa ad ſubverſionem meam cum illo fœdus iniit.* Bern. med. t. c. 14. *Huic accedit, hac utitur ſerpens malignus: baculo noſtro nos cedit, manus noſtras cingulo proprio ligat.* Ibid.

[g] Ioh. 14. 30.

[h] *Diabolus quum aliquid ſuggerit, tenet conſentientem, non cogit invitum. non enim ſeducit aut trahit aliquem, niſi quem invenerit ex alia parte jam ſibi ſimilem.* Aug. de diverſ. 20.

[i] *Hoſtes intra nos multos habemus, carnis concupiſcentias, carnis fructus.* Hugo de continent. c. 3.

[k] Gen. 3. 6. *Portarius omnes impreſſum nobis cæterium conſpirationis antiquæ, Eva noſtra caro noſtra, per quæ concupiſcentiæ Serpenti nos prodit.* Bern. in Cant. 71.

[l] Iam. 1. 14, 15. Rom. 8. 12, 13.

[m] Ἀδενὴς ὁ προαιρεσιν, καὶ ἡμῶν ἐνδυναστεύσει· καὶ ῥᾴδιον, καὶ διαβολὴ μὴ ὄντος, κατατίθεται καὶ εἰς βάραθρα πολλὰ κακίας ἑαυτὸν καταβάλλει. Chryſoſt. orat. 67 tom. 6. *Hoſtem ſi foris non habeat, domi invenies.* Lin. inſt. l. 30.

[n] Ὡς ἐχθρὸν ἑαυτὸν φυλάττειν, καὶ πολέμιον. Epictet. enchirid. c. 72.

• Αὐτὸς αὑτῷ κόλαξ ἕκαστος ἐστὶ μάλιστα, καὶ μισητὸς, ἐὰν ἀληθινῶς βούληται τοῖς ἔξωθεν. Plut. de adulat.

terer of himselfe: and others could never come to fasten their flatteries upon us, if wee did not before flatter our selves: So [p] *every man is the first and the greatest* enemie to himselfe: and other enemies could never doe us any harme, if wee did not first conspire with them to hurt our selves. And if they had need to bee exceeding vigilant, and extraordinarily circumspect, that have not onely many open enemies, besetting and assaulting them on every side without, but many close traitors also, that have busie heads and working braines, plotting and practising continually their ruine at home; then surely no lesse cause have wee to be extraordinarily watchfull, whose case, as wee see, is the very same. If [q] our first parents had cause to watch in Paradise, when there was no adversarie but without: Much more have wee cause to watch, and to watch most diligently now, when wee have adversaries [r] both without and within. For therein is the difference, as [s] one saith well, betweene [t] *Adam* and [u] *Iudas*, so betweene our first parents and us, that *Outward temptation prevented inward corruption in them, inward corruption preventeth outward temptation in us.* So many adversaries therefore, so vigilant, so diligent, round about us, on every side of us, before us, behinde us, above us, beneath us, without us, within us, * must needs enforce on us an incessant watchfulnesse, if wee have any care of our owne safetie.

§. 11. A third Reason may be taken from the necessitie of perseverance. [q] *Who so endureth to the end* (saith our Saviour, he alone) *shall be saved.* The Christian course is compared to *a race.* [r] *Let us runne with patience* (saith the Apostle) *the race set before us.* And [s] *in a race* (saith the same Apostle) *all runne; but all winne not.* If wee aske who winne, hee telleth us elsewhere, that [t] they onely winne the wager or get the garland, that runne [u] *according to the lawes of the game*, to the rules of the race. Now in worldly races the law of the game is, that none but hee gaineth the prize, that getteth first to the gole: But in the spirituall race the law is otherwise. For [x] there *not who so commeth first, but who so holdeth out to the last*, [y] be hee in order of place or time first or last, is sure to winne and to doe well. [z] *Be faithfull to death, and thou shalt have the crowne of life*, saith our Saviour to each Christian souldier and soule. [a] As in a race then it is to no purpose for a man to set out with the first, and to runne eagerly a while, if after some time hee sit downe, and stay at the mid-way: yea if hee give over when he is within but a foot or two of the gole, it is all one as if hee had never set foot into the field: So here for a man [b] to run well for a spurt, and then to give over, yea to breake off that good course that hee was entred into but a day or twaine before decease, it is enough to annull all his former proceedings, and to make him to be in no better estate than if hee had never set foot into the good wayes of God. For [c] *it is perseverance alone in well-doing, that carieth away the crowne.* [d] *The latter part of a mans life over-swayeth the former:*

[p] Τί ὅστι τὸ πολέμιον ἀνθρώποις; Αὐτοὶ ἑαυτοῖς. *Anacharsis apud Stob. eclog. tom. 2. c. 2.*

[q] *Nusquam securitas, neque in cœlo, neque in paradiso, multo minus in mundo. In cœlo. n. cecidit Angelus sub præsentia divinitatis, Adam in paradiso de loco voluptatis, Iudas in mundo de schola Salvatoris. Bern de diverf. 30.*

[r] 2 Cor. 7. 5.

[s] *Faber in Iac. 1. Nonnunquam tentatio prævenit concupiscentiam, ut in Eva: nonnunquam sequitur, ut in Iuda.*

[t] *Genes. 3. 1, 6.*

[u] *Iob. 12. 6. & 13. 2.*

[*] *Ire videt quadrato agmine exercitum, ubi hostis ab omni parte suspectus est, pugna paratum. Hoc aliquanto nobis magis necessarium. Illi enim sæpe hostem timuere sine causa. Nobis nihil pacatum est. Tam supernè quam infra metus est. Vtrumque trepidat latus. Sequuntur pericula & occurrunt. Sextius apud Sen. ep. 60.*

[q] *Matth. 10 22. & 24. 13. Non qui inceperit, sed qui perseveraverit, salvus erit. Incipere multorum est; perseverare paucorum. Bern. de grad. obed. Multi enim magna aggrediuntur, sed in via deficiunt: in desertum multi exeunt, sed ad terram promissionis pauci perveniunt. Aug. ad fratr. in erem. ser 8.*

[r] Hebr. 12. 1.

[s] 1 Cor 9. 24. [t] 2 Tim. 2. 5. [u] Νομίμως. *Non certat legitimè, nisi qui certat ad finem usque. Aug. ibid.* [x] *Non cui primus venerit, sed quicunque pervenerit. Chrys. in Matth.* [y] *Matth. 19. 30. & 20. 16 & 22. 14.* [z] *Apoc. 2. 10.* [a] *Incassum bonum agitur, si ante terminum vitæ deseratur: quia & frustra velociter currit, qui priusquam ad metam veniat, deficit. Greg. mor. l 2. c. 40. Non inchoantibus siquidem præmium promittitur, sed perseverantibus. Isidor. de sum. bon. lib. 2. cap. 7.* [b] *Gal. 5. 7. & 3 3.* [c] *Perseverantia sola virtutum coronatur. Bern. de temp. 114. Æternitatis imaginem perseverantia præ se fert. Sola est cui æternitas redditur. Idem de consider. l. 5.* [d] *Cedunt prima postremis. Tacit. annal. l. 13.*

and

and [c] *the former yeeldeth it to the latter.* [f] *If the righteous man* (ſaith the Prophet, or rather God himſelfe by the Prophet) *ſhall turne from his righteous courſe of life that before hee lived in, none of his former good deeds ſhall be remembred or reckoned; but in the evill that then hee doth, hee ſhall die.* Yea to keepe to the compariſon that wee have in our text: If a Servant or Souldier appointed to watch for his Maſters comming, or againſt the enemies approach, ſhall continue watching till within an houre or ſome ſhorter time of the arrivall of the one or the aſſault of the other, but ſhall then chance to fall faſt aſleepe; hee ſhall be no leſſe in danger either to be ſhent of the one or to be ſlaine by the other, than if he had ſlept all out, and watched no time at all. And the like may be ſaid of our ſpirituall Watch; which if wee ſhall for any time intermit, or after any time give over, we may chance in the *interim*, to be ſurprized either by the juſtice of God, or by the malice of Satan, and ſo [g] be in danger of periſhing everlaſtingly by either, notwithſtanding all our former watch. To which purpoſe ſaith our Saviour in the words next before my text; that it is in this caſe [h] *As when a man going from home for a time, leaveth his ſervants to keepe houſe, and ſetteth each one his taske, and willeth the Porter to watch*: and hee warneth us all therefore to [i] *watch inceſſantly*, (becauſe [k] *wee know not what time our Lord and Maſter may come*) *leſt if hee come ſuddenly, hee take us aſleepe.*

§. 12. A fourth Reaſon may be taken from the danger of relapſe: [l] *Goe thy way* (ſaith our Saviour to the Cripple hee had cured) *and ſinne no more, leſt a worſe matter befall thee.* As wee ſtand continually in no ſmall danger of relapſe, partly through the drowſineſſe of our owne diſpoſition, and partly through the diligence of our Adverſary the Devill, (as before wee have ſhewed:) ſo is there [m] no ſmall danger in relapſe, and in relinquiſhing this our ſpirituall watch: which if ever therefore wee give over and fall from, it ſhall not bee barely all one to us, as if wee had ever lien ſtill aſleepe, but it ſhall be farre worſe with us, than if wee had never beene awaked. For as it is in the diſeaſes of the body; ſo it is likewiſe in the ſickneſſe of the ſoule. As * in bodily ſickneſſe the relapſe uſually is worſe and more dangerous, more incurable and irrecoverable than the diſeaſe it ſelfe was at firſt: ſo it falleth out commonly, yea ſo it is ever ordinarily in this ſpirituall Lethargie, that the relapſe proveth more deſperat than the diſeaſe was in it ſelfe. [n] *For if men* (ſaith the Apoſtle) *having eſcaped theſe worldly defilements* [o] *by the acknowledgement of Chriſt* (or the profeſſion of Chriſtianity) *come after to be entangled and againe overcome of them*; [p] *the latter eſtate of ſuch is worſe than the firſt. For it had beene better for them never to have* [q] *taken notice of the good way of God, than after notice taken of it, to turne againe away from it. Since that ſuch, as the Proverb truly ſpeaketh, are* [r] *like the Dog that reſumeth his owne vomit;* [ſ] *and like Swine that after waſhing returne againe to their wallowing in the mire.* As if hee had ſaid in words applied to the preſent compariſon, *It had beene better for men to have lien faſt aſleepe ſtill, ſnorting ſecurely in their ſinne, than having beene by the word and Spirit of God, raiſed and rouſed out of it, to fall afterward backe againe into ſome deadly fit of it.*

§. 13. They ſeldome awake againe, that fall the ſecond time ſo faſt

[c] *Vita poſterior priori præjudicat. Hieron. ad Furiam.*

[f] *Ezech.18.24.*

Videſ obliv ione profunda ſepeliri virtutes, quas perſeverantia non inſignivit. Bern. de grad obed. Neque enim incepiſſe, vel facere, ſed perficere virtutis eſt. Ex Hier. Gloſſ. ad Mat. 10.22. Atqui non eſt magnum bonũ inchoare quod bonum eſt, ſed conſummare, hoc ſolum perfectum eſt. Aug. ad fratres in eremo, ſerm. 8.

[g] *Non enim ex præteritis, ſed ex præſentibus judicamur. Cavendum ergò ſemperque timendum, ne veterem gloriam & ſolidam firmitatem unius horæ procella ſubvertat. Hieron in Ezech. c. 26.*

[h] *Mark.13.34,35,36. Luk 12.36,37,38.*

[i] *Luk.21.36.*

[k] *Mat.24.42,43.*

Reaſon 4.

[l] *Ioan.5.14.*

[m] *Ingens periculum ad deteriora redeundi. Sen. epiſt. 72.*

* *Gravius ægrotant ii, qui cùm levari morbo videntur, in eum de integro inciderunt. Cic. fam ep. 30. lib. 12.*

[n] *2 Pet.2.20,21,22.*

[o] Ἐν ἐπιγνώσει.

[p] *Matth.12.45.*

[q] Ἐπιγνωχέναι, *quod plus eſt quam* ἐγνωκέναι.

[r] *Prov.26.11.*

[ſ] Καὶ ὗς λουσαμένη εἰς κύλισμα βορβόρου. *Iambus eſt, & poeticum quid ſpirat.*

faſt aſleepe. Partly, for that through their owne inbred corruption (the evill humour that feedeth this drowſie diſeaſe) waxing commonly in ſuch caſes more fierce and furious than afore (like a maſtive that breaketh looſe, when hee hath beene tied up ſome time; or like [t] the ſtreame of a river that hath recovered ſcope againe, where it had found ſome reſtraint formerly, either pent in with arches, or bounded with bankes) this ſpirituall Lethargie in the returne of it groweth ſtronger upon them, and ſo harder to be ſubdued and expelled than at firſt; like a maladie that hath got maſterie of, and now contemneth thoſe remedies that curbed and abated the force of it for a while. As alſo partly through Satans malitious policie, who endevoureth all hee can by plunging of ſuch as have broken or beene breaking away from him (if he can faſten againe upon them) as deepe as may be in all manner of impietie and impuritie, thereby to make them ſurer than ever to himſelfe: [u] like the Jaylor, that having laid hold on his priſoner againe, that had either attempted or made eſcape from him, laieth load on him with irons as many as hee may beare, to make him ſure from ſtarting aſide any more. Yea and partly through the juſt judgement of God, who upon ſuch Apoſtataes (as, though he have beene ſo gracious and mercifull unto them as to awake them out of this deadly ſlumber ſometime, yet he findeth them not thankfull to him for it, nor ſtedfaſt and faithfull with him, nor carefull to keepe their watch ſo as they ſhould, but willing to ſleepe againe, [x] delighting in ſlumber, and repenting that ever they were awaked) is wont [y] *to poure out the ſpirit* not *of ſlumber*, but *of deepe and dead ſleepe*; ſo that it may be ſaid of them, as of *Saul* and his troupes, [z] *A deepe ſleepe of God was upon them, that they did not awake:* as hee is ſaid even [a] *to cloſe up the eyes*, and *to make the very hearts* of ſuch (not their heads only) *heavy, that they may not returne or repent*, that is, be awaked any more againe out of their dead ſleepe, *and ſo healed* of this their ſpirituall Lethargie. And no marvell then if they ſeldome awake or recover, whom God, and the Devill, and their owne corrupt heart, God in juſtice, the Devill in malice, and their owne corrupt heart out of its owne drowſie diſpoſition, ſhall all conſpire as it were together to with-hold from waking, and from returning to their wonted watch.

[t] *Torrens ab obice ſævior ibat. Ovid. metam. l. 4.*

[u] *Stella ad illud Luc. 11. 24, 25, 26.*

[x] *Eſai. 56. 10.* אהבי לנום

[y] *Eſai. 29. 10.* נכך רוח תרדמה *perfudit ſpiritu ſoporis alti. Iun.* נום *dormitare,* ישן *dormire,* רדם *ſopore alto teneri. Livel.*

[z] *1 Sam. 26. 12. Sopor altus Iehovæ, i. maximus & divinitus immiſſus. Iun. poſt Aug. ad Simplic. l. 2. q. 1.*

[a] *Eſai. 6. 9, 10.* שעה *Rom. 11. 8.*

§ 14. So that whether wee regard the drowſineſſe of our owne naturall diſpoſition; or the diligence of our Adverſary ever watching againſt us; or the neceſſity of perſeverance, and holding out to the end; or the dreadfull danger of relapſe, if wee fall from our former forwardneſſe, and either intermit or give over our watch, and our ſtanding upon our Guard: wee cannot but ſee the truth of the point formerly propounded, to wit, that it is not ſufficient for us that wee have beene awaked out of this ſpirituall ſleepe of ſinne, but there is further need of perpetuall care to bee had for the keeping of us from falling backe into that deadly ſlumber againe.

The Uſe.

§. 15. Now what may be the Uſe of all this, but to exhort and excite us to the diligent practice and performance of a duty ſo neceſſarie, that ſo neerely concerneth us, and that is ſo oft and ſo earneſtly exacted of us and preſſed upon us, both by [b] our Saviour Chriſt

[b] *Matth. 24. 42. & 25. 13. & 26. 41. Mark. 13. 33, 35, 37. Luke 12. 40. & 21. 36.*

Christ himselfe, and [c] his Apostles, as here, so elsewhere.

[c] *Ephes.* 6. 18. *Coloss.* 4. 2. 1 *Thess.* 5. 6. 1 *Pet.* 4. 7. & 5. 8.

Which that wee may doe the more readily and with the better successe, it shall not be amisse in the next place to consider of, both the Manner, how it is to be performed; as also the Meanes, whereby it may be effected.

Part 3.
The manner.

For the former, to wit, the Manner how this spirituall watch is to be held, wee will pitch upon foure points, wherein the same doth principally consist:

The 1. is a due Examination of our severall actions;
The 2. a diligent observation of our speciall corruptions;
The 3. a carefull avoidance of the occasions of evill;
The 4. a constant resistance of temptations unto evill;
And of these in order.

Point 1.

§. 16. The first point then of this Christian watch is the due [d] Examination of our severall actions, before wee undertake them, lest we be otherwise unawares overtaken with sin in them, especially where they may be doubtfull and questionable. [e] *Ponder*, saith *Salomon*, *the paths of thy feet, that thy wayes may all be ordered aright.* And againe, [f] *A prudent man* (will not runne on head, but) *will consider his steps.* Those that goe in [g] *wayes darke and slippery*, and in that regard dangerous, are wont to tread gingerly and step warily, feele with hand and foot their way before them, whether it be cleare and firme, and will not lift up the one foot, till they finde sure footing for the other. And so should it bee with us that are here travelling through the darke and dangerous way of this worlds wildernesse, like [h] *the vale of Siddim* slimy and slippry, and full of limepits, of such pitfalls and springes as Satan diggeth and setteth for us, and of such stumbling-blocks as he laieth before us, therby to maime and to mischiefe us: [i] wee have great reason to looke about us, and to have an eye to our footing, that wee step not unwarily and unadvisedly upon that that may prove and procure either our woe or our bane, either our ruine or our ruthe.

[d] Νόει τὸ περὶπόδισμον. *Scitum Biantis referente Demetrio Phalar. apud Stob. c. 3.*
[e] *Prov.* 4. 26.
[f] *Prov.* 14. 15.
[g] *Psal.* 35. 6.
[h] *Genes.* 14. 10.

§. 17. This is that that the Apostle seemeth to have an eye unto, where hee exhorteth some to walke [k] *in sincerity*; (as also [l] hee professeth of himselfe that hee so did:) and prayeth for others, [m] *that they may discerne those things that differ, to the end they may bee* [n] *sincere.* The word used by the Apostle in both places signifieth properly [o] *sometime tried by the light of the Sunne.* And it is a *Metaphore* (as some suppose) taken from the custome of the Eagle, whose manner is (if wee may beleeve [p] those that write the naturall story) to bring her young out of the nest before they be full fledge, and to hold them forth against the full sight of the sunne; the light whereof those of them that can with open eye endure, shee retaineth and bringeth up as her owne; the rest that cannot brooke it, but winke at it, shee rejecteth and casteth off as a bastardly brood. In like manner should wee doe with those manifold motions that arise in our mindes, and

[i] Βλαδὺς δὲ μὴ ἴθι ἔργα, ὅπως μὴ οὐχὶ πάλιν πάθῃς· πρῶτον δὲ ταῦθ' ἃ σοι οὐ βλαδέα· λογίσαι δὲ πρὸ ἔργου. *Pythag. aur. carm. apud Stob. p. 2. c. 3.* Look ere yee leape. *Alioqui saliens antequam videat, casurus est antequam debeat. Bern. de bon. deser. Palpebræ præcedunt gressus, cum operationem consilia rectè præveniunt. Qui enim negligit considerando prævidere quod facit, gressus tendit, sed oculos claudit, pergendo iter conficit, sed prævidendo sibimetipsi non antecedit; atque idcirco citius corruit, quoniam ubi pedem operis ponere debeat, per consilii palpebram non attendit. Greg. Rom. de Pastore par. 3. c. 1. §. 16.*

[k] 1 *Cor.* 5. 8. ἐν εἰλικρινείᾳ. [l] 2 *Cor.* 1. 12. [m] *Phil.* 1. 9, 10. [n] εἰλικρινεῖς. [o] εἰλικρινὲς τὸ ἐν τῇ εἴλῃ κεκριμένον. *Etymolog.* [p] *Aristot. histor. animal. l. 9. c. 34. Et Plin. hist. natur. l. 10. c. 3. & l. 29. c. 6. Nisi quod ille* τῷ Ἀετῷ, *hic Halicæto tribuit.*

that are hatched as it were in our hearts, ere wee proceed to put them in practice; [q] wee ſhould bring them forth firſt to the bright ſunneſhine of Gods word; let them looke upon that, and it upon them: if they can endure it, wee may on in them with courage and comfort; if not, wee muſt ſtay both our hand and our heart too from further following or foſtering of them.

[q] *Aſſuefcat animus ſolicita pervigilique cuſtodia diſcernere cogitationes ſuas, & ad primum animi motum vel probare vel reprobare quod cogitat, ut bonas alat, malas ſtatim extinguat. Pelag. ad Demetriad.*

§. 18. Others thinke it rather taken from the uſuall practice of Chapmen in the view and choice of their wares. A wiſe and wary Chapman that hath to doe with a deceitfull Merchant, Draper, or other, one that keepeth his wares in obſcure places where the defects of them cannot ſo eaſily be diſcerned, or hath falſe lights that may helpe to give a counterfeit gloſſe to them, hee will take no ware of him upon his word, but hee will firſt diligently view it, toſſe it and turne it to and fro over and over, try how it is in the middeſt as well as at both ends, bring it forth into the light, hold up his cloth againſt the ſunne, ſee if hee can eſpie any defect or default in it; hee knoweth well he may eaſily elſe be over-reached. The like ſhould be our practice, becauſe our caſe is alike. We have to deale dayly with divers craftie Merchants, [r] by whom we are ſure to be oft cozened, be wee never ſo carefull, and can never therefore take heed enough how wee deale with them. There is firſt the Devill, for his ſlineſſe and ſubtiltie tearmed [f] *a Serpent*, for his experience and antiquity ſtiled *an* [t] *old Serpent*: one that, [u] *like a deceitfull Draper* (ſaith one,) to draw men on unto ſinne, *ſheweth them* the preſent pleaſure or profit of ſinne as *the one end of the cloth, but concealeth and keepeth out of ſight the middle and the other end of it* in the internall remorſe here, and the eternall puniſhment hereafter. Then there is the world, which our ſelves are wont to ſay is wholly ſet upon deceit, and the Spirit of God ſaith [x] *is wholly ſet upon ſinne*: of whom wee may well ſay as one ſometime of an Hiſtorian, [y] *Both the words and the ſhewes of it are all full of fraud.* Yea there is laſtly our owne Heart as fraudulent and deceitfull as any of them. For, [z] *The heart of man*, ſaith *Ieremie, is wicked and deceitfull above all things: who can know it?* So deceitfull, that oft-times [a] *it deceiveth a mans owne ſelfe*, and ſo conſequently [b] *it ſelfe.* Having to deale then with ſuch crafty ones, wee had need to be exceeding warie, that they take nothing up from them, that they ſhall offer to obtrude on us, either by outward perſwaſion, or inward ſuggeſtion, or otherwiſe, eſpecially where there ſhall be ſome good ground and juſt cauſe of ſuſpition, untill wee have turned it every way, and tryed it by the light of Gods Law, [c] examined both ends, weighed well every circumſtance, and ſearched every corner of it; that wee may have [d] *good aſſurance*, as the Apoſtle willeth, of the lawfulneſſe and the warrantableneſſe of it, before wee venture upon the admiſſion of it to conſent, or to practiſe.

[r] *Qui cavet ne decipiatur, vix cavet, quum etiam cavet: Etiam quum caviſſe ratus eſt, ſæpe is cautor captus eſt. Plaut. Capt. 2. 2.*

[f] *Geneſ. 3. 1.*

[t] *2 Cor. 11. 3.*

[x] *Apoc. 12. 9.*

[u] *Sicut Mercator de falſo panno non oſtendit emptori medium neque finem, ſed caput tantum: ſic Diabolus qui eſt mercator peccati, oſtendit fatuo peccatori ſolum caput panni, i. delectationem culpæ, non medium, i. remorſum conſcientiæ, vel finem, i. pœnam gehennæ. Bonavent. dieta ſalut. c. 2.*

[y] *1 Iob. 5. 19.* ὅλος ἐν τῷ πονηρῷ κεῖται.
Δολερὰ μὲν τὰ ῥήματα, δολερὰ δὲ τὰ ῥήματα. *Plutarch. de Herodoto.*

[z] *Ierem. 17. 9.*

[a] *Galat. 6. 3.*

[b] *Iam. 1. 26.* Read Dike of Self-deceit.

[c] *Galat. 6. 4.* τὸ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος.

[d] *Rom. 14. 5.* πληροφορείσθω ἕκαστος. *Benè ſiquidem præcipiunt, qui vetant quicquam agere quod dubites æquum ſit an iniquum. Cic. Offic. l. 1. Tullianque illud cautiſſimi cujuſque præceptum, Quod dubites, ne feceris. Plin. ep. 18. l. 1.* [e] *Pſal. 119. 24.* [f] *2 Sam. 14. 20.*

One

[g] *One whose words went in those dayes for Oracles.* But yet had *David* a Counsellor beyond and above all these, to wit, the voice of God himselfe in his word: This had a negative voice in all *Davids* consultations; so that though the matter propounded seemed good in his owne eyes, yea and had the approbation of his learned Councell withall, yet if this his head Counsellor went not with it, it was not for *David* to deal with. And this Counsellor so long as *David* hearkned unto (for sometime to his owne woe he over-shot himselfe by neglecting it; but for the most part he did so) so long hee did well, and thrived and found comfort, and had prosperous successe in whatsoever hee went about. And the like must wee doe, if wee desire to fare as he did; make Gods word our Counsellour, if wee would have it our comforter: doe as worldly-wise and warie men are wont to doe; they will doe nothing without counsell; If they dwell neere to a Lawyer, whom they may freely repaire and have accesse to upon every occasion, and of whom they may have counsell, and cost them nothing, as oft as they will, they will be sure to doe nothing of moment, where the least matter of doubt or suspition of danger may be, without his advice. And such a Counsellor have wee [h] ever at hand with us, ready on all occasions to advise us, never weary of conferring with us, [i] angry with us for nothing but either for not asking or not following his advice; whom therefore if wee shall neglect to consult with, and take counsell of upon every just occasion, the common warinesse of worldly men, yea our owne warinesse in worldly things will one day worthily condemne us.

[g] 2 Sam. 6. 23.

[h] *Deut.* 30. 12, 13, 14. *Rom.* 10. 8.

[i] *Esai.* 30. 1. & 31. 1. *Prov.* 1. 25. *Non est verendum, ne dedignetur condescendere nobis, qui potius si vel exiguum quid absque illo conamur, indignatur. Bern. in Cant. serm.* 17.

§. 21. Yet is this that that most men can be hardly drawne to condescend unto, to take advice of Gods word, that is so willing to advise them. There is none but would have comfort from it: and there is none almost willing to take counsell of it. We like all well to have a Comforter of it; but wee have no lust to make a Counsellor of it. But as *David*, and Gods Spirit by *David* joyneth these two together: so [k] wee must not disjoyne or sever them the one from the other; or if wee doe, wee shall but delude our selves with vaine hopes. For he that taketh not counsell of Gods word, shall never receive comfort from Gods word. Hee that maketh it not a Counsellor, shall never finde it a Comforter. The neglect of this hath beene the cause that many, wise otherwise and religious, have oft shamefully over-shot themselves, because (with [l] *Iosh.* and the *Israelites* in their agreements with the *Gibeonites*) they have not beene carefull to *consult with the voyce of God* in his word. In which kinde commeth justly to be censured the unadvised carriage of those that practise first and advise afterward: runne on head into ambiguous actions, and then after fall to examining whether they have done well, and as they ought in them, or no. Of which course well saith the Wiseman; [m] *It is a snare for a man to devoure a thing consecrated, and then afterward to inquire of the vow.* A man is ensnared and entangled now by his owne act; so that hee is not so free, [n] nor fit now to judge aright of it, because his practice hath fore-stalled, and (as it may fall out) corrupted and perverted his judgement: ready therefore as [o] one partiall in his owne cause, or as a Judge that hath taken

[k] *Matth.* 19. 6.

[l] *Iosh.* 9. 14.

[m] *Prov* 20. 25. *Serò atque stulte (prius quod factum oportuit) postquam comedit rem, rationem putat. Plaut. Trinum.* 2. 4.

[n] —*malè verum examinat omnis Corruptus judex.*—*Hor. ser.* 2. *l.* 2.

[o] *Quisque sua in lite est judex corruptus.*

ken ſomewhat of the one ſide, to paſſe no ſincere, nor indifferent ſentence.

§. 22. As alſo their prepoſterous courſe commeth here not unworthily to be taxed, that firſt reſolve, and then conſult; determine firſt what they will doe, and then aske advice what they ſhould doe. Thus did the Jewiſh Captaines ſometime with *Ieremie*.[p] They come to him very demurely, and make deepe proteſtations, calling God ſolemnly to witneſſe of the truth of their intention, of their willing minde and full purpoſe to put in execution and practiſe whatſoever God by the Prophet ſhould adviſe them unto, were it good or bad. But (as [q] *Ieremie* after truly told them) *they diſſembled but with him.* For they were reſolved before what courſe they would take; and came onely to make triall whether the Prophet would concurre therein with them or no. Which when they found that he did not, they flie off fairely from him; yea they ſticke not to give him the lie, and to tell him to his teeth, [r] that the anſwer hee brought them was no divine Oracle, but an untruth of his owne coyning at the inſtigation of *Baruc*. And in like manner doe many now adayes repaire to Gods Miniſters for their opinion in caſes of conſcience concerning the lawfulneſſe of ſome act that they are reſolved on already; that if they deliver their opinions with them, they may then be able to ſay, they had the judgement of good Divines for it, before they did it, or attempted ought in it, to ſtop the mouthes of thoſe with that may afterward queſtion it: but whether they concurre or no, reſolved to goe on, and ſo oft doe directly contrary to the judgement and advice of thoſe whom they made ſhew to conſult with. I ſay not, but that a man conſulting with a Divine, if hee receive not good ſatisfaction from him, is free ſtill notwithſtanding his ſentence. But [s] for a man to reſort to [t] Gods Miniſters and Meſſengers for advice, when he is reſolved before what hee will doe, howſoever they ſhall adviſe, or howſoever hee may be convinced by Gods word of the contrary, is no other but a meere mockerie both of them, and of him, yea, and as it falleth out oft, a meanes of deluding himſelfe too, and betraying his owne ſoule to ſin: the rather while [u] God in his juſt judgement many times fitteth ſuch hypocriticall Conſulters with ſuch corrupt Counſellors, as ſpeake not what they deeme agreeable to Gods holy will and word, but what they ſuppoſe the party reſorting to them is willing to heare.

[p] *Ierem.* 42. 2,—7.

[q] *Ierem.* 42. 20.

[r] *Ierem.* 43. 2, 3.

[s] Ὅπως δεῖ ἐπὶ τὸν Θεὸν ἔρχεσθαι, ὡς ὀλιγὸν ὁ ὁδοιπόρος πυνθάνεται πότερα ἡμῖν ὁδὸν φέρει δίχα ὀρέξεως καὶ ἐκκλίσεως. *Ariani Epictet. l. 2. c. 7.* Et c. 21. ἔρχομαι πρὸς διδάσκαλον, ὡς ὅπως τὰ χρήσιμα, πίστιν παρεσκευασμένος.

[t] *Malac.* 2. 7.

[u] *Ezech.* 14. 9, 10, 11.

Point 2.

§. 23. A ſecond point wherein this ſpirituall Watch conſiſteth, is, the diligent Obſervation of our owne ſpeciall corruptions. [x] *I beſeech you, brethren,* ſaith the Apoſtle, *as Pilgrims and Strangers abſtaine from fleſhly luſts, that fight againſt the ſoule.* Sinne is the maine enemie and the [y] band of mans ſoule. And [z] all ſinnes in generall fight againſt every mans ſoule; but ſome ſinnes more ſpecially againſt ſome than againſt others. And as in the world, where two neighbour kingdomes are at open warre either with other, there is an hoſtilitie in generall betweene all the Subjects of either, even betweene thoſe that never bore armes againſt, nor ever ſaw either other; but this hoſtilitie is more ſpecially executed and exerciſed betweene thoſe that either border either upon other, or are up in armes in the field together

[x] 1 Pet. 2. 11.

[y] 1 Cor. 15. 56.

[z] *Omnia vitia contra naturam pugnant.* Senec. epiſt. 112. *Et cum conſtet omnes ab omnibus impugnari, diverſo tamen modo & ordine ſinguli laboramus.* Serapion. apud Caſſian. collat. 5. c. 13.

together either against other: So here, there is a generall hostilitie betweene each Soule and all Sinne, but that exercised in more speciall manner betweene each particular soule and some peculiar sinnes; and these commonly of two sorts, the sinnes of a mans calling or particular vocation, and the sinnes of a mans nature, or of his naturall constitution.

§. 24. First, the sinnes of a mans Calling; under which head also may be comprehended the sinnes either of the places that men abide in, or of the times that they live in.

When I say the sinnes of a mans Calling, it is not so to be understood, as if the workes or duties of any lawfull Calling were evill or sinfull in themselves: but that a man by occasion of his place and vocation, or his course of life and conversation, may have more, and more frequent occasions of some sinnes than of others, greater and stronger inducements and intricements to some sinnes than to others, which hee is therefore more specially to keepe watch against. Thus the Courtiers sinne is with [a] *Naaman* to make a God of his Prince, in being content to please the one by displeasing the other: The Captaines sinne with [b] *Ioab*, to bee *a man of bloud*, ready to use, or abuse his weapon rather, to private revenge: [c] The Souldiers sinne to pill and spoyle, and make a prey of those whom hee ought to protect: [d] The Lawyers sinne to betray, or to delay his Clients cause, to draw the more fees from him: [e] The Judges sinne to pervert judgement, or to refuse to doe justice, for feare, favour, or reward: [f] The Ministers sinne to sooth up men in their sinne, or [g] to forbeare to reprove sinne for feare of mans face: The Handy-craftmans sinne to [h] doe his worke deceitfully and unfaithfully, there especially where he thinketh that he cannot be discovered: The Tradesmans sinne [i] to use lying and fraud in the uttering of his wares: [k] The sinne of great men to be oppressours of the poore: and the sinne of the meaner and poorer sort [l] to be discontent with their estate, [m] to envie those that exceed them, and to be instruments of evill offices for their owne advantage to others. And so upon each course of life and Calling are there some speciall sinnes attending, which those therefore that follow it are the more subject unto, and more in danger to be surprised by, than by many, or ordinarily by any other.

[a] 2 *King.* 5. 18.

[b] 1 *King.* 2. 5.

[c] *Luk.* 3. 14. *Populatores terræ, quam à populationibus vindicare debebant. Curt. de gest. Alex. lib.* 3.

[d] *Patronus prævaricatur & decipit. Cyprian. lib.* 2. *ep.* 2.

[e] *Esai.* 1. 23. *Mica* 7. 3.

[f] *Ezech.* 13. 16, 22.

[g] *Ier.* 1. 17. & 20. 9.

[h] *Ezech.* 13. 11.

[i] *Amos* 8. 5, 6. *Sirac.* 27. 1, 2.

[k] *Mica* 2. 1, 2.

[l] *Esai.* 8. 21.

[m] *Est miserorum, ut malevolentes sint, atq; invideant bonis. Plaut. cap.* 3. 4.

Againe, when it is said that the sinnes are to be observed of the times and places that men live in; it is not so to be conceived, as if all sinnes were not in some sort to be found in all places, or [n] as if all sins had not beene more or lesse in all ages; but that [o] some sinnes in some places are rifer than others, some sinnes in some ages more in request than some other: as some diseases raigne more in some places than in others, some infirmities are more frequent at some times than at others: which those therefore that live in such times or such places, must more specially watch against, as being more in danger to be infected and tainted therewith.

[n] *Hominum sunt ista non temporum: nulla ætas vacabit à culpa. Sen. ep.* 97.

[o] —*ardet vitio gentisq; suoque. Ovid. de Tereo Metam. l.* 6. *Omnes gentes peculiaria habent mala: Gothorum gens perfida est, Alanorum impudica, Franci mendaces, Saxones crudeles. Salvian. de provid. l* 7. *Gens Saxonum fera est, Francorum infidelis, Gepidarum inhumana, Hunnorum impudica: omnium vita vitiosa. Ibid.* 4. *Sunt tam civitatum, quàm singulorum hominum mores: gentesque aliæ iracundæ, aliæ audaces, quædam timidæ; in vinum, in Venerem proniores aliæ sunt. Liv. hist. l.* 45.

§. 25. The

§. 25. The ſecond ſort of ſpeciall corruptions are the ſinnes of a mans nature, or of his naturall conſtitution, ſuch as hee is naturally more addicted and inclined unto than unto other. For as it is with the bodie, ſo is it alſo with the ſoule. As in every mans body there is a generall mixture of all the foure humours, Bloud, Fleame, and the two Cholers, in ſome degree more or leſſe, but there is ſome one of them predominant, in regard whereof a man is ſaid to be of a Sanguine, a Flegmatike, a Melancholike, or a Cholerike Conſtitution: or as in grounds untoiled and untilled there grow evill weeds of all ſorts, but there is ſome one commonly that over-toppeth the reſidue, and groweth rifer and rancker uſually than the reſt: So in the ſoule of man (ſince the fall of our firſt Parents [p] *a generall ſeed-plot* of evill) there are ſpirituall weeds of all ſorts, a mixture of all vice, the ſeed and ſpawne of all ſin, [q] Atheiſme it ſelfe not excepted: but there is [r] ſome one peſtilent Humour or other lightly more predominant than the reſt, ſome one maine and maſter vice, that giveth a denomination, in regard whereof men are ſaid to be, ſome ambitious, ſome covetous, ſome ſuperſtitious, ſome laſcivious, and the like: not as if ſuch perſons had no other vice, but that that they are ſo named by: for it is moſt true that the Heathen man ſaith, [s] *He that hath any one vice, hath all other with it*; but, [t] becauſe that beareth the ſway, though the other be all there too in a lower, and a leſſe eminent degree. This is that which *David* ſeemeth to have aimed at when hee ſaith; [u] *I was upright alſo with him, and kept my ſelfe from mine owne ſin.* [x] *Every David* (ſaith one well) *hath his Bathſheba, and every Bathſheba her David. David* had no doubt his ſinne, [y] his beloved, his deare, his darling ſinne, that which naturally hee delighted in and was addicted unto. And ſo hath every man ordinarily ſome one corruption or other, that is the delight of his heart and the joy of his eyes, that hee is naturally moſt wedded unto, moſt caried away with. Now [z] this maine ſinne, this maſter ſinne is it that wee muſt principally bend our Watch againſt; as [a] the King of *Aram* bade his ſouldiers *fight neither againſt more nor leſſe, but againſt the King of Iſrael.* For as [b] when hee was once ſlaine, the whole Hoaſt was ſoone vanquiſhed: ſo if this maſter ſinne be once maſtered in us, other petie and inferiour ones will the more eaſily be ſubdued.

§. 26. But this is it that fleſh and bloud will not abide almoſt to heare ought of. It is in ſtripping us of ſinne, as in flaying of a beaſt, the skinne commeth away with eaſe, till you come to the head. Men are well enough content, at leaſt outwardly, to conforme themſelves to good courſes, till it come to the maſter corruption, to the head ſinne; to *the* [c] *fat ſinne* that their profit commeth in by, or *their* [d] *ſweet ſinne* that they doe naturally take pleaſure and delight in: but there it ſticketh faſt, and goeth not on, (if at all) without much adoe, but with great difficultie. The worldly minded for other matters will be as conformable as you will deſire: But for his State-ſinne, or his Trade-ſinne, with [e] *Naaman*, hee muſt have a protection, that muſt not be ſtirred, it may not be touched: he will doe any thing elſe that you will have him; but therein *muſt God be merci-*

full

[p] παμμιγμα. *Empedocles vocabulum apud Ariſtot de gener. animal. l. 4. c. 3.*

[q] *Epheſ. 2. 12.* ἄθεοι. *Et cupidi omnes & maligni omnes, & timidi omnes, & ambitioſi; adjice & impii omnes. Sen. de benef l. 5. c. 17.*

[r] *Nullum mihi morbi genus ignotum eſt: uni tamen morbo quaſi aſſignatus ſum. Sen. epiſt. 55.*

[s] *Qui habet unum vitium, habet omnia. Sen. de benef l. 5. c. 15. Malus quiſque nullo vitio vacat. Ibid. l. 4. c. 27.*

[t] *Stultus omnia vitia habet; ſed non in omnia natura pronus eſt. Senec. de benef lib. 4. cap. 27. Omnia in omnibus vitia ſunt; ſed non omnia in ſingulis extant. Ibid. c. 26. Omnia omnibus inſunt; ſed in quibuſdam ſingula eminent. Ibid. c. 27.*

[u] *Pſal. 18. 23.*

[x] *Eaſtie in loc.*

[y] Dilecta & lucta.

[z] *Alia in alus vitia principatum obtinent, tyrannidem exercent: ideoque oportet unumquemq; noſtrum ſecundum qualitatem belli quo principaliter infeſtatur, pugnam arripere: utique vitia in nobis principatum tenent, ita impugnationis modus exigitur, &c. Ber. de ord. vitæ. Et Caſſ. collat 6 c. 27.*

[a] *1 King 22. 31.*

[b] *2 Chron. 18 30. Sic & Ageſilaus de Epaminonda, teſte Plut. in apopth.* [b] *1 King 22. 36.* [c] *Hab. 1. 16.* [d] *Iob. 20. 12.* [e] *2 King. 5. 18.*

full unto him : It is a thing incident to his trade and course of life ; hee cannot doe otherwise ; it is his living ; and it is no other than every one doth : and if hee should not doe so as well as others, there were no living for him in the world. A wretched speech of a distrustfull heart, refusing to trust him with the body, whom they would seeme to trust with the soule. [f] *Faith* (saith one well) *feareth no famine.* Yea a fearefull signe of an ungratious heart, loving and regarding [g] *gaine* more than *godlinesse*, and preferring temporall living before life everlasting. [h] *It is better*, saith our Saviour, *to goe halt and blinde to heaven, than to goe with health and sight to hell.* So it is farre better for a man, with [i] *Lazarus*, to beg and starve in the streets, and so to be conveighed hence to heaven ; than, with [k] the rich-man at whose doore hee lay, to live in good fashion, or gather a great estate together here, and then be [l] snatched away hence to hell.

[f] *Fides famem non formidat. Hieron. ad Heliodor. ex Tertull. de idololat. Matth. 6. 30, 31.*
[g] *1 Tim. 6. 5.*
[h] *Matth. 5. 26, 27. & 18. 8. 9.*
[i] *Luk. 16. 20, 21, 22.*
[k] *Luk. 16. 22, 23.*
[l] *Luk. 12. 20.*

§. 27. *Yea, but it is not our fault ; it is the fault of the times ; or, it is the fault of the Land, or the Citie, that wee doe as wee doe.* To omit, that [m] wee ascribe oft those things to the times and places wee live in, that indeed proceed principally from our selves and our owne corrupt hearts : like the Philosophers foole [n] that complained the roome was so darke she could not see, when shee had sodainly by some disease lost her sight. The rifer any evill is in those places or ages wee live in, the more carefull should wee be to shun and avoid such a sinne. [o] *Take heed*, saith the Apostle, *that you walke circumspectly, not as fooles, but as wise men ; because the dayes are evill.* Are the times then wee live in, or the places wee abide in, more than ordinarily evill in this or that kinde ? That giveth us no libertie, but should make us walke the more warily ; as men that live in bad aires, or in time of generall contagion, are more carefull to fence and arme themselves by taking of preservatives, eating in the morning ere they goe abroad, carying some things about them to smell to, &c. against danger of infection : that wee may be like [p] the fish, that though it live and swim in the salt sea, yet it tasteth not of the salt : that it may be said of us as it was of *Noah*, [q] *But Noah was a just man in his generation* : not, [r] *a just man as just men went in those dayes*, (that were but a poore praise of so worthy a Patriarke) but [s] *Noah* was a just man in that generation wherein the whole world was over-growne with wickednesse ; hee continued just then when there were none almost just but himselfe and his familie, and [u] not all of them neither. Let us remember in this case that as it is *an height of impietie* and ungodlinesse for a man [x] *to be bad in a good age*, and to continue unreformed in a time of generall reformation ; so it is a speciall commendation, and *a note of true godlinesse*, for a man [y] *to be good in a bad age*, and to continue uncorrupted in times of generall corruption : yea that it is the office of good Christians (that are in their kinde and degree [z] *the light of the world*, while they are in the world, as, [a] Christ also was when hee was in it) [b] to *shine as lights in the middest of a naughtie and perverse nation*, striving to shew more sinceritie and more zeale and forwardnesse in the best things, the more dissolute the times grow, and the

[m] *Quædam locis & temporibus ascribimus : at illa quocunque transferimus, secutura sunt. Intelligas tua vitia esse, quæ putas rerum. Sen. epist. 50.*
[n] *Fatua subito videre desiit ; & nescit esse se cæcam : ait domum esse tenebrosam. Ibid.*
[o] *Ephes. 5. 15, 16.*
[p] *Pisces in salo nati & alti, salem tamen non referunt. Lips. constat. lib. 2. cap. 16.*
[q] *Genes. 6. 9.*
[r] *Non juxta consummatam justitiam, sed juxta justitiam generationis suæ. Hier. quæst. in Gen. Sicut Sener. ad Matt. consol. cap. 1. Illo sæculo magna pietas erat, nihil impiè facere.*
[s] *Non est bonitas pessimis esse meliorem. Senec. ep. 79.*
[t] *Solus justus, cùm generatio omnis errâret. Ambr. de arca Noe, referente Aug. ad 2. Epist. Pelag. l. 4. c. 11.*
[u] *Gen. 9. 22, 25.*
[x] *Esai. 26. 10. & 65. 20. esse malum inter bonos, culmen pravitatis.*

[y] *Esse bonum inter malos, culmen pietatis. Nunc licet & fas est ; sed tu sub Principe duro, Temporibusque malis ausus es esse bonus. Martial. epigr. 6. lib. 12.*
[z] *Matth. 5. 14.*
[a] *Ioan. 9. 5. & 12. 35, 46.*
[b] *Philip. 2. 15.*

more

more corrupt thoſe are they live among; like the lampe that ſhineth brighteſt where the aire about it is moſt darke, or the roome that it is in; and like the fire that burneth hotteſt and ſcaldeth moſt, when the weather is moſt cold, in the ſharpeſt of winter.

§. 28. Againe, in the like manner it is with men for their native corruptions. For to paſſe from the worldly to the fleſhly minded: Come wee to the laſcivious and incontinent perſon: wee ſhall finde him affected as *Herod* was, [c] ready to heare *Iohn Baptiſt* gladly, and upon his motion to doe many good matters: but if you begin once to deale with him about his *Herodias*, [d] he can no longer endure you. Some ſuch have not ſticked openly and plainly to profeſſe, that they cannot, nor will not leave their luſt and their lecherie, no not for the ſaving of their ſoules. So deale wee with the drunkard: we may chance to finde him tractable enough otherwiſe: but if you come once to his drinke, to pull the cup from his mouth, or pluck it out of his hand; you may as ſoone [e] wring ought out of the fiſt of ſome Giant, [f] it is ſo faſt glewed to either: he will make you anſwer with the vine in *Iothams* parable; [g] *I cannot leave my wine; nor give over my good fellowſhip:* [h] *take away my good liquor, and you take away my life.* So for the angry man, that is of an haſtie and a furious diſpoſition: reprove him for his furious and outragious behaviour, his curſing, and banning, and blaſpheming of Gods name. What will his anſwer be, but this? *I confeſſe, it is a fault indeed to doe thus: but you know my nature. I am of a cholericke conſtitution: and feare fewell is ſoone fired.* [i] *Every man hath his fault: that is my naturall infirmitie: and it muſt be borne with. I cannot mend it, and my life lay upon it.* Yea men account it an all-ſufficient Apologie, and an unanſwerable plea for their groſſeſt corruptions if they can ſay but, *It is my nature.* *Socrates* (as [k] they report of him) when there came one *Zopyrus* to *Athens* that profeſſed by mens phyſnomie to tell how they were affected, & having gueſſed ſhrewdly at the matter with many other, was at length brought to him, and after a diligent view of his viſage cenſured him for a man blockiſh, proud, ambitious, vicious of life, and tainted with many foule matters, whereupon the ſtanders by fell a laughing at him as now out of his Art; bade them ſtay their laughter, for *the man*, hee ſaid, *ſpake not amiſſe: true it was, that hee was naturally indeed ſo affected as Zopyrus had ſaid, but by the helpe of Philoſophie he had altred and overcome nature.* Can a naturall man then by naturall helps ſo reſtraine and curbe his owne naturall corruptions, that they ſhall not come to breake forth on him, or to be diſcovered in him? And cannot Chriſtian men, having ſpirituall and ſupernaturall helps, doe as much, yea or much more? A foule ſhame it is for us, and no ſmall ſtaine to our profeſſion, if by Gods grace aſſiſting us wee cannot doe that, which by humane learning alone Heathen men have effected before us: Not to adde, what our Saviour ſaith, that, [l] *unleſſe wee goe beyond ſuch, wee ſhall never be ſaved.*

§. 29. Is it a corruption of thy nature? or is it a ſinne incident to thy calling, or to thy courſe of life and condition? Then it is that ſin that God ſpecially calleth thee to keepe watch and ward againſt. For what need or uſe is there of watching there, where there is no feare

[c] *Mark.6.20.*

[d] *Mark.6.17,18.*

[e] *Clavum Herculi extorquere. Macrob. Saturn. l.5. malum Mileni. Plin.l.7.c.20.*

[f] Ὥσπερ σὸς ἐξω κόλπι λελημμένοι. *Eurip. Cyclop.*

[g] *Non poſſum relinquere vinum meum. Iud.9.13.*

[h] *Malle ſe vitam ſibi quàm vinum eripi Aug. de temp ſerm.131.*

[i] *1 King 8.46. Eccleſ. 7.20. 1 Iob.1.8,10. Sua cuique ſunt vitia. Quintil. inſtit orat. l.11.c.3. Nemo noſtrum non peccat: homines ſumus, non Dii. Petron. ſatyr. Nemo ſine vitiis eſt. Senec l.2.contro.5. Nam vitiis nemo ſine naſcitur. Horat. ſerm. l.1 —nec licuit ſine crimine vitam Degere. Virg. Æn.l.4. Vnicuique dedit vitium natura creato. Propert. l.2. Et nullum ſine venia placuit ingenium. Sen. ep.114.*

[k] *Alex. Aphrodiſ. li. εἰ ἔφυσις τινὰς ποιεῖ. Et Cicer. li. de fato. Qui & Stilponem Megaricum natura ebrioſum & muliereſum fuiſſe; ſed vitioſam naturam ab eo ſic domitam, ut nemo unquam vinolentum eum, nemo in eo libidinis veſtigium viderit.*

[l] *Matth.5.20,46,47.*

feare or danger of aſſault? Were it not a wiſe watching, for men to keepe watch and ward againſt ſuch enemies as are many hundred miles off them, and neglect thoſe the meane while that are neerer at hand with them, ready every houre almoſt to be ſetting upon them? If there were (as oft there hath beene) hoſtilitie betweene France and us, were it a wiſe part, or would it deſerve the name of watching, to ſet ſome about the Cinque-ports to keepe out Turkiſh men of warre, but to let French-bottomes paſſe freely in and out to land forces at their pleaſure? [m] They are thine owne corruptions, not other mens, that wage warre againſt thy ſoule: thoſe it ſtandeth thee therefore in hand to keepe watch and ward againſt; becauſe thoſe they are that thou ſtandeſt moſt in danger of; and [n] thoſe they are that the Devill is readieſt to aſſault thee withall: ſuch as are the ſins either of thy birth and conſtitution, or of thy breed and education, or of thy courſe of life and converſation, or of thy ſtate and condition, or of the times thou liveſt in, or of the places thou abideſt in; which becauſe they bee neereſt or deereſt unto thee, thou maiſt ſooneſt therefore be drawne away by them, and canſt hardlieſt in that regard be withdrawne away from them.

[m] *Sua quiſque vitia fugiat: nam aliena non nocebunt. Guigo Carth. medit. c. 2.*

[n] *Variæ ſunt in hominibus morum conſperſiones; quas attendens Diabolus, ex ea parte tentationem applicat, qua hominem pro conſperſionis ratione ad peccatum inclinantem conſpexerit. Bern. de ord. vitæ.*

§. 30. A third point or head of this ſpirituall Watch, is the carefull avoidance of all occaſions of evill. [o] *A prudent man*, ſaith *Salomon*, *foreſeeth the plague, and hideth himſelfe: but the fooliſh goe on ſtill, and are plagued.* And it is indeed a point of true ſpirituall wiſdome to foreſee ſinne a farre off in the occaſions of evill, and [p] by eſchewing the one to prevent the other. [q] *Flie from ſinne* (ſaith *Siracbs* ſonne) *as from a Serpent.* [r] Hee were evill adviſed that would ſleepe neere the hole where he knew that a Serpent harboured; or that ſeeing a Serpent making toward him, would uſe no meanes to keepe it from him, till it got within reach of him; alledging for himſelfe that [s] hee were ſafe enough, ſo long as the Serpent faſtneth not upon him. [t] Nor were they better than ſtarke fooles, that ſhould ſit ſtill and ſuffer the enemie, whom they were informed to be up in armes and comming for them, to enter their territorie, approach their Citie, ſit downe before it, and raiſe rampires againſt it; pretending the meane while, that all is well enough with them (what ſhould they need to fear or care?) ſo long as their walls are not ſcaled, nor the Citie it ſelfe ſurprized: The latter is like enough ſoone to follow, if way be given to the former. In like manner here [u] it is but a ſorry watching that we hold againſt ſin, unleſſe we keepe watch withall againſt the occaſions of evill. If we wax remiſſe in our watching againſt the one, we ſhall ſoone be ſurprized and ſubdued by the other. It was the wile that [x] that wilie one uſed againſt our firſt parents, and by it prevailed with them. He would have the woman at firſt but goe and ſee the forbidden fruit, [y] though they were not to eat of it, yet they might lawfully enough looke on it; it was the taſte, not the view of it that God had forbidden them. But [z] *what meaneſt thou, O woman*, (ſaith one of the Ancients) *to eye thine owne bane ſo wiſtfully? Why ſhouldeſt thou have ſuch a minde to gaze on that which thou maiſt not meddle with?* And indeed it

Point 3.

[o] *Prov. 22. 3. & 27. 12.*

[p] *Vitare peccatum eſt vitare occaſiones peccatorum. Melanc. in loc. com. 22.*

[q] *Sirac. 21. 2.*

[r] *Quouſque vicino ſerpente tua male ſecura dormitat induſtria? Bern. epiſt. 125. Circa ſerpentis antrum poſitus non eris diu illæſus. Iſidor. ſoliloq. l. 2.*

[s] *Noxia ſerpentum eſt admiſto ſanguine peſtis: Morſu virus habent, & fatum in dente minantur. Lucan. bell. Pharſal. l. 9.*

[t] *Præoccupandus eſt aditus cunctis inſidiis, ne hoſtilitas prior obrepens, occurrat improvidis. Autor de ſingular. cleric.*

[u] *Qui peccati occaſiones non fugit, nec ipſum à ſe peccatum ſemovet. Stella in Luc. 11.*

[x] *Geneſ. 3. 1.—7.*

[y] *Oculos tendo, non manum: non eſt interdictum ne videam, ſed ne comedam. Bern. de humil. grad. 4.*

[z] *Quid tuum malum, o mulier tam intentè intueris? quid illo tam crebrò vagantia lumina jacis? quid ſpectare libet, quod manducare non licet. Bern. ibid.*

fell

fell out full unhappily with her; as with the fiſh, [a] that is nibbling ſo long upon the bait, till at length it be ſuddenly unawares caught with the hooke. For [b] from gazing upon it ſhe proceeded to gaping after it; and from ſight and view to touch and taſte, to [c] the taking in of that that proved the bane both of her and hers.

And it is the courſe whereby Satan yet to this day prevaileth with a many; ſuch eſpecially as ſeeme to make any conſcience of their courſes; by drawing them into bad company, combining and linking them in league with lewd ones, egging them on to unneceſſary contentions and Law-ſuits, enticing them to ſome kinde of lawfull, but dangerous delights, and ſuch like wiles at the firſt ſight not appearing to be ſuch, hee leadeth them into ſuch ſinnes as themſelves at firſt intended not, nor once dreamed (it may be) that they ſhould ever be drawne unto.

§. 31. To this purpoſe as the Apoſtle *Paul* ſaith of the Miniſters of the word, that they muſt *not* [d] *intangle themſelves with worldly affaires*: thereby implying that the Miniſter of God by giving way to multiplicitie of worldly buſineſſes, though he intend not in ſo doing to neglect or grow ſlacke in the worke of his owne function, yet may come to be ſo puſſeld and ſnarld in them, that he ſhall not be able to get well out againe when he is once in, and ſo may be, beſide his purpoſe, with-drawne from that which he ſhould [e] principally *attend*. So the Apoſtle *Peter* of many Chriſtians, that [f] *having eſcaped the defilements of this world*, (that is, ſuch ſinnes as worldly men are wont to be ordinarily defiled with) *by being* [g] *intangled*, (to wit, in the like occaſions of ſinne, and ſuch [h] *ſnares* as *Satan* had in the ſame ſet for them) *they come* at length *to be overcome* and vanquiſht *againe*; to wit, by being drawne againe to the practice of ſuch foule enormities as in themſelves they had formerly reformed. In regard whereof it is that our Saviour doth admoniſh his Diſciples to [i] *Watch and pray, that they enter not into temptation*. For that [k] if they doe enter, an hundred to one it is, (ſuch is mans naturall weakneſſe and proneneſſe to evill) that they come not out without ſome foile. And [l] agreeable to our prayer ſhould our practice be, or elſe it is but a mock-prayer, and a mockery of him whom wee pray to. As wee are taught to pray that wee may not enter into temptation; ſo muſt we take heed how wee offer our ſelves unto temptation. Elſe [m] what is it but a meere mocking of God, to aske that of God, which wee wilfully deny to our ſelves, when wee might have it? Or [n] how can wee hope that God ſhould heare us when wee heare not our ſelves, when wee refuſe to put an *Amen* to our owne prayer? Wee muſt [o] *ſhun*, ſaith the Apoſtle, and be ſhie of the very *ſhew* and *ſhadow of ſin*: be afraid, not, with [p] *the burnt childe*, of *the fire*, and *the flame* only; but of the very *ſmoake* it ſelfe *of ſinne*: remembring that [q] *though the ſmoake can doe no great hurt it ſelfe, yet the fire that may burne us ſhrewdly, is not farre from it*.

§. 32. Where commeth to be met with the idle plea of thoſe, who when they are admoniſhed or adviſed to forbeare ſome courſes,

[a] —ἄχρις διαπαίζει σωμάτιον Δαΐτα θελξίνοον· ἁλιεὺς δέ μιν αὐτίκα χαλκῷ Πείρει ἀναρπάξων. —*Oppian. de piſcat. l. 3.*

[b] *Etſi culpa non eſt, culpæ tamen occaſio eſt: & indicium eſt commiſſæ, & cauſa eſt committendæ. Ibid.*

[c] *Hauſit virus perituræ, & perituros parituræ. Bernard. ibid.*

[d] 2 *Tim.* 2. 4. Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις.

[e] 1 *Tim.* 4. 13.

[f] 2 *Pet.* 2. 20.

[g] ἐμπλακέντες. *Sæpe familiaritas implicavit. Sæpe occaſio peccandi voluntatem fecit. Iſid. ſoliloq. l. 2.*

[h] 2 *Tim.* 2. 26.

[i] *Matth.* 26. 41.

[k] *Non facilè eſuriens poſita retinebere menſa: Et multum ſaliens incitat unda ſitim. Ovid. remed. l. 2.*

[l] *Et oratione operatio, & operatione fulciatur oratio. Hier. ad Thren. 3. 41. & Greg. Rom. moral. l. 18. c. 3. & Iſidor. de ſum. bon. l. 3 c. 7.*

[m] *Tanta ſolicitudine petere audebis, quod in te poſitum recuſabis? Tertull. exhort. ad caſtit.*

[n] Πῶς δ' εὐχαῖς σὺ σύμφωνον ἐλπίζεις τὸ θεῖον, αὐτὸς αὐτῷ ἀσύμφωνος ὤν; *Manuel Palæol. ad fil.*

[o] 1 *Theſſ.* 5. 22. *Quicquid malè coloratum fuerit. Bern. de conſid. l. 3.*

[p] *Flammam puellus digito ab exuſto pavet, & cavet etiam. Plaut. Curcul. 1. 1.*

[q] *Semper, tu ſcito, flamma fumo proxima eſt: Fumo comburi ut nil poſſit, flamma poteſt.*

ſome

ſome companies, that may in this kinde prove prejudiciall and dangerous unto them, are wont to ſay; *Why? Is it not lawfull to doe this or that?* or, *Is it ſimply unlawfull to be in ſuch and ſuch company?* Yea but, ſaith the Apoſtle to ſuch; [r] *All things* (that is, all things in their owne nature indifferent) *are lawfull: but all* (ſuch) *things are not expedient.* Things in themſelves lawfull, in the uſe of them prove oft inexpedient, and then become they in that regard, and ſo farre forth unlawfull to us. The uſe of a thing and the abuſe of it are many times ſo cloſe twined and twiſted together, that a man cannot lay hold on the one but hee ſhall be taken with the other; he cannot pull the one to him, but the other will come with it and accompany it in ſpight of his heart, though hee doe not deſire the company of it, or to have any dealing at all with it. Yea ſure it is (as one well ſaith) that [f] *Hee that will needs doe all that ever hee may doe, will be ſoone drawne to doe ſomewhat alſo that hee ought not to doe.* And better it were for a man to forbeare many things that hee might doe; (there is no hurt in ſuch forbearance; [t] *it will never be griefe or offence of heart to him,* as ſhe ſaid to *David* in another caſe, that he hath ſo done) than by venturing ſo far betweene winde and water, in what he may doe, to be but once overtaken in what he ſhould not doe; which may prove a corasive to him as long as he liveth. And certainly as [u] it were but a fond courſe for a man that is travelling by the way, when hee hath a faire broad path to walke in, to preſſe ſo neere [x] the brinke or banke of a brooke that runneth along by it, and that, [y] where the ground is ſlippery, and when the wind is high and bloweth ſtiffe, that [z] ten to one he is in over ſhooes, if not over head and eares, ere he goe farre, yea that at every ſtep almoſt he is in danger to ſlip in: So here it is a very unwiſe and improvident cariage, for a man, when hee hath the [a] broad rhoad of Gods law, giving him ſcope enough to walke at large without danger in the uſe of Gods good creatures and in the ordering of his courſes, yet to preſſe needleſly ſo neere upon the borders and confines of ſinne, that as *David* ſaith to *Ionathan*, [b] *as ſure as God liveth, there is but a ſtep betweene death and mee*; ſo there is but a ſtep betweene ſinne and them; or as hee of men at ſea, [c] *but a three inch plancke betweene them and death*; ſo but an inch or two betweene them and that that may be their bane and the very break-necke of their ſoule: and that ſtep or inch further may the Devill ſoone puſh them, or the very ſwinge and ſway of their own corruption may of it ſelfe eaſily cary them. For [d] it is in going to God-ward, as in climbing an hill; a man ſhall be inforced to ſtay and breath himſelfe oft ere he would; [e] it is in walking to ſin-ward as in running downe an hill; a

[r] 1 Cor. 6. 12. & 10. 23. *Sicut non omne quod libet, licet: ſic non omne quod licet, ſtatim etiam expedit.* Bern ep. 25.

[f] Ταχὺ καταπίπτουσιν εἰς τὸ δρᾶν τὸ μὴ ἐξὸν, οἱ πάντα δρῶντες ἃ ἐξὸν. Clem. Alex. pædag. l. 2. c. 1.

[t] 1 Sam. 25. 31.

[u] *Facte ambulare, ubi à dextra ſpatioſa eſt terra, nec anguſtias pateris, à læva locus eſt præceps; ubi eligas incedere? ſuper finem terræ in præcipitii labro, an longè inde? puto quia longè inde.* Aug. de verb. Ap. 28.

[x] *Verendum eſt dormienti in ripa, ne cadat.* Autor. de ſingul. cleric.

[y] *Vbi non in præcipti tantum ſtabis, ſed in lubrico.* Senec. epiſt. 84.

[z] *Proximus periculo diu tutus non eris.* Iſidor. ſoliloq. lib. 2. ——*nemo ſe tutò diu Periculis offerre tam crebris poteſt.* Senec. Herc. fur. 2.

[a] *Pſal.* 119. 96.

[b] 1 Sam. 20. 3.

[c] Μαθὼν τὸ τῆς ἀσπίδος πάχος ἢ τὸ πάχος τὸ ξύλου τοσοῦτον τὸ θανάτου τοῦ πλέοντας ἀπέχειν. Anacharſis apud Laert. ——ὀλίγου δὲ ξύλου ἄιδ' ἐρύκει. Arat. Phænon. 27. i. Διήργει δὲ θανάτου. Theon. ſchol. I nunc, & ventis animam committe dolato Confiſus ligno, digitis à morte remotus Quatuor, aut ſeptem, ſi ſit latiſſima tæda. Iuven. ſat. 14. Audax nimium, qui freta primus Rate tam fragili perfida rupit, Terraſque ſuas poſt terga videns, Animam levibus credidit Euris; Dubioque ſecans æquora curſu, potuit tenui fidere ligno, Inter vitæ mortiſque vias Nimium gracili limite ductо. Senec in Med. act. 2. Nam prope tam lætum, quàm prope cernit aquam. Ovid. de Pont. lib. 2. [d] Prov. 15. 24. Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν Ἀθανάτοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν. Heſiod. ——facilis deſcenſus Averni. Sed revocare gradum, ſuperaſque aſcendere ad auras, Hic labor, hoc opus eſt. ——Virg. Æn. [e] Omne in præcipiti vitium ſtetit. ——Iuven. ſat. 1. Facilis in proclivia vitiorum decurſus eſt. Senec. de ira lib. 2. cap. 1. Per proclive currentium non ubi viſum eſt gradus ſiſtitur, ſed incitato corporis pondere ſe rapit, & longius quàm voluit effertur. Idem epiſt. 40. Non gradu, ſed præcipiti curſu à virtute diſciſcitur, ad vitia tranſcurritur. Vbi ſemel deerratum eſt, in præceps pervenitur, adeò maturè à rectis in prava, à pravis in præcipitia pervenitur. Paterc. hiſt. lib. 2.

man ſhall not be able to take up his fierce and diſordered affections, and to ſtay himſelfe where he would: [f] A man is carried with the ſtrong ſtreame of his owne affections in the one, hee muſt ſtrive and ſtruggle againſt the maine current, yea the ſwift and ſtiffe torrent of his owne corruptions in the other: ſo that [g] unleſſe he ſtrive and ſtraine hard, if hee grow but remiſſe, hee will ſoone be going amaine backward; and when he is once going on toward ſinne, or never ſo little gone in ſinne, it is not eaſie for him to ſtop and ſtay, when hee will. And how carefull had wee need then to be of keeping aloofe off from that, how fearefull of making toward it, or preſſing neere upon it, which if wee doe but approach unto, wee ſhall hardly keepe out of, if wee once chance to ſtep into, wee ſhall hardly but goe on in, ; and if wee ſtep but once into, may be, if wee goe on in, will be our end. Oh let us conſider then how dangerous it is even to approach neere to this whirlpit, where wee may ſo ſoone be wheeled in ere wee are aware: let us take heed how wee be [h] *playing about the hole of the Aſpe, or neere the den of the Cockatrice*: let us remember that it is in the uſe even of things indifferent that Satan moſt uſually ſetteth his ſnares for Gods ſervants: and that hee prevaileth againſt thoſe that be not groſſely prophane and ungodly more often by the immoderate and inordinate uſe of things in themſelves lawfull, than by drawing them to ſuch things as are ſimply evill and unlawfull in themſelves. And withall, that it is as [i] eaſier, ſo ſafer, for the fowle to paſſe by the ſnare while ſhe is yet out, than it is to winde her ſelfe out againe, when ſhee is once in: She is ſafe enough for being caught, if ſhe keepe aloofe of it; ſhe ventureth catching, though ſhee be not caught, if ſhee come over-neere it. [k] *Keepe aloofe of her* (to wit, the Harlot) ſaith *Salomon* leſſoning his ſonne, *come not ſo much as once neere the doore where ſuch a one dwelleth.* Hee is in danger that ſo doth, whether he go in to her or no. And [l] he ſinneth dangerouſly that wilfully expoſeth himſelfe to the danger of any ſinne.

§. 33. Now in this kinde is more ſpeciall regard to be had, as before of our ſpeciall corruptions, ſo here of ſuch ſpeciall temptations as wee have formerly found our ſelves either to have fallen, or to have beene in danger of falling by, [m] that wee may the more warily for the time to come ſhun ſuch things, as though not evill in themſelves, yet wee finde to have beene formerly occaſions of evill unto us. [n] *Turne mine eyes away*, ſaith *David*, *ô Lord, even from beholding of vànity*: not mine heart onely from affecting it, but mine eyes alſo from beholding it. It is not likely indeed (though ſome have ſo thought) that *David* penned that Pſalme after his foule over-ſight with *Bathſheba*: it may ſeeme rather by the maine matter of it to have beene made during the time of his exilement under *Saul*, before hee came to the crowne. But [o] well might *David*, or any other in *Davids*

[f] *Mens cum ad meliora erigitur, quaſi contra illum flumen conatur: cum verò ab intentione aſcendendi reſolvitur, ſine labore ad ima relabitur. Quia enim in aſcenſu labor eſt, in deſcenſu autem, nulla mentis contentio ſervetur, unda mundi nos vincitur, per quam animus ſemper ad ima revocatur. Greg. moral. lib. 11. c 28.*

[g] *Non vides quam diverſus ſit aſcendentium habitus & deſcendentium: qui per pronum eunt, reſupinant corpora, qui in arduum incumbunt nam ſi deſcendas, oportet ſuum in priorem partem dare; ſi aſcendas, retrò abucere, cum vitio conſentire eſt. In voluptates deſcenditur in res aſperas & duras ſubeundum eſt hic impellamus corpora, illic refrenemus. Sen. ep. 123.*

[h] *Eſa. 11. 8.*

[i] *Nam vitare plagas in avoris ne lacinia. Non ita difficile eſt, quàm captum retibus ipſis Exire, & validos Veneris perrumpere nodos. Lucret. de rerum nat. l. 4.*

[k] *Prov. 5. 8. & 4. 15. Id agere debemus, ut viciorum irritamenta quàm longiſſimè profugiamus. Sen. epiſt. 51. Proximus enim à tectis egrè defenditur ignis: Vtile finitimus abſtinuiſſe locis. Ov. remed l. 2.*

[l] *Exponens ſe periculo mortalis peccati peccat mortaliter. Gerſon. de vita ſpirit. laſt 4. cor 8.*

[m] *Sit vera compunctionis indicium opportunitatis fuga, occaſionis ſubtractio: quia non ſatis piget cecidiſſe hominem, qui adhuc diſponit manere in lubrico. Bern. de temp. ſer. 16.*

[n] *Pſal. 119. 37. Qui deponere vult deſideria rerum omnium, quarum cupiditate flagravit, & oculos & aures ab his quæ relinuit avertat: alioquin citò rebellat affectus. Sen. ep. 70.*

[o] Ὡς οἱ περὶ λίθῳ πλέοντες ὀδοιτόροι, ἢ περὶ ἄκρας περιπλέοντες μόνον, ἀλλὰ καὶ τὸ προσίσιον φεύγοντες καὶ φυλάττεσθαι δοκοῦσι. *Plutar. περὶ ἀοργ.* Ἐν οἷς ἂν ἀνυχίαν τις ἐμπροσθεν ἢ τόπους, Ἡσυχάτους πλωτάζων ἥδεται. *Amphis Com. Nemo libenter recolit, qui laſit, locum. Phædr. fabul. 18* περὶ ὧν ἔπταιεν τις ἔχει θᾶσσον ὑπὸ τοῦ πταίσαντος κακῶς, ὅπου μάλιστα ὀκνεῖται. ὁ μὴ ἰδὼν ἐγὼ πλεῖον ὄφις, ὁ δὲ ἰδὼν σκοπὸς σκόπει· ὃν δ' ἂν κωὐ δέῃ, ὅμως βαιόν τι περιέρχεται. *Dio Chryſ. orat. 74.* Remember where we laſt fell or ſtumbled, to take better heed: ſo do paſſengers when they come by a place where they had a fall, remember it and are more warie. *Eaſie on Pſal. 119.* —*ſic diſco cavere cadendo. Goodwin* Pneumato ſarcom. *Vive & Lactant. inſtitut. 16. c. 22.*

caſe

caſe, calling to minde after the like offence, what had beene the occaſion of his fall, how by letting his eyes run at randome, and not watching over them as he ought, hee had come to be caught in Satans ſnares; well, I ſay, might ſuch a one pray earneſtly unto God, as *David* there doth, that his eyes as well as his heart might bee kept within compaſſe, leſt by the one Satan might come againe to ſurpriſe and to ſeiſe upon the other. Yea not only ought ſuch a one ſo to pray with *David*, but to joyne practice alſo with his prayer, by [p] making (as *Iob* ſometime did) a covenant with his eyes, [q] that they ſhould no more be fixed and ſet upon ſuch objects as had beene formerly occaſions to him of folly and of fall: and ſo others in the like caſe to forbeare ſuch company, caſt off ſuch acquaintance, ſhun ſuch private familiarities, and breake off ſuch needleſſe buſineſſes, as have beene the meanes formerly to enſnare them unto ſinne. Remembring what the Prophet ſaith, deſcribing the man that ſhall both dwell in ſafety here, and behold the glory of God to his eternall comfort hereafter, that [r] he is ſuch a one, as *walketh righteouſly, and ſpeaketh uprightly, and refuſeth gaine by oppreſſion; that ſhaketh his hands from taking of gifts*, (he will not only not conſent to doe a man wrong, but will [t] not ſo much as receive a gift [r] whereby hee may be engaged or enclined ſo to doe;) *and ſtoppeth his eares from hearing of blond*; (hee will not onely have no hand in the ſhedding of it, but hee cannot endure to heare any communing of it;) *and* laſtly, *that ſhutteth his eyes from ſeeing of evill*: he not eſcheweth only the practice of it, but hee even [u] ſhunneth the very ſight of it, ſo farre forth as it may be a meanes to inveigle his heart; or the ſight of ought that may betray his heart thereunto.

p *Iob* 31. 1.

q *Inutile eſt crebrò videre, per quæ aliquando captus ſis. Hieronymus ad Iovinian. l. 2.*

r *Eſa.* 33. 14, 15, 16, 17.

t *Deuter.* 16. 19. *Munus excœcat oculos ſapientum.* (κέρδεσι καὶ σοφίαι δέδεται. *Pynd. Pyth. ode* 3.) & *pervertit verba juſtorum.*

r *Ne iniquos accepto munere, ſi non juverit, ingratus cenſeatur, ſi foverit, injuſtus habeatur. Autor de ocul. moral. c. 6. mirat. 3.*

u Ἐν γὰρ τῷ ἐσορᾶν γίνεται ἀνθρώποις ἐρασταί. *Clem. Alex. pædag lib. 3. cap. 5.* Καλὸν ὀξύτερον βέλος, καὶ διὰ τῆς ὀφθαλμῆς εἰς τὸν ψυχὸν καταρρεῖν. ὀφθαλμὸς γὰρ ὁδὸς ἐρωτικῶν παυμάτων. *Achil. Stat. lib. 1. Vitiis nobis in animum per oculos eſt via. Quintil. declam. Illud Ier. 9. 21. de morte per feneſtras ingrediente, & Thren. 3. 51. de oculo animam deprædante; uti legit Vulgata: ad Satanam per oculorum feneſtras animam deprædantem accommodant. Clem. Alex. pædag. lib. 2. c. 8. Greg. Nazianz. ad Eunom. l. 1. ſerm. in Theoph. de S. Cyprian. & de Greg. N. vſſ Hieron. ad Iovin. lib. 2. Ambroſ. de fug ſæc. cap. 2. Auguſt. homil. 35. & de honeſt. mul. cap. 4. Chryſologus homil. 39. Greg. Rom. moral lib. 21. cap. 2. & in Pſal. pœnitent 4. Bern. de buſil. grad. & de converſ. cap. 6. & 9. & in Cant. 35. & medit. cap. 14. & de temp. 68. & 80.*

§. 34. The fourth and laſt point wherein this ſpirituall Watch conſiſteth is the conſtant reſiſtance of temptations unto evill. [x] *It cannot be*, ſaith our Saviour, *but that offences will come*: So it cannot be avoided, walke wee never ſo warily, but that occaſions of evill too too many will be offered. Herein therefore ſtandeth a further part of this our Watch, as in a carefull avoidance (ſo much as in us lieth) of the occaſions of ſinne that they be not offered: ſo in a conſtant reſiſtance of temptations and encitements to evill when they ſhall be offered, yea when they ſhall be urged and enforced upon us; that which the Apoſtles *Iames* and *Peter* call [y] the *withſtanding of the Devill* and his inſtruments; and the Apoſtle *Paul* [z] *withſtanding and ſtanding*, or *ſtanding firme and faſt by ſtanding out, in the evill day*, that is, in the time of temptation.

x *Matth.* 18. 7. y *Iames* 4. 7. *Pet.* 5. 9. ὃ ἀντίστητε. z *Ephes.* 6. 13. ἀντιστῆναι καὶ στῆναι.

[a] *On that night*, ſaith the ſtory of *Aſſuerus*, *the Kings ſleepe went from him*. It is no watching to ſpeake properly, neither is it thankworthy, for a man to lie awake, becauſe hee cannot ſleepe: but when long continuance of waking, and the uſuall houre of reſt, and and the drowſineſſe of his owne braine, and the heavineſſe of his eyes, and the example of others faſt aſleepe by him, ſhall all concurre and conſpire as it were to caſt him into a ſlumber, for a man

a *Eſter* 6. 1.

fell out full unhappily with her; as with the fiſh, [a] that is nibbling ſo long upon the bait, till at length it be ſuddenly unawares caught with the hooke. For [b] from gazing upon it ſhe proceeded to gaping after it; and from ſight and view to touch and taſte, to [c] the taking in of that that proved the bane both of her and hers.

And it is the courſe whereby Satan yet to this day prevaileth with a many; ſuch eſpecially as ſeeme to make any conſcience of their courſes; by drawing them into bad company, combining and linking them in league with lewd ones, egging them on to unneceſſary contentions and Law-ſuits, enticing them to ſome kinde of lawfull, but dangerous delights, and ſuch like wiles at the firſt ſight not appearing to be ſuch, hee leadeth them into ſuch ſinnes as themſelves at firſt intended not, nor once dreamed (it may be) that they ſhould ever be drawne unto.

§. 31. To this purpoſe as the Apoſtle *Paul* ſaith of the Miniſters of the word, that they muſt *not* [d] *intangle themſelves with worldly affaires*: thereby implying that the Miniſter of God by giving way to multiplicitie of worldly buſineſſes, though he intend not in ſo doing to neglect or grow ſlacke in the worke of his owne function, yet may come to be ſo puſſeld and ſnarld in them, that he ſhall not be able to get well out againe when he is once in, and ſo may be, beſide his purpoſe, with-drawne from that which he ſhould [e] principally *attend*. So the Apoſtle *Peter* of many Chriſtians, that [f] *having eſcaped the defilements of this world*, (that is, ſuch ſinnes as worldly men are wont to be ordinarily defiled with) *by being* [g] *intangled*, (to wit, in the like occaſions of ſinne, and ſuch [h] *ſnares* as *Satan* had in the ſame ſet for them) *they come* at length *to be overcome* and vanquiſht *againe*; to wit, by being drawne againe to the practice of ſuch foule enormities as in themſelves they had formerly reformed. In regard whereof it is that our Saviour doth admoniſh his Diſciples to [i] *Watch and pray, that they enter not into temptation*. For that [k] if they doe enter, an hundred to one it is, (ſuch is mans naturall weakneſſe and proneneſſe to evill) that they come not out without ſome foile. And [l] agreeable to our prayer ſhould our practice be, or elſe it is but a mock-prayer, and a mockery of him whom wee pray to. As wee are taught to pray that wee may not enter into temptation; ſo muſt we take heed how wee offer our ſelves unto temptation. Elſe [m] what is it but a meere mocking of God, to aske that of God, which wee wilfully deny to our ſelves, when wee might have it? Or [n] how can wee hope that God ſhould heare us when wee heare not our ſelves, when wee refuſe to put an *Amen* to our owne prayer? Wee muſt [o] *ſhun*, ſaith the Apoſtle, and be ſhie of the very *ſhew* and *ſhadow of ſin*: be afraid, not, with [p] *the burnt childe*, of *the fire*, and *the flame* only; but of the very *ſmoake* it ſelfe *of ſinne*: remembring that [q] *though the ſmoake can doe no great hurt it ſelfe, yet the fire that may burne us ſhrewdly, is not farre from it*.

§. 32. Where commeth to be met with the idle plea of thoſe, who when they are admoniſhed or adviſed to forbeare ſome courſes,

[a] —ἄχροον δαχνίζει σομάτιον Δαΐτα φερεξύωγ· ἁλιεὺς δέ μιν αὐτίκα χαλκῷ Πείρεν ἀναιρόων. —*Oppian. de piſcat. l. 3.*

[b] *Etſi culpa non eſt, culpæ tamen occaſio eſt: & indicium eſt commiſſæ, & cauſa eſt committendæ. Ibid.*

[c] *Hauſit virus perituræ, & perituros parituræ. Bernard. ibid.*

[d] 2 *Tim.* 2. 4. Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις.

[e] 1 *Tim.* 4. 13.

[f] 2 *Pet.* 2. 20.

[g] ἐμπλακάντες. *Sæpe familiaritas implicavit. Sæpe occaſio peccandi voluntatem fecit. Iſid. ſoliloq. l. 2.*

[h] 2 *Tim.* 2. 26.

[i] *Matth.* 26. 41.

[k] *Non facilè eſuriens poſita retinebere menſa: Et multum ſaliens incitat unda ſitim. Ovid. remed. l. 2.*

[l] *Et oratione operatio, & operatione fulciatur oratio. Hier. ad Thren. 3. 41. & Greg. Rom. moral. l. 18. c. 3. & Iſidor. de ſum. bon. l. 3. c. 7.*

[m] *Tanta ſolicitudine petere audebis, quod in te poſitum recuſabis? Tertull. exhort. ad caſtit.*

[n] Πῶς γὰρ εὐχαῖς σοῖς σύμφωνον ἐλπίζεις τὸ θεῖον, αὐτὸς αὐτῷ ἀσύμφωνος ὤν; *Manuel Paleol. ad fil.*

[o] 1 *Theſſ.* 5. 22. *Quicquid malè coloratum fuerit. Bern. de conſid. l. 3.*

[p] *Flammam puellus digito ab exuſto paret, & cavet etiam.*

[q] *Semper, tu ſcito, flamma fumo proxima eſt: Fumo comburi ut nil poſſit, flamma poteſt. Plaut. Curcul. 1. 1.*

ſome

ſome companies, that may in this kinde prove prejudiciall and dangerous unto them, are wont to ſay; *Why? Is it not lawfull to doe this or that?* or, *Is it ſimply unlawfull to be in ſuch and ſuch company?* Yea but, ſaith the Apoſtle to ſuch; [r] *All things* (that is, all things in their owne nature indifferent) *are lawfull: but all* (ſuch) *things are not expedient.* Things in themſelves lawfull, in the uſe of them prove oft inexpedient, and then become they in that regard, and ſo farre forth unlawfull to us. The uſe of a thing and the abuſe of it are many times ſo cloſe twined and twiſted together, that a man cannot lay hold on the one but hee ſhall be taken with the other; he cannot pull the one to him, but the other will come with it and accompany it in ſpight of his heart, though hee doe not deſire the company of it, or to have any dealing at all with it. Yea ſure it is (as one well ſaith) that [t] *Hee that will needs doe all that ever hee may doe, will be ſoone drawne to doe ſomewhat alſo that hee ought not to doe.* And better it were for a man to forbeare many things that hee might doe; (there is no hurt in ſuch forbearance; [t] *it will never be griefe or offence of heart to him,* as ſhe ſaid to *David* in another caſe, that he hath ſo done) than by venturing ſo far betweene winde and water, in what he may doe, to be but once overtaken in what he ſhould not doe; which may prove a coraſive to him as long as he liveth. And certainly as [u] it were but a fond courſe for a man that is travelling by the way, when hee hath a faire broad path to walke in, to preſſe ſo neere [x] the brinke or banke of a brooke that runneth along by it, and that, [y] where the ground is ſlippery, and when the wind is high and bloweth ſtiffe, that [z] ten to one he is in over ſhooes, if not over head and eares, ere he goe farre, yea that at every ſtep almoſt he is in danger to ſlip in: So here it is a very unwiſe and improvident cariage, for a man, when hee hath the [a] broad rhoad of Gods law, giving him ſcope enough to walke at large without danger in the uſe of Gods good creatures and in the ordering of his courſes, yet to preſſe needleſly ſo neere upon the borders and confines of ſinne, that as *David* ſaith to *Ionathan*, [b] *as ſure as God liveth, there is but a ſtep betweene death and mee*; ſo there is but a ſtep betweene ſinne and them; or as hee of men at ſea, [c] *but a three inch plancke betweene them and death*; ſo but an inch or two betweene them and that that may be their bane and the very break-necke of their ſoule: and that ſtep or inch further may the Devill ſoone puſh them, or the very ſwinge and ſway of their own corruption may of it ſelfe eaſily cary them. For [d] it is in going to God-ward, as in climbing an hill; a man ſhall be inforced to ſtay and breath himſelfe oft ere he would; [e] it is in walking to ſin-ward as in running downe an hill; a

[r] 1 *Cor.* 6. 12. & 10. 23. *Sicut non omne quod libet, licet: ſic non omne quod licet, ſtatim etiam expedit. Bern ep.* 25.

[t] Ταχὺ καταπίπτουσιν εἰς τὸ δρᾶν τὸ μὴ ἐξὸν, οἱ πολλὰ δρῶντες ἃ οὐκ ἐξὸν. *Clem. Alex. pædag. l.* 2. *c.* 1.

[t] 1 *Sam.* 25. 31.

[u] *Facte ambulare, ubi à dextra ſpatioſa eſt terra, nec anguſtias pateris, à læva locus eſt præceps; ubi eligas incedere? ſuper finem terræ in præcipitii labro, an longè inde? puto quia longè inde. Aug. de verb. Ap.* 28.

[x] *Verendum eſt dormienti in ripa, ne cadat. Autor. de ſingul. cleric.*

[y] *Vbi non in prærupto tantum ſtabis, ſed in lubrico. Senec. epiſt.* 84.

[z] *Proximus periculo diu tutus non eris. Iſidor. ſoliloq. lib.* 2. ——*nemo ſe tutò diu Periculis offerre tam crebris poteſt. Senec. Herc. fur.* 2.

[a] *Pſal.* 119. 96.

[b] 1 *Sam.* 20. 3.

[c] Μαθὼν τὸ τῆς ἀσφαλείας ἀκριβὲς εἰ τὸ πέλαγος ἐστὶ τὸ πολὺ καὶ πόσος τοῦ θανάτου τοῦ πλέοντας ἀπέχειν. *Anacharſis apud Laert.* ——ὀλίγον δὲ δὴ ξύλον ἄϊσσ' ἐρύκει. *Arat. Phænon.* 27. *i.* Διείργει δὲ θανάτου. *Theon. ſchol. Inunc, & ventis animam committe dolato Confiſus ligno, digitis à morte remotus Quatuor, aut ſeptem, ſi ſit latiſſima tæda. Iuven. ſat.* 14. *Audax nimium, qui freta primus Rate tam fragili perfida rupit, Terraſque ſuas poſt terga videns, Animam levibus credidit Euris; Dubioque ſecans æquora curſu, potuit tenui fidere ligno, Inter vitæ mortiſque vias Nimium gracili limite ducto. Senec in Med. act.* 2. *Nam prope tam letum, quàm prope cernit aquam. Ovid. de Pont. lib.* 2. [d] *Prov.* 15. 24. Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν Ἀθανάτοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν. *Heſiod.* ——*facilis deſcenſus Averni. Sed revocare gradum, ſuperaſque aſcendere ad auras, Hic labor, hoc opus eſt.* ——*Virg. Æn.* [e] *Omne in præcipiti vitium ſtetit.* ——*Iuven. ſat.* 1. *Facilis in procli via vitiorum decurſus eſt. Senec. de ira lib.* 2. *cap.* 1. *Per proclive currentium non ubi viſum eſt gradus ſiſtitur, ſed incitato corporis pondere ſe rapit, & longius quàm voluit effertur. Idem epiſt.* 40. *Non gradu, ſed præcipiti curſu à virtute diſciſcitur, ad vitia tranſcurritur. Vbi ſemel deerratum eſt, in præceps pervenitur, adeò maturè à rectis in prava, à pravis in præcipitia pervenitur. Patert. hiſt. lib.* 2.

man ſhall not be able to take up his fierce and diſordered affections, and to ſtay himſelfe where he would : [f] A man is carried with the ſtrong ſtreame of his owne affections in the one, hee muſt ſtrive and ſtruggle againſt the maine current, yea the ſwift and ſtiffe torrent of his owne corruptions in the other : ſo that unleſſe he ſtrive and ſtraine hard, if hee grow but remiſſe, hee will ſoone be going amaine backward ; and when he is once going on toward ſinne, or never ſo little gone in ſinne, it is not eaſie for him to ſtop and ſtay, when hee will. And how carefull had wee need then to be of keeping aloofe off from that, how fearefull of making toward it, or preſſing neere upon it, which if wee doe but approach unto, wee ſhall hardly keepe out of, if wee once chance to ſtep into, wee ſhall hardly but goe on in, ; and if wee ſtep but once into, may be, if wee goe on in, will be our end. Oh let us conſider then how dangerous it is even to approach neere to this whirlpit, where wee may ſo ſoone be wheeled in ere wee are aware : let us take heed how wee be [h] *playing about the hole of the Aſpe, or neere the den of the Cockatrice* : let us remember that it is in the uſe even of things indifferent that Satan moſt uſually ſetteth his ſnares for Gods ſervants : and that hee prevaileth againſt thoſe that be not groſſely prophane and ungodly more often by the immoderate and inordinate uſe of things in themſelves lawfull, than by drawing them to ſuch things as are ſimply evill and unlawfull in themſelves. And withall, that it is as [i] eaſier, ſo ſafer, for the fowle to paſſe by the ſnare while ſhe is yet out, than it is to winde her ſelfe out againe, when ſhee is once in : She is ſafe enough for being caught, if ſhe keepe aloofe of it ; ſhe ventureth catching, though ſhee be not caught, if ſhee come over-neere it. [k] *Keepe aloofe of her* (to wit, the Harlot) ſaith *Salomon* leſſoning his ſonne, *come not ſo much as once neere the doore where ſuch a one dwelleth.* Hee is in danger that ſo doth, whether he go in to her or no. And [l] he ſinneth dangerouſly that wilfully expoſeth himſelfe to the danger of any ſinne.

§. 33. Now in this kinde is more ſpeciall regard to be had, as before of our ſpeciall corruptions, ſo here of ſuch ſpeciall temptations as wee have formerly found our ſelves either to have fallen, or to have beene in danger of falling by, [m] that wee may the more warily for the time to come ſhun ſuch things, as though not evill in themſelves, yet wee finde to have beene formerly occaſions of evill unto us. [n] *Turne mine eyes away,* ſaith *David, ô Lord, even from beholding of vanity* : not mine heart onely from affecting it, but mine eyes alſo from beholding it. It is not likely indeed (though ſome have ſo thought) that *David* penned that Pſalme after his foule over-ſight with *Bathſheba*: it may ſeeme rather by the maine matter of it to have beene made during the time of his exilement under *Saul*, before hee came to the crowne. But [o] well might *David*, or any other in *Davids*

[f] *Mens cùm ad meliora enititur, quaſi contra ictum flaminis conatur : cùm verò ab intentione aſcendendi reſolvitur, ſine labore ad ima relabitur. Quia enim in aſcenſu labor eſt, in deſcenſu otium, niſi mentis contentio ferveat, unda mundi non vincitur, per quam animus ſemper ad ima revocatur. Greg. moral. lib. 11. c 28.*

[g] *Non vides quam diverſus ſit aſcendentium habitus & deſcendentium: qui per pronum eunt, reſupinant corpora, qui in arduum incumbunt nam ſi deſcendas, pondus ſuum in priorem partem dare ; ſi aſcendas, retrò abducere, cum vitio conſentire eſt In voluptates deſcenditur, in res aſperas & duras ſubeundum eſt hic impellamus corpora, illic refrænemus. Sen. ep. 123.*

[h] *Eſa.* 11. 8.

[i] *Nam vitare plagas in amoris ne laciamus. Non ita difficile eſt, quàm captum retibus ipſis Exire, & validos Veneris perrumpere nodos. Lucret. de rerum nat. l. 4.*

[k] *Prov. 5. 8. & 4. 15. Id agere debemus, ut vitiorum irritamenta quàm longiſſimè profugiamus. Sen. epiſt. 51. Proximus enim à tectis ægrè defenditur ignis : Vtile finitimis abſtinuiſſe locis. Ov remed l. 2.*

[l] *Exponens ſe periculo mortalis peccati peccat mortaliter. Gerſon. de vita ſpirit. lect 4. cor 8.*

[m] *Sit veræ compunctionis indicium opportunitatis fuga, occaſionis ſubtractio : quia non ſatis piget cecidiſſe hominem, qui adhuc diſponit manere in lubrico Bern de temp ſer. 56.*

[n] *Pſal. 119. 37. Qui deponere vult deſideria rerum omnium, quarum cupiditate flagravit, & oculos & aures ab his quæreliquis avertat : alioqui citò rebellat affectus. Sen. ep. 70.*

[o] Ὡς οἱ περὶ λίθῳ πταίσαντες ὁδοιπόροι, ἢ περὶ ἄκραν περιφανῆ νυκτερινῆται ἐκ ἐκείνα μόνον, ἀλλὰ καὶ τὰ πρόσθια φειδόμενοι διατελοῦσι. Plutar. περὶ δυσωπ. Ἐν οἷς αὖ ἀτυχήσῃ τις ἀνθρώπων τόποις, Ἡσιόδειος πλησιάζων ἥδεται. Amphis Com. Nemo libenter recolit, qui laſit, locum. Phædr. fabul. 18 τὴν περιπονητὴν ἔκας θ' ὑπ' ἔπεσόν τε κακῶς, ὀκνεῖνο μᾶλλον ὑφορᾶται. ὁ μὲ κατὰ ἐκ θ' πλησιος ὄρυξ, ὁ δὲ κατὰ σκορπὶν σκόλοψ· ὃν δ' ἂν κυὼν δάκῃ, ὄφιν βαιτεῖον ἀεὶ περιέρχεται Dio Chryſ. orat. 74. Remember where we laſt fell or ſtumbled, to take better heed : ſo do paſſengers when they come by a place where they had a fall, remember it and are more warie. *Eaſtie* on *Pſal.* 119. —*ſic diſco cavere cadendo. Goodwin* Pneumato ſarcom. *Vive & Lactant. inſtitut.* 16. c. 24.

caſe

caſe, calling to minde after the like offence, what had beene the occaſion of his fall, how by letting his eyes run at randome, and not watching over them as he ought, hee had come to be caught in Satans ſnares; well, I ſay, might ſuch a one pray earneſtly unto God, as *David* there doth, that his eyes as well as his heart might bee kept within compaſſe, leſt by the one Satan might come againe to ſurpriſe and to ſeiſe upon the other. Yea not only ought ſuch a one ſo to pray with *David*, but to joyne practice alſo with his prayer, by [p] making (as *Iob* ſometime did) a covenant with his eyes, [q] that they ſhould no more be fixed and ſet upon ſuch objects as had beene formerly occaſions to him of folly and of fall: and ſo others in the like caſe to forbeare ſuch company, caſt off ſuch acquaintance, ſhun ſuch private familiarities, and breake off ſuch needleſſe buſineſſes, as have beene the meanes formerly to enſnare them unto ſinne. Remembring what the Prophet ſaith, deſcribing the man that ſhall both dwell in ſafety here, and behold the glory of God to his eternall comfort hereafter, that [r] he is ſuch a one, as *walketh righteouſly, and ſpeaketh uprightly, and refuſeth gaine by oppreſſion; that ſhaketh his hands from taking of gifts*, (he will not only not conſent to doe a man wrong, but will [s] not ſo much as receive a gift [t] whereby hee may be engaged or enclined ſo to doe;) *and ſtoppeth his eares from hearing of blood*; (hee will not onely have no hand in the ſhedding of it, but hee cannot endure to heare any communing of it;) *and* laſtly, *that ſhutteth his eyes from ſeeing of evill*: he not eſcheweth only the practice of it, but hee even [u] ſhunneth the very ſight of it, ſo farre forth as it may be a meanes to inveigle his heart; or the ſight of ought that may betray his heart thereunto.

[p] *Iob* 31. 1.

[q] *Inutile eſt crebrò videre, per quæ aliquando captus ſis. Hieronymus ad Iovinian. l. 2.*

[r] *Eſa.* 33. 14, 15, 16, 17.

[s] *Deuter.* 16. 19. *Munus excœcat oculos ſapientum.* (κέρδος καὶ σοφίαν δέδεται. *Pynd. Pyth. ode* 3.) *& pervertit verba juſtorum.*

[t] *Ne iniquos accepto munere, ſi non juverit, ingratus cenſeatur, ſi foverit, injuſtus habeatur. Autor de ocul. moral. c. 6. mirat.* 3.

§. 34. The fourth and laſt point wherein this ſpirituall Watch conſiſteth is the conſtant reſiſtance of temptations unto evill. [x] *It cannot be*, ſaith our Saviour, *but that offences will come*: So it cannot be avoided, walke wee never ſo warily, but that occaſions of evill too too many will be offered. Herein therefore ſtandeth a further part of this our Watch, as in a carefull avoidance (ſo much as in us lieth) of the occaſions of ſinne that they be not offered: ſo in a conſtant reſiſtance of temptations and encitements to evill when they ſhall be offered, yea when they ſhall be urged and enforced upon us; that which the Apoſtles *Iames* and *Peter* call [y] the *withſtanding of the Devill* and his inſtruments; and the Apoſtle *Paul* [z] *withſtanding and ſtanding*, or *ſtanding firme and faſt by ſtanding out, in the evill day*, that is, in the time of temptation.

[u] Ἐκ γὰρ τοῦ ἐσθεῖν γίνεται ἀνθρώποις ἐρᾶν. *Clem. Alex. pædag. lib. 3. cap. 5.* Καλλονῆς ὀξύτερον βέλος, ἡ διὰ τῆς ὀφθαλμοῦ εἰς τὴν ψυχὴν καταῤῥεῖν. ὀφθαλμὸς γὰρ ὁδὸς ἐρωτικῶν παθημάτων. *Achil. Stat. lib. 1. Vitiis nobis in animum per oculos eſt via. Quintil. declam. Illud Ier. 9. 21. de morte per feneſtras ingrediente, & Thren. 3 51. de oculo animam deprædante; uti legit Vulgata: ad Satanam per oculorum feneſtras animam deprædantem accommodant. Clem. Alex. pædag. lib. 2. c 8. Greg. Nazianz. ad Eunom. l. 1. ſerm. in Theoph. de S. Cyprian. & de Greg. Nyſſ. Hieron. ad Iovin. lib. 2. Ambroſ. de fug. ſæc. cap. 2. Auguſt. homil. 35. & de honeſt. mul. cap. 4. Chryſologus homil. 39. Greg. Rom. moral lib. 21. cap. 2. & in Pſal. pœnitent. 4. Bern. de bus mil. grad. & de converſ. cap. 6. & 9. & in Cant. 35. & medit. cap. 14. & de temp. 68. & 80.*

[x] *Matth.* 18. 7.

[y] *Iam.* 5. 4. 7. *1 Pet.* 5. 9. ᾧ ἀντίστητε.

[z] *Epheſ.* 6. 13. ἀντιστῆναι καὶ στῆναι.

[a] *Eſter* 6. 1. *On that night, ſaith the ſtory of Aſſuerus, the Kings ſleepe went from him.* It is no watching to ſpeake properly, neither is it thankworthy, for a man to lie awake, becauſe hee cannot ſleepe: but when long continuance of waking, and the uſuall houre of reſt, and and the drowſineſſe of his owne braine, and the heavineſſe of his eyes, and the example of others faſt aſleepe by him, ſhall all concurre and conſpire as it were to caſt him into a ſlumber, for a man

[b] then to ſtrive to keepe waking is true watching, and is thank-worthy indeed. So here for a man to keepe himſelfe ſober, when hee cannot come by wine or ſtrong drinke, or when hee wanteth his good-Fellowes to drinke with (for this is one of thoſe ſociable ſinnes: there is no life in it without company) it is [c] not thankeworthy, the will is as good, or as bad rather, ſtill as ever. But for a man to bee carefull not to breake the bounds of ſobriety, when he ſhall bee in place where wine is plenty, and no reſtraint of it, and where company will be egging him on, and urging him with inſtance to take more than is meet, that is true temperance and praiſeworthy indeed. In like manner [d] for a man to keepe a true man, as wee ſay, becauſe hee was never put in truſt, or to deale faithfully, where a due and ſtrict account is taken of his actions; it is no commendation the one, and it is but a very ſlender commendation (if any at all) the other. But for a man that hath truſt repoſed in him, and none to looke after him, or to call him to account (as [e] *Ioſeph*, as [f] *the workmen about the Temple* ſometime) to deale then truly and faithfully, eſpecially when want and penury ſhall be perſwading him to the contrary, [g] that is indeed a matter of high commendation; that is watching over a mans hands and fingers indeed. Thus alſo for a man to live chaſtely and keepe continent, [h] when he wanteth his lewd company, or for a woman to live honeſtly whom no man looketh after, or [i] becauſe ſhee is otherwiſe looked after, and a narrow watch is ſet over her, deſerveth not the name of watchfulneſſe in either, yea the heart may be never a whit the leſſe faultie with either. But for [k] *Tamar* to deny *Ammons* inceſtuous ſuit, and to ſtand out againſt him, till by meere force ſhe be conſtrained [l] to endure rather the diſhoneſt act of another, than to doe any of her owne; for [m] *Ioſeph* ſued and ſought to by his Miſtreſſe [n] that had ſome kinde of command over him, yea urged and ſolicited day after day to condeſcend to her adulterous deſires, [o] to refuſe to yeeld to her allurements, (her inforcements I might well ſay) and [p] to chooſe rather to hazard loſſe of preſent liberty (ſuch as then he had) by not ſinning, than to gaine further enlargement and advancement (there might well be hope of future preferment) by conſenting to ſinne; it was a part and practice of due watchfulneſſe indeed.

§. 35. Where commeth to bee met with that vaine and idle Apologie that many are wont to make in defence or excuſe at leaſt of their inordinate behaviour, that they were provoked and vrged to doe that they did: *Are you not aſhamed to bee overſeene with drinke in ſuch ſort as to make your ſelfe a ſcorne and a laughing ſtocke to every one that beheld you, and to become no better than a beaſt? Oh*; ſaith hee, *I was urged to it: I was in company with Chapmen Cuſtomers*; (*they are thoſe that a man lives by*) *and I could not doe otherwiſe than I did.* Yea but no man could or can ([q] nor the Devill himſelfe) compell thee to ſinne,

[b] *Oculos vigilia fatigatos cadenteſque in opere detinere, Senec. epiſt. 8.*

[c] *Neceſſitas non habet laudem.*

[d] *Nunquam negavi rem alienam: quia fortaſſe nemo tibi commendavit, vel ſi quis commendavit, ſub teſtibus commendavit. Dic mihi, Reddidiſti, quod à ſolo ſolus accepiſti? ſi ſic reddidiſti, ſi mortuo qui commendaverat, neſcienti filio reddidiſti; tunc te laudabo quia poſt aurum non iſti Aug. de verb. Ap. 19.*

[e] *Gen. 39. 6.*

[f] *2 King. 12. 15.*

[g] *Sirac. 31. 13. qui tranſgredi potuit, & non tranſgreſſus eſt; & cùm poſſet malum facere, non fecit; Bonus ille eſt, qui & quando poteſt mala facere, non facit. Aug. in Pſal 93.*

[h] *Nulla laus eſt non facere, quod facere non potes Ex Lactant. inſtit l. 6. c 23. Martin. Dum. de mor. Nulla laus eſt ibi eſſe integrum, ubi nemo eſt, qui aut poſſit aut conetur corrumpere. Cic. in Verr. orat. 1.*

[i] *Sigua metu dempto caſta eſt, ea denique caſta eſt: Quæ quia non potuit, non facit, illa facit Ovid. amor. lib. 3. eleg 4.*

[k] *2 Sam. 13 12, 13, 14.*

[l] *Corpora ſanctarum mulierum non vis maculat, ſed voluntas. Hieron. quæſt. in Gen. Invita virgo vexari poteſt, violari non poteſt. Aug. ep. 180. & 122. & de Civit. Dei, lib. 1. cap. 18 & demend. l 1 c. 7, 19, 20. & l. 2. c. 19. Viſe & Chryſ. in Pſal. 95.*

[m] *Geneſ. 39. 6, —13.*

[n] *Vna hæc in re blanditur & ſupplicat, quæ in reliquis imperabat. Pelag. ad Demetriad. nec potuit extorquere, quod voluit imperare. Ambroſ. de Ioſeph. cap 5.*

[o] *Magnus vir, qui venditus, ſervile tamen neſcivit ingenium; adamatus non redamavit, rogatus non acquievit, comprehenſus aufugit. Ambroſ. ibid. Vel ut Aug. de temp. 83. M. v. qui v. ſervire tunc neſcivit, ingenuam a non r. &c.*

[p] *Maluit liber criminis mori, quàm potentiæ criminoſæ conſortium eligere. ibid.*

[q] *Infirmus eſt hoſtis, niſi volentem non vincit. Pelag. ad Demetriad. Suadere & ſolicitare poteſt, cogere omninò non poteſt. Aug. homil. 12. habet aſtutiam ſuadendi, non poteſtatem cogendi. Idem in Pſal 91, & in Ioan. tract. 12.*

unleſſe

unleſſe thou wilt thy ſelfe. And there were no need for thee, or for any man to watch againſt ſuch ſins as theſe are, if there were no ſuch occaſions of falling into them, or if no ſuch temptations to incite or entice thereunto. Againe, ſaith another reproved for his outragious behaviour in curſing and banning, ſwearing and ſwaggering, and blaſpheming, as before; *I did nothing but what I was urged and provoked unto: It would have angred an Angell; it would have made a Saint ſweare, to be uſed as I was, to endure what I did.* Alas! and [r] what uſe were there of patience, were there no provokement to impatience? or what praiſe is it there to be patient, where there is no occaſion (for juſt cauſe none can be) of impatience? [s] Shall another mans wickedneſſe make thee wicked like him? Wilt thou imitate him in that, wherein thou condemneſt him? and be like him in that which thou miſlikeſt in him? Yea ſhall mans wronging thee make thee wrong God? his abuſing thee make thee abuſe Gods bleſſed name? his flying in thy face make thee flie in Gods face? What watching call wee this, for a man to keepe no longer awake, than till his eyes begin to grow heavy, and then of his owne accord to ſettle himſelfe unto ſleepe? Or what watching is it to keepe watch and ward, to fence and fortifie, where no aſſault is made, and to ſet no watch nor make reſiſtance when wee are indeed aſſaulted? to watch, till wee ſee the enemie whom wee ſhould watch againſt, approach; and ſo ſoone as wee deſcrie him, as [t] *the hireling, when hee ſpieth the Wolfe comming*, to leave inſtantly and give over our watch? No: it is in regard of continuall danger that wee are in, either by inward defect or by outward default, that this Watch is required: And therefore there muſt watch be moſt diligent, where is moſt likelihood of danger, or where hotteſt aſſault is made: Yea continuall watch muſt bee held and joyned with reſiſtance, not till aſſault only be made, but ſo oft as aſſault ſhall bee made, and ſo long as it ſhall continue: Which becauſe it will ſo doe ever even till wee die, this our Watch muſt continue alſo even unto death.

[r] *Apoc.* 13. 10. & 14. 12. *Luk.* 21. 16, 17, 19. *Virtutes quadam ut ſtellæ, quæ interdiu latent, noctu lucent. Bern. in Cant. ſer.* 27. *Apparet virtus, arguiturq; malis. Ovid. triſt. lib.* 4. *eleg.* 3. *Imperia dura tolle: quid victus erit? Sen. Herc. fur. act.* 2. *ſc.* 2.

[s] *Rom.* 12. 21. *Ne vincitor à malo. Cur rapis in te id, quod in alio tibi diſplicet? iram ſcil. iraſceris ergò quia ille iraſcitur: imò jam tibi iraſcere, quia iraſceris. Guigo. medit. c.* 1. *Paſſus es malum? ignoſce; ne duo mali ſitis. Auguſt. in Pſal.* 54. & *in* 1. *Ioan. tract.* 8. *Paratus igitur debet eſſe homo pius & juſtus patienter eorum malitiam ſuſtinere, quos fieri bonos quærit, ut numerus potius creſcat bonorum, non ut pari malitia ſe quoque numero addat malorum. Idem epiſt.* 5. *Ridiculum eſt enim odio nocentis perdere innocentiam. Senec. referente Ioan. de Tambac. in conſol. Theol. vel potius Martin. Dumienſ. lib. de morib. Nullius tam vehemens nequitia eſt, ut motu meo digna ſit. Symmach. l.* 9. *ep.* 105.

[t] *Iohn* 10. 12.

§. 36. Hitherto then wee have conſidered of the manner of this Watch, and wherein the ſame doth principally conſiſt; Let us now further conſider of ſome Meanes of helpe and furtherance, whereby wee may bee the better enabled to goe thorow therewith.

Part 4.

Helpe I.

The firſt may be the practice of Sobrietie and Temperance, [u] *Take heed*, ſaith our Saviour, *leſt at any time your hearts come to be oppreſſed or ſurcharged with ſurfetting and drunkenneſſe, and with the cares of this life: and ſo that day come upon you and ſurprize you unawares: But watch and pray continually.* And ſurely as it is with the body; ſo is it alſo with the ſoule. Temperate diet is a great helpe to bodily watching: and on the other ſide [x] when men have over-liberally eaten and drunke, they are wont to be heavy and drowſie, ready to ſlumber as they ſit, fit for nothing but for ſleepe. And no leſſe enemie to this ſpirituall Watch is ſuch riot and exceſſe. [y] *Be not filled with wine*, (ſaith the Apoſtle) *wherein is exceſſe; but be filled with the Spirit*: as

[u] *Luk.* 21. 34, 36.

[x] Οὐκ οἶδε κόρον ἀγρυπνοῦν. *Iſid. Peluſ. ep.* 130. *lib.* 1. *Saturitas vigilare neſcit. Quippe cibum ſequitur ſomnus. —— & multo ſopor ille græviſſimus exit, Quem ſaturi capiunt. Lucret. lib.* 4.

[y] *Epheſ.* 5. 17. 18.

if when the one went in, the other went out; and there were no roome left for the one, when men are filled so with the other. Wee are wont to say that *When the wine goeth in, the wit goeth out*: but the Apostle saith, that when wine is thus taken in, the Spirit of God is expelled, (wherewith wee should watch) and the Spirit of Satan is entertained, (against which wee should watch) and the Temple of the one is made a stie and a stable for the other. For such excesse is a meane even [z] to drowne the minde, and by casting reason and understanding into a dead and deadly sleepe, to make men unable to watch against the motions of sinne, [a] to shut the doore of the heart against all vertue, and to set it wide open to all vice. By meanes hereof came [b] *Noah* to discover his owne shame in the sight of his sonnes, to his disgrace and reproach. Yea by meanes hereof came [c] *Lot* in beastly manner to abuse himselfe by filthy incest with those that came out of his owne loynes, and so became he the father of an accursed bastardly brood. And no marvell if Sin and Satan finde free entrance at will, when that is shut out, or laid up that should watch against either.

z ὥσπερ ὕδωρ πολέμιον ὄζει πνεῦ, ὅτω ἀμετρία οἴνου λογισμὸν καταδύνιοι. Basil. homil. 14. ἐμβαπτίζεται γὰρ ὁ νοῦς τῷ ὕδατι. Synes. de insomn.—nam corpus onustum Hesternis vitiis animum quoque prægravat unâ, Atque affligit humi divinæ particulam auræ. Horat serm. 2.

a Omnibus & virtutibus januam claudit, & delictis aperit. Val. Max. l. 6. c. 5 ex. 10.

b Genes. 9. 21, 22.

Ad unius horæ ebrietatem nudat femora, quæ per 600. annos sobrietate texerat. Hieron. ad Oseam.

c Gen. 19. 32, —37. per temulentiam nesciens libidini miscet incestum: & quem Sodoma non vicit, vina vicerunt. Hieron. ibid. Vide Clem. Alex. pædag. l. 2. cap. 9.

d Νυκτὸς νήφεως οὔσης, σωφροσύνης μητέρος. Μέθη γὰρ ὕπνον ἐπάγει λύθρον θανάτου, ἐκλήγουσι δὲ ὀνείροις φαντασιοκοπίαν. Basil Cæs. homil. 1.

e 1 Thess. 5. 6.

f 1 Pet. 4. 7. & 5. 8. ἀκμαιοτέρων καὶ νήφων. Plut. præcept. polit. vigilantes & sobrii. Cic. pro Cælio.

g Esai. 51. 21.

h Esa. 29. 9.

i Of Lots, chap. 9. § 3.

k μέθη ἄοινος. Consule Drus. in Proverb. 2. 3. 132.

l —dicisque facisque quod ipse Non sani esse hominis non sanus juret Orestes. Pers. sat. 3.

§. 37. On the other side [d] Sobrietie is a speciall helpe unto vigilancie: which the Apostles therefore are wont usually to joyne the one with the other. [e] *Let not us sleepe, as others doe*, saith the Apostle *Paul*; *but let us watch, and be sober*. And, [f] *Be sober and watch*, saith the Apostle Peter. Which sobrietie also must be understood to consist, not in the temperate taking of meat and drinke only, but in a moderate usage of all other temporall blessings, such especially as wee are wont to take pleasure and delight in. For there is (as the Prophet saith in another sense, *Thou that art drunke, but not with wine*; and, [h] *They are drunke, but not with wine; and they stagger, but not with strong drinke*,) there is, I say (as I have shewed [i] elsewhere) [k] *a drunkennesse without* either *wine* or strong drinke; yea and a surfetting too without flesh or food. A man may surfet of, and bee drunke with prosperity, with pleasure, with game, with disport, with other the like delights; and may well be said so to doe, when he is so transported with them, so distempered by them, that hee breaketh forth into such disordered and outragious behaviour; as, of immoderate rejoycing, and excessive laughter, of howting and showting, and of gesture unseemely, or of fretting and chafing, of cursing and banning, of swearing and blaspheming, or the like, as will not stand with sobriety, and such as they could not but condemne in themselves, were they not for the time in a manner drunke and beside themselves; yea sometime, not such only as all sober minded men would abhor, but [l] such as even a mad man himselfe, if he be not starke mad, will esteeme to be mad cariage.

§. 38. Whereas some therefore use to say, when they are rebuked and reproved, as for their abuse of Gods good creatures, so for their drunken and disordered behaviour at game, or otherwise; *Is it not lawfull to eat and drinke?* and, *Is it not lawfull to use game?* and, *Is it not lawfull for neighbours to be merry together?* Yes undoubtedly: Christianity enjoyneth not, nor exacteth of us any Stoicall austerity. God hath given and granted us, as [m] *bread to strengthen our bodies*,

m Psal 104. 14, 15.

so

so *wine to cheare our hearts* withall: hee hath liberally afforded us the free use of his good creatures, not for necessity alone, but for lawfull delight too. [n] Neither doth it follow, that Gods children take no delight at all in such outward delights, because they have other more principall ones that they take farre greater delight in. It is promised as a blessing even unto Gods people, that [o] there should bee *boyes and girles playing together in the streets of Ierusalem*: and that [p] they should have liberty *to invite* and entertaine either other, *each man his friend or his neighbour under his vine or figtree*, in his orchard or in his arbour. But can we not use Gods creatures, unlesse we abuse them, and make that the bane and poison of our soules, that was given us to be the food and stay of our bodies? Or [q] can we not be merry unlesse we make the devill our play-fellow? Can wee not bee merry, unlesse wee bee mad? [r] Is there no mirth at all but in swearing and swaggering, and in blaspheming of Gods blessed Name? [s] Is our mirth (thinke we) nothing worth, if it be not mixt with profanenes; if it be not seasoned, or tainted rather, with impiety and ungodlines, or with impurity and uncleannes? Such eating and drinking is accursed eating and drinking: such [t] mirth is accursed mirth, evill-beseeming any Christian, and such as will at length [u] end in mourning and woe, yea in eternall mourning and everlasting woe, if it be not speedily prevented. As the Apostle saith, in regard of others, so is it no lesse true in regard of a mans selfe; [x] *It is evill for a man to eat with offence*; and with the disabling of himselfe unto good duties: And it is evill for a man to use game or any other lawfull delight in that manner, as it shall be an occasion, either of *stumbling to others*, or of sin and evill to himselfe. And, [y] *It is not good* therefore *for a man to eat flesh, nor drinke wine*, nor use game, *nor doe ought else*, whereby either himselfe, or any other shall be occasioned to sinne. For what we owe unto others, [z] we owe much more to our selves; being enjoyned [a] to *love others* indeed, but *as our selves*. And therefore ought wee to have a care as well to [b] *live soberly* in regard of our selves, as to [c] *walke charitably* in regard of our brethren.

§ 39. The rather are we to be heedfull and carefull in this kinde, because (that which made [d] *Iob* so fearefull and suspitious of his children, lest they should over-shoot themselves when they were feasting together) [e] we are more prone to be carried away unto evill in our pleasures and delights, in mirth and game, in sport and pastime, than amids our sadder and more serious affaires. With these commonly is Satan tempering his poison to infect our soules with unto death; under these is he usually hiding his hookes to catch us withall to our destruction: as those that seeke by poyson to make a man away are wont not to minister it alone, but to mix it with such meat as the party ordinarily feedeth on, and taketh most delight in, or to give it him in his ordinary drinke; and [f] as the Fisher-man baiteth his hooke for each fish with such bait as the fish usually feedeth on, and most greedily gapeth after. Besides that wee are in danger by such meanes to bee soonest surprised of him; as [g] *Ammon* was some-

[n] *Non enim sequitur, stoici mens sapit, ergo latinus non sapiat.* Sen. de finib lib. 1.

[o] Zach. 8. 5.

[p] Zach. 3. 10.

[q] *Non ridere & gaudere non sufficit, nisi cum peccato atque infamia gaudemus; nisi risus noster impuritatibus, nisi flagitiis misceatur? Non, nisi letari & videre non possumus, nisi risum nostrum atque letitiam scelus esse faciamus?* Salvian. de provident. l. 6.

[r] *Erras, homo, non sunt hæc indicta sed crimina. qui jocari voluerit cum Diabolo, non poterit gaudere cum Christo.* Chrysol. serm. 155.

[s] *Rideamus, lætemur quantumlibet jugiter, dummodo innocenter. Quæ vecordia est & amentia, ut non putemus risum & gaudium tanti esse, nisi Dei inde habeat injuriam?* Salvian. Ibid. *An forte infructuosum putamus gaudium simplex, nec delectat ridere sine crimine?* Ibid.

[t] Luk. 6. 25. *O miseri, quorum gaudia crimen habent!* Maxim. eleg. 1.

[u] Prov. 14. 13.

[x] Rom. 14. 20.

[y] Rom. 14. 21.

[z] Rom. 8. 12, 13.

[a] Rom. 13. 8, 9. Levit. 19. 18. Matth. 22. 39. Galat. 5. 14.

[b] Tit. 2. 12.

[c] Rom. 14. 15.

[d] Iob 1. 4, 5.

[e] *Per voluptatem facilius vitia surrepunt.* Senec. epist. 7.

[f] *Et quæ piscis edax avido malè devoret ore, Abdit supremis ærа recurva cibis.* Ovid. remed. lib. 1. *Et fera & piscis specie aliqua oblectante decipitur. Visenda sunt hæc, insidiæ sunt.* Senec. epist. 8.

[g] 2 Sam. 13. 28, 29.

time

time by *Abſaloms* Followers, and [h] *Elah* by *Zimry* his owne traiterous Servant, and [i] the Citizens of *Laiſh* by the children of *Dan*, for that we are in ſuch caſes commonly moſt ſecure, and leaſt miſtruſtfull; and [k] the more in danger therefore, the leſſe we miſdoubt it, or dreame of it.

[h] 1 King. 16. 9,10.
[i] Iudg. 18. 7,10,27.
[k] *Tunc maximè oppugnaris, ſi oppugnari te neſcis. Hier. ad Heliodor.*

Helpe 2.

[1] Eccleſ. 4. 9,10.

§. 40. A ſecond helpe unto Vigilancie is the ſociety of Saints, the company of thoſe that be godly and religious. [1] *Two*, ſaith the Wiſeman, *are better than one. For if the one of them fall, the other is at hand to helpe him up againe. But woe be to him that is alone.* [m] *For if hee fall, he hath none to helpe to raiſe him againe.* A drowſie perſon, if he be alone, is ready preſently to fall aſleepe. But if hee bee in company, [n] the very preſence of others, beſides their mutuall conference and diſcourſe, is a good meanes to keepe him awake; and if he begin but to nod, ſome one or other of the company is ready to jog him on the elbow, and either to keepe him awake, or to awake him ſoone againe, if on a ſodaine he be ſleeping. As it is dangerous therefore for a man to bee left alone, when hee is heavy, and ſleepe may (as after a veine opened or ſome potion taken) prove prejudiciall unto him: So [•] it is dangerous for us in regard of our drowſie diſpoſition to bee ſolitary; [p] wee may the ſooner be ſurpriſed with ſinfull ſuggeſtions, and the longer may it bee (if ever it be) ere wee recover our ſelves againe after them: Whereas if we be in company with thoſe that be wiſe and wakefull, it may be a meane to keepe us waking oft, when we would otherwiſe be ſlumbring, and to recover us the more ſpeedily when we are ſodainly falne into ſlumber unawares. To this purpoſe the Apoſtle exhorteth Chriſtian men [q] *to obſerve either other*: that is, [r] to have an eye one to another, and not each one to himſelfe onely; to keepe watch one over another, and not each one over himſelfe onely, like curſed *Caine* that asketh of God, [ſ] whether hee were *his brothers keeper*. And to what end would hee have them thus to watch over their brethren? [t] *to whet them up*, or *whet them on*, ſaith the Apoſtle: (that which we all ſtand in need of:) to provoke and egge them on *unto godlineſſe and well-doing*, to keepe them watching with themſelves. And how is that done? Surely, [u] *As iron*, ſaith *Salomon*, *whetteth iron; ſo the very face of a man whetteth his friend.* [x] The very preſence of a religious perſon, and much more his good ſpeech, & his godly carriage, his holy advice, his diſcreet admonition, his ſeaſonable reproofe may be a meane to encourage & cheere us up when we do well, to reſtraine and ſtay us up, when we are ſlumbring & ſinking down, to recover and raiſe us up againe when we are down unawares. In which kind, [y] as the whet-ſtone, though dull and blunt it ſelfe, yet is able to ſharpen iron tooles: ſo even thoſe that be but dull and drowſie of themſelves, but yet diligent, and deſirous to keep waking both themſelves and others, may helpe to ſharpen and quicken even thoſe that be otherwiſe more wakefull (it may bee) than themſelves.

[m] *Hic ſi ſolus fuiſſet, quo adjutore ſuperaſſet? Hieron. ad Ruſtic. Eſt opus auxilio: turba futura tibi eſt. Ovid. remed. l. 2.*
[n] *Magna pars peccatorum tollitur, ſi peccaturis teſtis aſſiſtat. Senec. ep 11. Quid beatius, quid ſecurius, quàm ejuſmodi cuſtodes ſimul vitæ & teſtes habere? quibus me totum refundam quaſi alteri mihi: qui deviare non ſinant, frænent præcipitem, dormitantem excitent; quorum reverentia & libertas extollentem reprimat, excedentem corrigat; conſtantia & fortitudo nutantem firmet, erigat diffidentem, fides & ſanctitas ad honeſta & ſancta provocet. Bern. de conſider. lib. 4.*
[•] *Nemo eſt ex imprudentibus qui relinqui ſibi debeat. Senec epiſt. 10. Nemo horum eſt, cui non ſatius ſit cum quolibet eſſe quam ſecum. Ibid. 25.*
[p] *Omnia nobis mala ſolitudo perſuadet. Senec. epiſt. 25. Solitudo eſt, quæ virum etiam fortem fortiſſimè præcipitat in reatum. Petr. Bleſ. epiſt. 9. —loca ſola nocent: loca ſola caveto. Quo fugis? in populo tutior eſſe potes. Ovid. remed. l. 2.*
[q] Hebr. 10. 24.
[r] Philip. 2. 4.
[ſ] Geneſ. 4. 9.
[t] εἰς τὸ παροξυσμόν.
[u] Prov. 27. 17.
[x] *Nulla res magis honeſta induit dubios & in pravum inclinantes revocat ad rectum, quàm bonorum virorum converſatio: paulatim enim deſcendit in pectora, & vim præceptorum obtinet, frequenter audiri, aſpici. occurſus ipſe ſapientum juvat. eſt & aliquid quod ex magno (bono) viro vel tacente proficias. Senec. epiſt. 93.* [y] *—— fungar vice cotis, acutum Reddere quæ ferrum valet, exors ipſa ſecandi. Horat. in arte poet. Alluſit ad Iſocratis dictum, Καὶ γὰρ ἡ ἀκόνη αὐτὴ μὲν οὐ τέμνει, τὰ δὲ σίδηρον τμητικὸν ποιεῖ. Plut. vita Iſocr.*

ſelves. For as [z] there is none ſo learned, but hee may learne ſomething from the very meaneſt, even from thoſe that be farre inferiour in gifts to himſelfe: [a] *Apollos* though a learned Teacher and well read in the word, yet may be taught ſomething by a ſilly Tent-maker and a weake woman, that he was ignorant of before: and [b] the Jewiſh *Rabbines* acknowledge that they came to underſtand a place of the Prophet [c] *Eſay* by hearing an *Arabian* woman mention [d] *a broome*, or *a beeſome* in her language to her maid: ſo there is none ſo watchfull of himſelfe, but he may have need of others to watch over him, and may receive benefit in that kinde, even from a drowſie ſoule, one that is leſſe wakefull than himſelfe. In a word, drowſie perſons, if they deſire to keepe waking, can better doe it in company together one with another, (it is not likely they ſhould all ſodainely fall faſt aſleepe at once) than they can being ſeverally apart either from other.

z *Fieri poſſe non ambigo, ut aliquid imperito & indocto cupiam ſcire contingat, quod doctus aliquis & peritus ignorat. Aug. de orig. anime l. 4. c. 1.*

a *Act. 28 26.*

b *R. David in rādic. Mercer. in Pagn. theſ. & Selden in præfat. to* Titles of Honour.

c *Eſa. 14. 23.*

d מטאטא *everram eam. Iun.*

§. 41. Well therefore and wiſely addeth the Apoſtle in that place, [e] *Not forſaking the fellowſhip; as the manner is of many.* And againe; [f] *But we are not of them that with-draw themſelves to their owne ruine.* [g] It is not ſafe for a melancholy man to be much ſolitary: and it is a matter of no ſmall danger for a Chriſtian man to affect a ſolitarineſſe, or a ſullen kinde of privacy and retiredneſſe, and by occaſion thereof to ſequeſter himſelfe from the company & ſociety of others, though it be upon ſome good and godly pretence. Thus as in the Church of *Rome*, at this day many affect a Monkiſh courſe of life, under colour of withdrawing themſelves from the world: So among the Ancients we finde that ſome worthy men otherwiſe had ſometime ſome cogitations and projects looking and bending ſomwhat that way, yea that ſometime they made ſome triall of concluſions in that kind. But what doth one principall man among them confeſſe, writting to another of them out of the wilderneſſe, whither he had withdrawne himſelfe, how he found himſelfe there affected? [h] *What I doe here night and day* (ſaith he) *I am even aſhamed to relate. For the City buſineſſe I have ſhunned as an occaſion of many evils: but my ſelfe yet I cannot ſhunne. But it fareth with me, as with men at ſea that are ſeaſicke becauſe they cannot brooke the ſea: when they are in a greater ſhip, they thinke they ſhould bee better, if they were in a leſſe barke; it is the rolling of the great ſhip they thinke that maketh them ſo evill: and ſo out of the ſhip they get them into the boat or the barke. But in the ſhip or in the barke they are bad ſtill, as evill as ever,* [i] *ſo long as the bitter choller abideth with them that peſtereth their ſtomacke. In like manner it is with us.* [k] *Carying about with us our inbred and inmate paſſions, wee are every where encombred with the like perturbations: and ſo* [l] *gaine no great matter by this our ſolitarineſſe, and ſequeſtring of our ſelves.* And another of latter and more ſuperſtitious times, though a great admirer and practiſer of Monaſticall life himſelfe, adviſing a woman that had a great minde to the Wilderneſſe; [m] *Is it not wiſedome*, ſaith he, *peradventure you will ſay, to eſchew as the wealth, ſo the throng of the City? will not my chaſtity be there ſafer, where converſing with few or none, I may pleaſe him alone whom I deſire principally*

e *Heb 10.25.*

f *Heb. 10. 39.*

g *Lugentem timentemque cuſtodire ſolemus, ne ſolitudine male utatur.*

h Ἐγὼ δὲ ἃ μὲν ποιῶ αὐτὸς ἐπὶ τῆς ἐμῆς παύτης νυκτὸς καὶ ἡμέρας, λέγειν αἰσχύνομαι· κατέλιπον μὲν γὰρ τὰς ἐν ἄστει διατριβὰς, ὡς μυρίων κακῶν ἀφορμάς· ἐμαυτὸν δὲ ὅπου ἀπολιπεῖν οὐδαμοῦ. ἀλλ' ὁμοιός εἰμι τοῖς ἐν θαλάσσῃ διὰ τῆς καὶ φλοδὺ ἀπειρίαν ναυπόρων. &c. Baſil. ep. 1. ad Greg. Naz. Legatur & Sanct. ep. 104.

i Συμμετέρχεται γὰρ αὐτοῖς ἡ ἀκηδία καὶ ἡ χολή.

k Ἕνεκα πάθη συμπεριφέροντες, παντὸς μᾶλλον τῶν ὁμοίων δορυζόων ἐσμέν.

l Οὐδὲν μέγα τῆς ἐρημίας, ἀπονάμεθα ταύτης. m *Non eſt ſapere, ut opulentiam, ita urbis frequentiam fugere? an non mea mihi pudicitia tutior erit in eremo, ubi in pace cum paucis aut ſola converſans ſoli placeam, cui me probavi. Bern. epiſt. 115.*

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to approve my ſelfe unto? [n] *No by no meanes, ſay I: One that will doe evill, ſhall finde matter enough in the Wilderneſſe to worke upon, and beſide ſhady ſhelter in the thicket, and ſilence in ſolitude. For the evill that none ſees, none findes fault withall. And where there is none to finde fault, the Tempter is the bolder to aſſault, and the fault is committed the more freely. Whereas being in company you cannot doe evill though you would: for you are preſently eyed, chid, rebuked and reclaimed by the reſt.* [o] *To conclude, either you are a wiſe Virgin or a fooliſh one: if a wiſe one, the company hath need of you; if an unwiſe one, you of it.* And elſe-where dealing with ſome other in like manner affected; [p] *Perchance*, ſaith hee, *you will make choiſe of ſolitarineſſe, not well weighing either your owne weakneſſe, or Satans aſſaults. For what can be more ieopardous than to wreſtle alone with ſuch a ſlie adverſary as ſeeth us when we ſee not him? Wee had more need to ſeeke out ſome troupe to joyne our ſelves with, where wee may have as many Fellow-helpers as fellowes. For it is the congregation that is* [q] *terrible, as an armie well ranged. But* [r] *woe be to him that is alone: for if hee fall, hee hath none at hand to helpe him up.* [s] *That which a many finde too true by wofull experience, when* [t] *the noone-day devill hath inticed them out into the Wilderneſſe under pretence of greater holineſſe, and ſtrictneſſe of life.* And undoubtedly, as there is none but are more prone to ſlumber when they are alone, than when they are in company with others that are awake; ſo there is no man, if hee well conſider himſelfe, but hee ſhall finde that he is more prone to be aſſailed with evill ſuggeſtions and motions, when hee is alone by himſelfe, than when hee is in company with others that bee religiouſly affected. In regard whereof it is not without good cauſe that the ſame Author ſaith, [u] *I more feare the evill that I may doe alone, than what I cannot doe but in company.* Thoſe therefore that ſhunning the ſociety of others, ſequeſter themſelves, and [x] will needs live wholly to themſelves, doe but in ſo doing deprive themſelves of a maine helpe unto watchfulneſſe, and expoſe themſelves unwiſely, (though it may be unwittingly) unto the wiles and ſnares of their ſuttle Adverſary, who is then with them unſeene, when there is no body elſe by them; and is then readieſt to aſſault them, when there is none by to aſſiſt them.

§. 42. But as [y] he ſaid ſometime to one that was *talking*, as he ſaid, *with himſelfe, He had need be well adviſed, that he talked not with a bad Companion*: ſo here, a man that not without good cauſe deſireth company, [z] had need yet bee wary what company hee lighteth on and aſſociateth himſelfe unto. For [a] as the benefit is great that commeth by good company, ſo is the danger and harme no leſſe that accreweth by bad. Aſſociation is of much force both the one way and the other. [b] Our ſociety with others, and theirs with us, cannot

[n] *Nequaquam: nam volenti perperam agere & deſertum abundantiam habet, & nemus umbram, & ſilentium ſolitudo Malum quippe quod nemo videt, nemo arguit. Vbi autem non timetur reprehenſor, ſecurius accedit tentator, licentius perpetratur iniquitas. In conventu verò malum ſi facere vis, non licet. Mox enim à pluribus comperitur, arguitur, emendatur. Bern. ibid.*

[o] *Den q; aut de fatuis virginibus una es, aut de prudentibus. Si de fatuis, congregatio tibi neceſſaria eſt; ſi de prudentibus, tu congregationi. Ib.*

[p] *Forte vult eligere ſolitudinem, non ſatis attendens propriam infirmitatem & periculoſam Diaboli luctam: Quid enim periculoſius quàm ſolum luctari contra antiqui hoſtis verſutias, à quo videatur & quem videre non poſſit? A ies potius multorum pariter pugnantium quærenda, ubi tot ſint auxiliarii, quot ſocii, &c. Bern. de temp 26*

[q] *Cant. 6 3*

[r] *Eccleſ 4. 10.*

[s] *Quoties bene perficientibus invidens dæmonium meridianum obtentu quaſi maioris puritatis eremum petere perſuaſit? Et cognoverunt miſeri tandem, quam verus ſit ſermo quem fruſtra legerant, Væ ſoli &c. Bern. in Cant 33.*

[t] *Ex Pſal. 91. 6. verſ. vulgat.*

[u] *Magis timeo malum, quod facio in abſcondito, quàm quod in aperto. Idem medit. c. 14.*

[x] *Vivat neceſſe eſt alteri, qui vult ſibi. Sen. epiſt. 48.*

[y] *Crates cùm vidiſſet adoleſcentem ſecreto ambulantem, interrogavit quid illic ſolus faceret. Mecum, inquit, loquor. Cui Crates, Cave, inquit, rogo, & diligenter attende ne cum homine malo loquaris. Senec. epiſt. 10. Atqui Laert. de Cleanthe,* Πρὸς τ μονήρη ϗ ἑαυτῷ λαλοῦντα, Οὐ φαύλῳ, ἔφη, ἀνθρώπῳ λαλεῖς. *Alterutrum lubens ex altero contraxerim.*

[z] Μόναι γὰρ αἱ τῶν ἀγαθῶν ϛωναστροφαὶ ὠφελοῦσιν. *Clem. Alex. pædag. lib. 3. c. 11.*

[a] *Sumuntur enim à conveſantibus mores. Nec tam valetudini profuit utilis regio & ſalubrius cœlum, quàm animis parum firmis in turba meliorum verſari. Sen. de ira l. 3. c. 8. Tam bonorum enim quàm malorum longa converſatio amorem inducit. Idem de tranq. c. 1.*

[b] Ἀναίσχη τὸν συγχαίνοντα τισιν ὁπωσοῦν ἢ εἰς λαλιὰν ἢ εἰς συμβίωσιν, ἢ αὐτὸν ἐκείνοις ἐξομοιοῦσθαι, ἢ ἐκείνους μεταδεῖναι ὧν τὰ αὑτῶ ϗ ἄνδρακα ἀπονενεσμένον ἂν δῇ ϖῦρ τὸν καιόμενον, ἢ αὐτὸς ἐκεῖνον ἀποσβέσει, ἢ ἐκεῖνο φῶτον ἐκχωσει. *Arriani Epictet. l. b. 3. c. 16. Non eſt carbo ita ignitus, quin aqua adfuſa extinguatur; ſicut contra vix eſt carbo ita madidus, quin ſrunarum acervo accendatur. Vincent. de vita ſpirit. c. 17.*

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but prevaile much either to make us like them, or to make them like us. * *He that walketh* but *with the wise*, saith *Salomon*, *shall wax wiser* thereby: *and he that keepeth company with fooles, shall be the worse* for it. The very company of either is wont ordinarily to worke even with some efficacy on those that much or oft converse though for other ends with either. A third helpe therefore unto Watchfulnesse may be the shunning of the society and fellowship of wicked and prophane persons. [c] *Away from mee*, saith *David*, *all ye workers of iniquity.* And, [d] *A wicked person I will not know*: I will have no acquaintance with any such. Yea to this purpose, as he inviteth good company to him, [e] *I am a companion of all those that feare thee, and keepe thy precepts.* Such as feared God, were they high or low, were they rich or poore, they were for his company, he was content and desirous to be acquainted with them. So on the other side he biddeth all prophane ones away from him, [f] *Away from me, yee wicked ones: I will keepe the commandements of my God.* As if he could not keepe Gods commandements, at least not so well as he would, so long as the wicked were in company with him. And in this regard as elsewhere he professeth of himselfe, that [g] he would *neither sit among, nor goe abroad, nor keepe any company with such*: so [h] he pronounceth him *a happy man, that neither walketh with, nor standeth amids, nor sitteth among*, that in no sort or manner converseth with those, that are *wicked, sinfull, and scoffers at goodnesse and godlinesse.* Not that a man should by and by in a [i] *Pharisaicall* humor condemne or contemne every one that commeth short of himselfe either in knowledge or in practice of sanctification, or should sequester himselfe from every one that is not so forward in, or zealous of the better things, as were to be wished and desired; like those proud Hypocrites in *Esay*, [k] *that say, stand aloofe of mee; come not neere mee: for I am holier than thou.* [l] *Weake ones are to be received*, not to bee rejected: [m] *to bee healed and strengthened, not to be turned out.* But for those that be openly prophane with [n] *Esau*; scoffers and deriders of religion with [o] *Ismael*; by their loose and lewd course of life proclaiming and publishing not an utter want onely of goodnesse and godlinesse in them, but a perverseness of heart, and an aversenesse thereunto; [p] *such*, saith the Apostle, *should men shun*: [q] lest they corrupt us, when we cannot correct them. For [r] the very sight of bleare eyes may hurt those that have whole, but tender, eyes: when [s] the sight of the whole will not helpe the bleare-eyed. Sooner may evill be fastned upon good ones, weake ones especially, than good things conveyed unto and wrought into those that be obstinately evill.

§. 43. And surely as some bodily diseases are said to be catching and contagious; a man may soone catch them by being in company of or drinking with those that have them: So [t] it is with most diseases of the soule; this spirituall Lethargy is a contagious, a cat-

* Prov. 13. 20. Σοφῶν διαλέγου καὶ αὐτὸς ἔσῃ σοφὸς· φησὶν ὁ λόγος. Σοφοὶ γὰρ γενέσθαι τῇ ὁμιλίᾳ ἔστιν. Ex Sophocl. & Eurip. Plato in Theag. & Politic. l. 8 Gell. noct. Attic. l. 13. c. 17. Ἐνθλῶν μὲν γὰρ ἐνθλὰ μαθήσεαι· ἢν δὲ κακοῖσι ξυμβάλλῃ, ἀπολεῖς καὶ τὸν ἐόντα νόον. Theogn. Ex Philosophiæ vis est, ut non solum studentes, sed etiam conversantes juvet. Qui in solem venit, licet non in hoc venerit colorabitur. Qui in unguentaria taberna resederint, odorem secum laciferint. Et qui apud Philosophos fuerunt, traxerunt, aliquid necesse est, quod prodesset & negligentious. Senec. ep. 108. Ut qui per solem ambulant, aut colorem mutant, aut urentem sentiunt colorem: sic diu consuetudine bonorum utimur, aut dotes quasdam amando in nos derivamus, aut desiderium aliquod admirando concipimus. Plutarch. cont. l. epist. 14.

[c] Psal. 6. 8.

[d] Psal. 101. 4.

[e] Psal. 119. 63.

[f] Psal. 119. 115. *Velut musica molestia à cordis oculis abigit. Augustin in Psal. 118. conc. 24.*

[g] Psal. 26. 4, 5.

[h] Psal. 1. 1.

[i] *Inde enim Pharisæi dicti à* פרש *separare: ut recte Drus. & Scalig. elench. Trihæres. Serar.*

[k] Esa 65. 5.

[l] Rom. 14. 1.

[m] Heb. 12 13.

[n] Heb. 12. 16.

[o] Genes 21. 9, 10.

[p] 2 Tim. 3 5.

[q] *Vide Chrysost. in Ioan. homil. 37. & Greg in Ezech. hom 9.*

[r] *Dum spectant læsos oculi, leduntur & ipsi: Multaque corporibus transitione nocent. Ovid remed. l. 2.* Ὁ ὀφθαλμιῶν τοῖς ὑγιαίνουσι μεταδίδωσι τὸ πάθος· ἐκεῖ μὲν ὁ ὑγιαίνων τῷ πάσχοντι τῆς ὑγιείας. Lippiens sanum affecit; at sanus lippientem haud sanat. Aphrodis. problem. 1. 35. [s] Δεινὸν, δεινὸν ἡ τοῦ πονηροῦ συνήθεια· οὐχ οὕτω ταχέως λοιμοὶ ἁπάντων ἅπτονται καὶ ψώραι παραδείσους, &c. ὡς ἡ τοῦ πονηροῦ πλησμονὴ ἀνθρώπων. Chrysost. in Ioan. homil. 37. Res est contagiosa societas mala ——dedit hanc contagio labem, Et dabit in plures: sicut grex totus in agris Unius scabie cadit, & porrigine perit; Vagaque conspecta livorem ducit ab uva. Iuvenal. satyr. 2. —contagia vitet: Hæc etiam peccare sæpe nocere solent. Ovid. remed. lib. 2.

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time by *Abſaloms* Followers, and [h] *Elah* by *Zimry* his owne traiterous Servant, and [i] the Citizens of *Laiſh* by the children of *Dan*, for that we are in ſuch caſes commonly moſt ſecure, and leaſt miſtruſtfull; and [k] the more in danger therefore, the leſſe we miſdoubt it, or dreame of it.

[h] 1 King. 16. 9, 10.
[i] Iudg. 18. 7, 10, 27.
[k] *Tunc maximè oppugnaris, ſi oppugnari te neſcis. Hier. ad Heliodor.*

Helpe 2.

§. 40. A ſecond helpe unto Vigilancie is the ſociety of Saints, the company of thoſe that be godly and religious. [l] *Two*, ſaith the Wiſeman, *are better than one. For if the one of them fall, the other is at hand to helpe him up againe. But woe be to him that is alone.* [m] *For if hee fall, he hath none to helpe to raiſe him againe.* A drowſie perſon, if he be alone, is ready preſently to fall aſleepe. But if hee bee in company, [n] the very preſence of others, beſides their mutuall conference and diſcourſe, is a good meanes to keepe him awake; and if he begin but to nod, ſome one or other of the company is ready to jog him on the elbow, and either to keepe him awake, or to awake him ſoone againe, if on a ſodaine he be ſleeping. As it is dangerous therefore for a man to bee left alone, when hee is heavy, and ſleepe may (as after a veine opened or ſome potion taken) prove prejudiciall unto him: So [o] it is dangerous for us in regard of our drowſie diſpoſition to bee ſolitary; [p] wee may the ſooner be ſurpriſed with ſinfull ſuggeſtions, the more eaſily be drawne to yeeld to Satanicall temptations, and the longer may it bee (if ever it be) ere wee recover our ſelves againe after them: Whereas if we be in company with thoſe that be wiſe and wakefull, it may be a meane to keepe us waking oft, when we would otherwiſe be ſlumbring, and to recover us the more ſpeedily when we are ſodainly falne into ſlumber unawares. To this purpoſe the Apoſtle exhorteth Chriſtian men [q] *to obſerve either other*: that is, [r] to have an eye one to another, and not each one to himſelfe onely; to keepe watch one over another, and not each one over himſelfe onely, like curſed *Caine* that asketh of God, [ſ] whether hee were *his brothers keeper*. And to what end would hee have them thus to watch over their brethren? [t] *to whet them up*, or *whet them on*, ſaith the Apoſtle: (that which we all ſtand in need of:) to provoke and egge them on *unto godlineſſe and well-doing*, to keepe them watching with themſelves. And how is that done? Surely, [u] *As iron*, ſaith *Salomon*, *whetteth iron; ſo the very face of a man whetteth his friend.* [x] The very preſence of a religious perſon, and much more his good ſpeech, & his godly carriage, his holy advice, his diſcreet admonition, his ſeaſonable reproofe may be a meane to encourage & cheere us up when we do well, to reſtraine and ſtay us up, when we are ſlumbring & ſinking down, to recover and raiſe us up againe when we are down unawares. In which kind, [y] as the whet-ſtone, though dull and blunt it ſelfe, yet is able to ſharpen iron tooles: ſo even thoſe that be but dull and drowſie of themſelves, but yet diligent, and deſirous to keep waking both themſelves and others, may helpe to ſharpen and quicken even thoſe that be otherwiſe more wakefull (it may bee) than themſelves.

[l] Eccleſ. 4. 9, 10.
[m] *Hic ſi ſolus fuiſſet, quo adjutore ſuperaſſet? Hieron. ad Ruſtic. Eſt opus auxilio: turba futura tibi eſt. Ovid. remed. l. 2.*
[n] *Magna pars peccatorum tollitur, ſi peccaturis teſtis aſſiſtat. Senec. ep 11. Quid beatius, quid ſecurius, quàm ejuſmodi cuſtodes ſimul vitæ & teſtes habere? quibus me totum refundam quaſi alteri mihi: qui deviare non ſinant, frænent præcipitem, dormitantem excitent; quorum reverentia & libertas extollentem reprimat, excedentem corrigat; conſtantia & fortitudo nutantem firmet, erigat diffidentem, fides & ſanctitas ad honeſta & ſancta provocet. Bern. de conſider. lib. 4.*
[o] *Nemo eſt ex imprudentibus qui relinqui ſibi debeat. Senec epiſt. 10. Nemo horum eſt, cui non ſatius ſit cum quolibet eſſe quam ſecum. Ibid. 25.*
[p] *Omnia nobis mala ſolitudo perſuadet. Senec. epiſt. 25. Soliudo eſt, quæ virum etiam fortem fortiſſimè præcipitat in reatum. Petr. Bleſ. epiſt. 9. —loca ſola nocent: loca ſola caveto. Quo fugis? in populo tutior eſſe potes. Ovid. remed. l. 2.*
[q] Hebr. 10. 24.
[r] Philip. 2. 4.
[ſ] Geneſ. 4. 9.
[t] εἰς τὸ παροξυσμόν.
[u] Prov. 27. 17.
[x] *Nulla res magis honeſta ſuadet, dubios & in pravum inclinantes revocat ad rectum, quàm bonorum virorum converſatio: paulatim enim deſcendit in pectora, & vim præceptorum obtinet, frequenter audiri, aſpici, occurſus ipſe ſapientum juvat. eſt & aliquid quod ex magno (bono) viro vel tacente proficias. Senec. epiſt. 93.* [y] *—— fungar vice cotis, acutum Reddere quæ ferrum valet, exors ipſa ſecandi. Horat. in arte poet. Alluſit ad Iſocratis dictum,* Καὶ γὰρ ἡ σκληρὰ αὐτὴ μὲν οὐ τέμνει, τὸ δὲ σίδηρον τμητικὸν ποιεῖ. *Plut. vita Iſocr.*

ſelves. For as [z] there is none ſo learned, but hee may learne ſomething from the very meaneſt, even from thoſe that be farre inferiour in gifts to himſelfe: [a] *Apollos* though a learned Teacher and well read in the word, yet may be taught ſomething by a ſilly Tent-maker and a weake woman, that he was ignorant of before: and [b] the Jewiſh *Rabbines* acknowledge that they came to underſtand a place of the Prophet [c] *Eſay* by hearing an *Arabian* woman mention [d] *a broome*, or *a beeſome* in her language to her maid: ſo there is none ſo watchfull of himſelfe, but he may have need of others to watch over him, and may receive benefit in that kinde, even from a drowſie ſoule, one that is leſſe wakefull than himſelfe. In a word, drowſie perſons, if they deſire to keepe waking, can better doe it in company together one with another, (it is not likely they ſhould all ſodainely fall faſt aſleepe at once) than they can being ſeverally apart either from other.

z *Fieri poſſe non ambigo, ut aliquid imperito & indocto cuipiam ſcire contingat, quod doctus aliquis & peritus ignorat. Aug. de orig. animæ l. 4. c. 1.*

a *Act.* 18 26.

b *R. David in rādic. Mercer. in Pagn. theſ. & Selden in præfat. to* Titles of Honour.

c *Eſa.* 14. 23.

d טאטאיח *everram eam. Lut.* טאטא

§. 41. Well therefore and wiſely addeth the Apoſtle in that place; [e] *Not forſaking the fellowſhip; as the manner is of many.* And againe; [f] *But we are not of them that with-draw themſelves to their owne ruine.* [g] It is not ſafe for a melancholy man to be much ſolitary: and it is a matter of no ſmall danger for a Chriſtian man to affect a ſolitarineſſe, or a ſullen kinde of privacy and retiredneſſe, and by occaſion thereof to ſequeſter himſelfe from the company & ſociety of others, though it be upon ſome good and godly pretence. Thus as in the Church of *Rome*, at this day many affect a Monkiſh courſe of life, under colour of withdrawing themſelves from the world: So among the Ancients we finde that ſome worthy men otherwiſe had ſometime ſome cogitations and projects looking and bending ſomwhat that way, yea that ſometime they made ſome triall of concluſions in that kind. But what doth one principall man among them confeſſe, writting to another of them out of the wilderneſſe, whither he had withdrawne himſelfe, how he found himſelfe there affected? [h] *What I doe here night and day* (ſaith he) *I am even aſhamed to relate. For the City buſineſſe I have ſhunned as an occaſion of many evils: but my ſelfe yet I cannot ſhunne. But it fareth with me, as with men at ſea that are ſeaſicke becauſe they cannot brooke the ſea: when they are in a greater ſhip, they thinke they ſhould bee better, if they were in a leſſe barke; it is the rolling of the great ſhip they thinke that maketh them ſo evill: and ſo out of the ſhip they get them into the boat or the barke. But in the ſhip or in the barke they are bad ſtill, as evill as ever,* [i] *ſo long as the bitter choller abideth with them that peſtereth their ſtomacke. In like manner it is with us.* [k] *Carying about with us our inbred and inmate paſſions, wee are every where encombred with the like perturbations: and ſo* [l] *gaine no great matter by this our ſolitarineſſe, and ſequeſtring of our ſelves.* And another of latter and more ſuperſtitious times, though a great admirer and practiſer of Monaſticall life himſelfe, adviſing a woman that had a great minde to the Wilderneſſe; [m] *Is it not wiſedome*, ſaith he, *peradventure you will ſay, to eſchew as the wealth, ſo the throng of the City? will not my chaſtity be there ſafer, where converſing with few or none, I may pleaſe him alone whom I deſire principally*

e *Heb* 10.25.

f *Heb.* 10. 39.

g *Lugentem timentemque cuſtodire ſolemus, ne ſolitudine male utatur.*

h Ἐγὼ δὲ ἃ μὲ ποιῶ αὐτὸς ἐπὶ τῆς ἑβδομὰς ταύτης νυκτὸς καὶ ἡμέρας, λέγειν αἰσχύνομαι· καταλιπὸν μὲν γὰρ πᾶς ἐν ἄστει διατριβὰς, ὡς μυρίων κακῶν ἀφορμὰς· ἐμαυτὸν δὲ ὅπως ἀπολιπεῖν ἠδυνήθην. ἀλλ' ὁμοίως εἰμὶ τοῖς ἐν θαλάσσῃ ὑπὸ τῆς κατ' αὐλὸν ἀπειρίας ναυπηγῶσιν. &c. *Baſil. ep. 1. ad Greg. Naz. Legatur & Sence. ep.* 104.

i Συμμετέρχεται γὰρ αὐτοῖς ἡ ἀκηδία καὶ ἡ χολή.

k Ἕνεκα πάθη συμπεριφέροντες, παντὶ χρὴ μᾶλλον τὴν ὁμοίων δορυζόων ἐσμὸν.

l Οὐδὲν μέγα τῆς ἐρημίας, ἀπονάμεθα ταύτης. m *Non eſt ſavere, ut opulentiam, ita urbis frequentiam fugere? an non mea mihi pudicitia tutior erit in eremo, ubi in pace cum pacis aut ſola converſans ſoli placeam, cui me probavi. Bern. epiſt.* 115.

to approve my ſelfe unto? [n] *No by no meanes, ſay I: One that will doe evill, ſhall finde matter enough in the wilderneſſe to worke upon, and beſide ſhady ſhelter in the thicket, and ſilence in ſolitude. For the evill that none ſees, none findes fault withall. And where there is none to finde fault, the Tempter is the bolder to aſſault, and the fault is committed the more freely. Whereas being in company you cannot doe evill though you would: for you are preſently eyed, chid, rebuked and reclaimed by the reſt.* [o] *To conclude, either you are a wiſe Virgin or a fooliſh one: if a wiſe one, the company hath need of you; if an unwiſe one, you of it.* And elſe-where dealing with ſome other in like manner affected; [p] *Perchance*, ſaith hee, *you will make choiſe of ſolitarineſſe, not well weighing either your owne weakneſſe, or Satans aſſaults. For what can be more ieopardous than to wreſtle alone with ſuch a ſlie adverſary as ſeeth us when we ſee not him? Wee had more need to ſeeke out ſome troupe to joyne our ſelves with, where wee may have as many Fellow-helpers as fellowes. For it is the congregation that is* [q] *terrible, as an armie well ranged. But* [r] *woe be to him that is alone: for if hee fall, hee hath none at hand to helpe him up.* [s] *That which a many finde too true by wofull experience, when* [t] *the noone-day devill hath inticed them out into the Wilderneſſe under pretence of greater holineſſe, and ſtrictneſſe of life.* And undoubtedly, as there is none but are more prone to ſlumber when they are alone, than when they are in company with others that are awake; ſo there is no man, if hee well conſider himſelfe, but hee ſhall finde that he is more prone to be aſſailed with evill ſuggeſtions and motions, when hee is alone by himſelfe, than when hee is in company with others that bee religiouſly affected. In regard whereof it is not without good cauſe that the ſame Author ſaith, [u] *I more feare the evill that I may doe alone, than what I cannot doe but in company.* Thoſe therefore that ſhunning the ſociety of others, ſequeſter themſelves, and [x] will needs live wholly to themſelves, doe but in ſo doing deprive themſelves of a maine helpe unto watchfulneſſe, and expoſe themſelves unwiſely, (though it may be unwittingly) unto the wiles and ſnares of their ſuttle Adverſary, who is then with them unſeene, when there is no body elſe by them; and is then readieſt to aſſault them, when there is none by to aſſiſt them.

§. 42. But as [y] he ſaid ſometime to one that was *talking*, as he ſaid, *with himſelfe, He had need be well adviſed, that he talked not with a bad Companion*: ſo here, a man that not without good cauſe deſireth company, [z] had need yet bee wary what company hee lighteth on and aſſociateth himſelfe unto. For [a] as the benefit is great that commeth by good company, ſo is the danger and harme no leſſe that accreweth by bad. Aſſociation is of much force both the one way and the other. [b] Our ſociety with others, and theirs with us, cannot

[n] *Nequaquam: nam volenti perperam agere & deſertum abundantiam habet, & nemus umbram, & ſilentium ſolitudo Malum quippe quod nemo videt, nemo arguit. Vbi autem non timetur reprehenſor, ſecurius accedit tentator, licentius perpetratur iniquitas. In conventu verò malum ſi facere vis, non licet. Mox enim à pluribus comperitur, arguitur, emendatur.* Bern. ibid.

[o] *Den q; aut de fatuis virginibus unaes, aut de prudentibus. Si de fatuis, congregatio tibi neceſſaria eſt; ſi de prudentibus, tu congregationi.* Ib.

[p] *Forte vult eligere ſolitudinem, non ſatis attendens propriam infirmitatem & periculoſam Diaboli luctam: Quid enim periculoſius quàm ſolum luctari contra antiqui hoſtis verſutias, à quo videatur & quem videre non poſſit? Aries potius multorum pariter pugnantium quærenda, ubi tot ſint auxiliarii, quot ſocii, &c.* Bern. de temp 26

[q] Cant. 6 3

[r] Eccleſ 4. 10.

[s] *Quoties bene perficientibus invidens dæmonium meridianum obtentu quaſi maioris puritatis eremum petere perſuaſit? Et cognoverunt miſeri tandem, quam verus ſit ſermo quem fruſtra legerant, Væ ſoli &c.* Bern. in Cant 33.

[t] Exſal. 91. 6. verſ. vulgat.

[u] *Magis timeo malum, quod facio in abſcondito, quàm quod in aperto. Idem medit. c. 14.*

[x] *Vivat neceſſe eſt alteri, qui vult ubi* Sen. epiſt. 48.

[y] *Crates cùm vidiſſet adoleſcentem ſecreto ambulantem, interrogavit quid illic ſolus faceret. Mecum, inquit, loquor. Cui Crates, Cave, inquit, rogo, & diligenter attende, ne cum homine malo loquaris.* Senec. epiſt. 10. *Atqui* Laert. de Cleanthe, Πρὸς τ μονήρη ϗ ἑαυτῷ λαλοῦντα, Οὐ φαύλῳ, ἔφη, ἀνθρώπῳ λαλεῖς. *Alterutrum lubens ex altero contraxerim.*

[z] Μόναι γὰρ αἱ τῶν ἀγαθῶν ζωναγωφαὶ ἀφθῦσιν. Clem. Alex. pædag. lib. 3. c. 11.

[a] *Sumuntur enim à conveſantibus mores. Nec tam valetudini profuit utilis regio & ſalubrius cœlum, quàm animis parum firmis in turba meliorum verſari.* Sen. de ira l. 3. c. 8. *Tam bonorum enim quàm malorum longa converſatio amorem inducit. Idem de tranq. c. 1.*

[b] Ἀναγκη τὸν συγγινόμενον τισιν ὁπωλέον ἢ εἰς λαλιὰν ἢ εἰς συμβίωσιν, ἢ αὐτὸν ἐκείνοις ἐξομοιωθῆναι, ἢ ἐκείνους καταδεῖναι ὁμοίους ἑαυτῷ· ϗ ἄνδρακα ἀπτόμενον ἂν δῇ τις τὸν καιόμενον, ἢ αὐτὸς ἐκεῖνον ἁπτόμενον, ἢ ἐκεῖνο φῶτον ἐχόμενον. Arriani Epictet. l. b. 3. c. 16. *Non eſt carbo ita ignitus, quin aqua adſuſa extinguatur; ſicut contra vix eſt carbo ita madidus, quin ſrunarum acervo accendatur.* Vincent. de vita ſpirit. c. 17.

but

but prevaile much either to make us like them, or to make them like us. * *He that walketh* but *with the wise*, saith *Salomon*, *shall wax wiser* thereby: *and he that keepeth company with fooles, shall be the worse* for it. The very company of either is wont ordinarily to worke even with some efficacy on those that much or oft converse though for other ends with either. A third helpe therefore unto Watchfulnesse may be the shunning of the society and fellowship of wicked and prophane persons. [c] *Away from mee*, saith *David*, *all ye workers of iniquity*. And, [d] *A wicked person I will not know*: I will have no acquaintance with any such. Yea to this purpose, as he inviteth good company to him, [e] *I am a companion of all those that feare thee, and keepe thy precepts*. Such as feared God, were they high or low, were they rich or poore, they were for his company, he was content and desirous to be acquainted with them. So on the other side he biddeth all prophane ones away from him, [f] *Away from me, yee wicked ones: I will keepe the commandements of my God*. As if he could not keepe Gods commandements, at least not so well as he would, so long as the wicked were in company with him. And in this regard as elsewhere he professeth of himselfe, that [g] he would *neither sit among, nor goe abroad, nor keepe any company with such*: so [h] he pronounceth him *a happy man, that neither walketh with, nor standeth amids, nor sitteth among*, that in no sort or manner converseth with those, that are *wicked, sinfull, and scoffers at goodnesse and godlinesse*. Not that a man should by and by in a [i] *Pharisaicall* humor condemne or contemne every one that commeth short of himselfe either in knowledge or in practice of sanctification, or should sequester himselfe from every one that is not so forward in, or zealous of the better things, as were to be wished and desired; like those proud Hypocrites in *Esay*, [k] *that say, stand aloofe of mee; come not neere mee: for I am holier than thou.* [l] *Weake ones are to be received*, not to bee rejected: [m] *to bee healed and strengthened, not to be turned out*. But for those that be openly prophane with [n] *Esau*; scoffers and deriders of religion with [o] *Ismael*; by their loose and lewd course of life proclaiming and publishing not an utter want onely of goodnesse and godlinesse in them, but a perversenesse of heart, and an aversenesse thereunto; [p] *such*, saith the Apostle, *should men shun*: [q] lest they corrupt us, when we cannot correct them. For [r] the very sight of bleare eyes may hurt those that have whole, but tender, eyes: when [t] the sight of the whole will not helpe the bleare-eyed. Sooner may evill be fastned upon good ones, weake ones especially, than good things conveyed unto and wrought into those that be obstinately evill.

§. 43. And surely as some bodily diseases are said to be catching and contagious; a man may soone catch them by being in company of or drinking with those that have them: So [r] it is with most diseases of the soule; this spirituall Lethargy is a contagious, a catching

* Prov. 13. 20. Σοφῶν διαιτῶν τ' αὐτὸς ἐκβήσῃ σοφός. Men. Σοφοὶ γένοιντ' ἂν τῶν σοφῶν ξυνουσίαι. Eurip. Sophocl. & Eurip. Plato in Theag. & Polit. l. 8 Gell. noct. Attic. l. 13. c. 17. Ἐνθλῶν μὲν γὰρ ἀνὴρ ἐσθλὰ μαθήσεται· ἢν δὲ κακοῖσι ξυμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον. Theogn. Ea Philosophiæ vis est, ut non solum studentes, sed etiam conversantes juvet. Qui in solem venit, licet non in hoc venerit colorabitur. Qui in unguentaria taberna resederint, odorem secum loci ferunt. Et qui apud Philosophos fuerunt, traxerunt, aliquid necesse est, quod prodesset & negligentibus. Senec. ep. 108. Ut qui per solem ambulant, aut colorem mutant, aut ardentem sentiunt calorem: sic dum consuetudine bonorum utimur, aut dotes quasdam amando in nos derivamus, aut desiderium aliquod admirando concipimus. Puteam. cent. 1. epist. 14.

[c] Psal. 6. 8.
[d] Psal. 101. 4.
[e] Psal. 119. 63.
[f] Psal. 119. 115. Velut musicas molestias à cordis oculis abigit. Augustin Psal. 118. conc. 24.
[g] Psal. 26. 4, 5.
[h] Psal. 1. 1.
[i] Inde enim Pharisæi dicti a פָּרַשׁ separare: ut recte Drus. & Scalig. elench. Trihæres. Serar.
[k] Esa 65. 5.
[l] Rom. 14. 1.
[m] Heb. 12 13.
[n] Heb. 12. 16.
[o] Genes 21. 9, 10.
[p] 2 Tim. 3 5.
[q] Vide Chrysost. in Ioan. homil. 57. & Greg in Ezech. hom 9.
[r] Dum spectant læsos oculi, leduntur & ipsi: Multaque corporibus transitione nocent. Ovid remed. l. 2.
[r] Ὁ ὀφθαλμιῶν τὸν ὑγιαίνοντι μεταδίδωσι τὸ πάθος· ὑγιαίνοντι μὲν ὁ ὑγιαίνων τῷ πάσχοντι τῆς ὑγιείας. Lippiens sanum affecit; at sanus lippientem haud sanat. Aphrodiss. problem. 1. 35.
[t] Δεινὸν, δεινὸν ἡ τῆς πονηρᾶς συνηθείας. οὐχ οὕτω ταχέως λοιμοὶ ἅπτεται καὶ ψώραι, &c. ὡς ἡ τῶν πονηρῶν κακία ἀνθρώπων. Chrysost. in Ioan. homil. 57. Res est contagiosa societas mala ——dedit hanc contagio labem, Et dabit in plures: sicut grex totus in agris Unius scabie cadit, & porrigine pecus; Unaque conspecta livorem ducit ab uva. Iuvenal. satyr. 2. —contagia vites: Hæc etiam pecori sæpe nocere solent. Ovid. remed. lib. 2.

ching

ching diſeaſe, we take it eaſily one from another. [u] Evill company is infectious, as evill aires are. There is [x] a kinde of contagiouſneſſe in looſe and lewd companions, as well as in thoſe that are poſſeſſed of ſome peſtilent diſeaſe. And we have great reaſon therefore, if our ſoules health be deare to us, [y] to be carefull of ſhunning, ſo much as may be, ſuch places, and ſuch perſons, or to be very wary in converſing with them, where it cannot be avoided. The bodily plague is not ſo ſoone taken by ſitting by the ſicke mans bed-ſide; but a ſpirituall plague, worſe far than it, more deadly, more deſperate, may much ſooner be gotten by ſitting with prophane, and debauched perſons. [z] A man ſhall hardly come with faire apparell amongſt colliers, and carters, and chimney-ſweepers, but he ſhall carry ſome of their ſoile and their ſoot away from them; but his white apparell will be ſoyled and ſullied at leaſt by them. And we ſhal hardly be in company long or oft with ungodly ones, but we ſhall bear away ſome tincture of their ungodlineſſe with us. *Woe is me, ſaith the Prophet *Eſay, I am undone; for I am a man of polluted lips, and I dwell amids people of polluted lips:* as if a man could not lightly live among ſuch, but he ſhould in part be ſuch as they were. One ſlothfull perſon infecteth another: As [a] the crampfiſh benummeth thoſe that touch or come neere it. One wicked one faſteneth his wickedneſſe upon another. The very ſight of others ſleeping may make a man ſleepy that were wakefull otherwiſe: [b] as the very ſight of thoſe that yawne is wont to ſet others alſo on yawning. Yea ſuch is the devilliſh diſpoſition of mans wicked and wretched heart, that as ſome infected and infectious perſons have a ſtrong deſire to be infecting of others; and thoſe that have already moyled themſelves, take a delight in, and make a ſport of moyling others, that come in with faire clothes among them, thereby to make them like themſelves; ſo [c] wicked and prophane perſons uſually deſire nothing more, delight more in nothing, than in transfuſing of their wickedneſſe and prophaneneſſe unto others. Beſides that [d] wee are prone enough of our ſelves to take infection without helpe. Our corruption within us is as tinder or gun-pouder rather, ready to bee on a light flame, if but the leaſt ſparke light on it, or it come but any thing neere the fire: like [e] *flax* that of it ſelfe catcheth and draweth the flame to it, and is all on a flaſh, ſo ſoone as it but feeleth the fire.

§. 44. As good company therefore ought diligently to be ſought and kept; ſo evill company ought as warily to bee ſhunned and avoided. Not that wee may not at all have commerce with ſuch: for

[u] *Non tantum corpori, ſed etiam moribus ſalubrem locum eligere debemus. Senec. epiſt. 51. Sicut enim aer malus aſſiduo flatu tractus inficit corpus, ita perverſa locutio aſſiduè audita infirmantium inficit animum. Greg. Rom. in Ezech. lib. 1. homil. 9. Valetudinem firmiſſimam lædit aer gravis, aura peſtilens: & mentem optimam converſatio cum malis. Vnde Ben Syra, Væ malo, & eis qui ei adhærent. Druſius lib 2. cent. 1. proverb 45.* Φθείρουσιν ἤθη χρηστ' ὁμιλίαι κακαί. *Corrupêre probos mores commercia prava. Ex Menandro in 1 Corinth. 14. 33.* Κακοῖς ὁμιλῶν κ' αὐτὸς ἐμβύσιον κακόν.

[x] *Vt quædam in contactu corporis vitia tranſiliunt: ita animus mala ſua proximis tradit. Ebrioſus convictor in amorem vini traxit: impudicorum cœtus fortem quoque & ſiliceum virum emollit: avaritia in vicinos virus ſuum tranſtulit. Sen. de ira l. 3. c. 8.*

[y] Τῶν ὑγιεινῶν ἐν ὅτι παθημάτων, τὸ τὰ νοσώδη χωρία φυλάττεσθαι παντάπασιν, ἢ προσέχειν μάλλον αὐτῷ γινόμενον ἐν αὐτοῖς. *Plut. de laud. ſui. Serpunt enim vitia; & in proximumquemque tranſiliunt. Itaque ut in peſtilentia cavendum eſt, ne corruptis jam corporibus & morbo flagrantibus aſſideamus, quia pericula trahemus, afflatuque ipſo laborabimus: ita in amicorum legendis ingeniis dabimus operam, ut quam minime inquinatos aſſumamus. Sen. de tranq. c. 7.*

[z] Ἀμήχανον τὸν συναναστρεφόμενον τῷ ἰσθλομένῳ μὴ οὐ καὶ αὐτὸν ἀπολαῦσι τῆς ἀσθολῆς. *Arriani Epictet. l. 3. c. 16.* Οἷον ὀφθαλμίας ἀπορρόη τις, ἀναχρώσις ἥ, καὶ ἄχοντα δὶ ὁμιλίαν ἀνέπλησε φαυλότητος καὶ πλημμελείας τινός. *Plut. de adulat. Nemo non aliquod nobis vitium aut commendat, aut imprimit, aut neſcientibus allinit. Sen. epiſt. 7. Convictor delicatus paulatim enervat; vicinus dives cupiditatem irritat: malignus comes quamvis candido & ſimplici rubiginem ſuam affricat. Ibid.*

[*] Eſa. 6. 5.

[a] Ἡ νάρκη τὸν πλησιάζοντα καὶ ἁπτόμενον ναρκᾶν ποιεῖ. *Plato Menon. Torpedo piſcis contactu ſuo torpidum facit Eraſ. chil. 3. cent. 4 adag. 25. Viſe Ariſtot. hiſt. animal. lib. 3. c. 5. & l. 9. c. 37. Plin. hiſt nat. l. 9. cap. 42. & lib. 31 cap. 1 & Oppian. halient. l. 2. & 3 & Claudian cum eodem commiſſum à Iul. Scal. pect. l. 5. c. 16.*

[b] Ὥσπερ οἱ πὺ χασμωμένους καταυτικὺ ὁρῶντες, ταυτὸν τοῦτο συμπάσχουσι. *Plato Charmid.* Τοῖς χασμωμένοις ἀντιχασκώδεται. *Ariſtot. problem. 7. 1, 2, 6. & Aphrodiſ. 1. 34.*

[c] *Naturale eſt unumquemque velle ſive in vitiis ſive in virtutibus aſſociare ſibi conſortes. Bern. parv. ſerm. 17. Et peccantibus voluptatem facit ſimul peccantium conſortium. Aug. confeſſ. lib. 2. cap. 8. Novi ego ſeculum hoc moribus quibus ſiet: Malus bonum malum eſſe vult, ut ſit ſui ſimilis. Plaut. Trinum 2. 2.*

[d] *Nemo non in vitia pronus eſt. Lactant. inſt. l. 3. c. 17. Ad deteriores faciles ſumus, quia nec dux poteſt, nec comes deeſſe. Et res etiam ipſa ſine duce, ſine comite procedit. Non pronum eſt tantum ad vitia, ſed præceps. Sen ep. 97.*

[e] Iudg. 15. 14.

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[f] he that would ſo doe, muſt goe out of the world: nor yet that we ſhould deny Chriſtian offices to ſuch: [g] *ſuch we were alſo ſometime our ſelves:* and it were inhumane cruelty to ſhut up perſons infected together, and ſo ſuffer them to ſtarve. But as wee are wont to deale with thoſe that are ſo diſeaſed, though wee bee carefull to releeve them, and to make proviſion of things neceſſary for them, as well phyſicke as food, to reſtore health, if it may be, as well as to preſerve life; yet we are wary of comming over-neere them, or converſing ſo with them, as whereby to take any infection from them: So heere, howſoever by occaſion of our calling and courſe of life, we may be called and conſtrained to have dealings ſometime with ſuch as are openly ungodly and profeſſedly prophane; and ſo farre forth as wee have opportunity and juſt occaſion ſo to doe, wee performe offices about them, ſpirituall ones eſpecially, as ſtandeth with our duty, and may be for their good: Yet [h] we take heed how we enter into any league of familiarity and inwardneſſe with ſuch, whereby we may through ordinary companying with them take ſpirituall infection from them, when wee intend it not, ere wee bee aware. [i] *Make no league*, ſaith *Salomon*, *with a wrathfull man: nor keepe company with one that is of a furious* and outragious behaviour, *Leſt thou learne his waies*; and thy converſing with him prove *a ſnare unto thy ſoule.* For [k] as thoſe that walke in the Sunne, though for other end and purpoſe, become tanned with it and ſunne-burnt, whether they regard it or no: ſo thoſe that come oft in company with prophane and evill diſpoſed perſons; though for no evill end, intending nothing leſſe than to become like unto them, yet draw they a tincture oft from them, learne to [l] liſpe and to [m] limpe after them, come in time ſomewhat to reſemble them both in ſpeech and in practice, and [n] to have a ſtrange change wrought on them, in regard of what they have beene, though they perceive not how nor when they change. [o] *Iſraels* poſteritie had learned Ægyptian ſuperſtitions by their long abode in *Ægypt*: and [p] Heatheniſh impieties from thoſe heathen people among whom they were mingled in the land of Canaan. Yea *Ioſeph* himſelfe by living in *Pharaoes* Court had learned to ſweare at every word almoſt *by the life of Pharao*, ([q] *By the life of Pharao ye are but Spies*; and, *By the life of Pharao ye goe not hence*) as the other prophane his Fellow-courtiers uſually did. Such [r] apt Schollers are wee all generally, to learne ought that is evill: and ſo eaſie a matter it is even [s] for the beſt and the ſtrongeſt to take taint by ſuch ſocieties; and if not to become wholly prophane like them, yet by oft ſight of ſinne to have it wax more familiar with them, nothing ſo diſtaſtfull unto them as in times paſt it was; and ſo to have the edge of their former zeale and fervor againſt it abated, and the intention of their watchfulneſſe conſequently in ſome degree ſlack-

f 1 Cor. 5. 10. *Solitudinem quærat, qui vult cum innocentibus vivere. Martin. Dum. de morib.*

g *Tit. 3. 3.*

h *Iohn 17. 15.*
1 *Iohn 5. 18.*

i *Prov. 22. 24.*

k *Vt cùm in ſole ambulem, etiamſi aliam ob cauſam ambulem, fieri natura tamen ut colorer; ſic cùm iſtos libros ſtudiosè legerim, ſentio oration em meam illorum cantu quaſi colorari. Cic. de orat. l. 2. Noxiæ ſunt converſationes cum malis: inficiunt ſobriam mentem & decolorant. Ambr. epiſt. 4 Frequenter accidit, ut quis contra propoſitum ſuum intemperantem audiens, cum velit ipſe continentiæ diſciplinam tenere, ſuco inſipientiæ coloretur. Ibid. Viſendus idem de bono mort. c. 9.*

l Ὡς τι καὶ Πλάτων ἀπομιμεῖσθαι φασι τὸν συνήθεις τὸ ἐπίκωρτον, Ἀειστοτέλους δὲ τὸν τραυλισμὸν, Ἀλεξάνδρε δὲ τὴν ἄλλισιν τῆς τραχήλε, καὶ τὸν τραχυτητα τῆς φωνῆς. τὰ γὰρ πολλὰ λαμβάνοντες ἔθος καὶ ἀπὸ τῶν ἡδέων, καὶ ἀπὸ τῶν βίων ἀναλαμβάνοντες. *Plut. de adul.*

m Χωλὸν παροικῆς κὰν ἐνὶ, σκάζειν μαθήσει. *Pindari Schol. Nem. 7. & Plut. de liber. educ. Claudo vel uniſs propinquus manſeris, diſces & ipſe claudicare prover. Eraſm. chil. 1. cent. 10. adag. 73.*

n *Minuta quædam, ut ait Phædon, animalia cùm mordent, non ſentiuntur, adeo tenuia illis & calens in periculum oris eſt: tumor indicat morſum, & remiſſo tumore nullum vulnus apparet. Idem tibi in malorum converſatione eveniet, non deprehendes quemadmodum aut quando tibi obſit, obfuiſſe deprehendes. Senec. paucis immutatis epiſt. 94.*

o *Exod. 32. 1. 4.*

p *Pſal. 106. 36.*

q *Geneſ. 42. 15, 16.*

r ——*dociles imitandis Turpibus & pravis omnes ſumus. Iuvenal. ſat. 14.*

s *Ante ignem conſiſtens, etſi ferreus ſis, aliquando diſſolveris. Iſid. ſoliloq. l. 1.*

ned. And it is one degree unto evill to bee leſſe eager againſt evill; yea [r] it is no ſmall degree of evill, when a man can well away with evill in others.

[r] *Qui æquo animo malis immiſcetur, malus eſt. Martin. Dum. de ira.*

Helpe 4.

§. 45. A fourth Helpe to further us in this ſpirituall Watch is to labour to keepe the feare of God freſh in our ſoules. [s] *A wiſe man*, ſaith the Wiſeman, *feareth and departeth from evill:* And [t] *By the feare of God men depart from evill.* [u] There is no affection * more watchfull than feare. [x] Griefe and ſorrow make men many times heavy and drowſie: but [y] feare and care are wont to make them vigilant and watchfull. [z] *Iacob* after he heard newes of his brother *Eſau* comming againſt him, could not for his life take any reſt all that night long. Yea [m] *Sampſon* himſelfe when hee lay with his head in *Dalilaes* lap, no ſooner was admoniſhed that the *Philiſtines* were upon him, but he ſtart up inſtantly and began to looke about him, he had little liſt to continue his wanton daliance with her, or his ſleeping upon her knee. [n] In feare of invaſion men are wont to keepe due watch and ward: [o] where no ſuch danger is miſdoubted, like [p] the men of *Laiſh*, there are they more careleſſe and ſecure. In like manner is it here: The feare of God if it be kept freſh in our hearts, it will keepe us ſpiritually waking, it will make us carefull to ſhun, and fearefull to doe ought, that may offend him whom we feare. [q] *Iob was a juſt man*, ſaith the Holy Ghoſt, *fearing God and eſchewing evill.* And [r] *By faith Noe forewarned of things to come long after, moved with feare prepared the Arke for the ſafety of him and his.* What made him ſo carefull, when the whole world was ſo careleſſe, but his faith and his feare? [ſ] *Faith bred feare, and feare bred care.* In regard whereof, the Spirit of God by *Salomon* juſtly pronounceth that man [t] *a bleſſed man that feareth continually.* For who ſo ſo doth, will ever ſtand upon his guard, will never ſlumber in ſecurity. And [u] *it is our onely ſecurity*, our onely ſafety for us, *never to be ſecure.* On the other ſide, when the feare of God begimneth to decay and wax faint in us, then are wee wont to grow leſſe watchfull and carefull of ſhunning ſinne, and * to lie more open to all Satans temptations thereunto. That ſubtill ſerpent could not prevaile with our firſt Parents to induce them to diſobedience and breach of Gods charge, till he had wrought this feare of God out of their hearts, by perſwading them that there was no ſuch danger in the matter, [x] *they ſhould not die*, though they did it. And therefore it is not without cauſe that *David* admoniſheth his malicious Adverſaries in that manner; [y] *Stand in awe, and ſinne not*: as implying, that this was the reaſon why they tooke ſuch ungodly courſes againſt the godly, becauſe they ſtood not in awe of God. And undoubtedly the maine cauſe of ſo much looſeneſſe in the lives and courſes of moſt men, is for want of this awe, becauſe [z] *the Feare of God is not in them.*

[s] *Prov.* 14.16.

[t] *Prov.* 16.6.

[u] *Metus cùm venit, raram habet ſomnus locum. P. Syrus.*
**Omnem formido ſomnolentiam excutit. Et rapit ſomnos pavor. Sen. Herc.*

[x] *Luk* 22.45.

[y] *Vigilabis, ſi timebis. Aug. de verb. Ap.* 28. *Cavebis, ſi pavebis. Rom.* 11.21.

[z] *Geneſ.* 37.7,13.

[m] *Iudg.* 16.19,20.

[n] *Tutiſſimum illis iter, quod ſuſpectiſſimum eſt. Senec. epiſt.* 59.

[o] *Victor timere quid poteſt? quod non timet. Sen. Agam.* 4.1. *Nemo enim celerius opprimitur, quam qui nihil timet. Vell. hiſt. l.* 2. *Animus vereri qui ſcit, ſcit tutò ingredi. P. Syrus.*

[p] *Iudg.* 18.7.

[q] *Iob* 1.2.

[r] *Hebr.* 11.7.

[ſ] *Fides facit formidinem: formido facit ſolicitudinem: ſolicitudo facit perſeverantiam. Tertull. contra Marcion.*

[t] *Prov* 28.13. *Non citò perit ruina, qui ruinam prætimet. P. Syrus.*

[u] *Sola iſthic ſecuritas eſt nunquam eſſe ſecurum, ſed ſemper pavidum & trementem. Rob. Groſthed. epiſt.* 65.
**Frequentiſſimum initium calamitatis ſecuritas. Vell. hiſt. l.* 2.

[x] *Gen.* 3.4. *Non moriemini.*

[y] *Pſal.* 4.4.

[z] *Ierem.* 2.19.

[a] *Pſal.* 36.1.

§. 46. [a] *The wickedneſſe of the wicked man*, ſaith the Pſalmiſt, *enformeth mee in the very middeſt of mine heart, that there is no feare of God before his eies.* Come wee to any wicked man, that liveth never ſo looſely, and tell him that there is no feare of God in his heart, he will be ready to cry out of preſumptuous and uncharitable cenſurers, that take Gods office upon them to ſee into mens ſoules, and to tell what

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is in mens hearts. But the Spirit of God it ſelf telleth ſuch, that [b] their owne lives evidently diſcover to any underſtanding eye what is within them; their prophane and ſecure courſes proclaime a want of this awe in them. For were there any the leaſt meaſure of that feare of God in them, that they would be thought to have, yea were it but the ſervile feare onely, that [c] the devils themſelves have; they would not, nay they could not continue and goe on ſo carelesly, ſo ſecurely in their diſſolute courſes as they doe; [d] this very feare it ſelfe alone would rouze them up and raiſe them out of their ſpirituall ſlumber; it would even enforce them to looke about them in ſpight of their teeth; at leaſt not ſuffer them ſo ſecurely to lye ſnorting in ſinne. To this purpoſe [e] the Apoſtle *Paul* having ripped up and diſſected the naturall man from top to toe; and made as it were an Anatomie of him, finding [f] his tongue tipped with fraud, [g] his lips tainted with venome, [h] his mouth full of gall, [i] his throat a gaping grave; [k] his tongue as a rapier to run men through with, and his throat as a ſepulcher to bury them in; [l] his feet ſwift to ſhed bloud; and [m] all his wayes full of miſchiefe: at length hee concludeth all with this as the cauſe of all this evill both in heart and life, [n] *There is no feare of God before their eyes.* Which place one of the Ancients alluding unto ſaith, that [o] *The feare of God is as a Porter* ſet at the doore *of our Soule.* If the Porter that is ſet to watch at the doore to keepe ſuſpitious perſons out, grow ſleepie and ſlumber, they will be ſtealing in that ſhould not, now one and then another: but if he fall faſt aſleepe, or be knocked on the head and ſlaine outright, then who will may come in hand over head. In like manner here: When the feare of God beginneth to grow faint in the ſoule, not to be ſo freſh as formerly it hath beene, then evill motions finde ſome entrance and beginne to ſteale in upon us. But [p] if the feare of God be utterly extinct and put out in us, then lie wee wide open, expoſed indifferently to all ſorts of ſinnes: There is no ſinne ſo hainous, ſo hideous, that men are privileged or exempt from, where this feare is once abandoned and aboliſhed. [q] *I thought*, ſaith *Abraham*, *there is no feare of God in this place: and therefore they will kill mee to have my wife away from me.* Murther and Adulterie, are [r] the two formoſt ſinnes in the ſecond Table, and ſuch as the very light of nature doth of all other moſt, and moſt evidently condemne; and yet is there no bones made of them in *Abrahams* account, where this feare of God is wanting, and much leſſe then of any other that ſeeme leſſer and lighter than they.

§. 47. So that if the queſtion bee, how it commeth to paſſe that ſuch ſinnes and the like are ſo rife in theſe times, wee need goe no further to ſeeke the cauſe of it; it is becauſe [s] *Men have caſt off the feare of God*, that ſhould and would otherwiſe better keepe them within compaſſe. And herein is wicked and wretched man become worſe than the bruit beaſts. For whereas [t] *There be two homebred Tutors* as it were that God hath ſet over each of us, *Shame* and *Feare*, the ſhame of ſinne, and the feare of wrath: [u] *He that hath caſt off ſhame,*

[b] *Ex fructibus ſiquidem arbor dignoſcitur: ex ramulis de radice judicatur. Matth. 7. 20. & 12. 33.*

[c] *Iam. 2. 19.*

[d] *Timor torporem excuſſit & nollentibus. Nec tutum patitur eſſe ſecurum pavor.*

[e] *Rom. 3. 12—19.*

[f] *Pſal. 5. 9.*
[g] *Pſal. 140 3.*
[h] *Pſal. 10. 7.*
[i] *Pſal. 5. 9.*
[k] *Pſal. 55. 21. & 57 4. & 59. 7. & 64. 3.*
[l] *Eſa. 59. 7.*
[m] *Prov. 1. 16.*
[n] *Rom. 3. 18.*

[o] *Timor Domini janitor animi. Bern. alicubi. & Io. Raulin quadrag. ſer. 8.*

[p] *Vbi timor divinus conſopitur, indifferenter jam libitis prolicitis utitur, jam ab illicitis cogitandis, perpetrandis, inveſtigandis, non animus, manus, vel pedes, amplius prohibentur: ſed quicquid in cor, in buccam, ad manum venerit, machinatur, garrit & operatur, malevolus, vaniloquus, & facinoroſus. Bern. de grad. humil. c. 12. In omnem libidinem ebullire, ſolennes voluptates frequentare circi furentis, caveæ ſævientis, ſcenæ laſcivientis, ſummus vitæ fructus Deum non timentibus. Tertull. ad Marc. l. 1. c. 20.*

[q] *Geneſ. 20. 11.*
[r] *Exod. 20. 13, 14. Deut. 5. 17, 18. Matth. 19. 18. Mark. 10. 19.*

Rom. 13. 9. [s] *Iob 6. 14.* [t] *Duo animi à Deo dati cuſtodes domeſtici, Pudor & Timor.* [u] *Qui pudorem amiſit, beſtiæ par eſt; qui timorem excuſſit, beſtia pejor eſt.*

is no better than a beaſt; he that hath ſhaken off feare is worſe than a beaſt: For [x] *we lay load upon an Aſſe, and he is well content with it, becauſe hee is an Aſſe,* [y] a beaſt made and borne to beare burdens: *But if you offer to thruſt him downe ſome ſteepe hill, or to drive him into the fire, he holdeth backe, and ſhunneth it all he can, becauſe he loveth life, and feareth death.* Whereas wretched man, more blockiſh and ſenſeleſſe than the very Aſſe, more [z] brutiſh than the bruit beaſt, than the brutiſheſt of beaſts, hath no feare or dread of that that may be his eternall bane, that may bring everlaſting death and deſtruction upon him. Yea wicked man, [a] a devill incarnate, commeth ſhort herein in ſome ſort of the devill himſelfe. For [b] *the devils*, ſaith *Iames*, *beleeve and tremble*: they beleeve Gods Word, and they tremble at his wrath. Whereas wicked man, in that regard worſe than they, neither beleeveth the one, nor feareth the other; [c] maketh but a ſcoffe and a jeſt of either. And no marvell then, if there bee no watching againſt ſinne, where there is no feare or expectation of any evill or danger by ſinne, no dread or awe of Gods wrath againſt it.

[x] *Oneramus aſinum, & non curat, quia aſinus eſt: At ſi in ignem impellere, ſi in foveam præcipitare velis, cavet quantum poteſt, quia vitam amat, & mortem timet.* Bern. de diverſ. 12.

[y] *Hinc Heraclida Sophiſta* ὄνε ἐσχώμιον, *ὅτι dixit* ἐσχώμιον *Ptolomeus Sophiſta.*

[z] *Ierem.* 10. 8. Ζώων ἀλόγων ἀλογώτερ. *Simocat. ep.* 7. ἀνοητότερ. *Chryſoſt. ſerm. de aſcenſ. Beſtius beſtialior. Bern. Cant* 35. *jumentis inſenſibilior. Idem de diverſ.* 12.

[a] *Ioan.* 6. 70.

[b] *Iam* 2. 19. *Mirum eſt quod homines inferni ſupplicia non conſideraut, vel ſi conſiderent, non formidant; cùm tamen dæmones credant & contremiſcant. Autor ocul. moral. cap.* 13. *contempl.* 3.

[c] *Eſa.* 5. 19. & 28. 15. *Ierem.* 5. 12, 13. & 23. 33.

Helpe 5.

§. 48. A fift Helpe to further us in our ſpirituall Watch, and a meane to keepe this feare of God freſh in our ſoules, is to bee throughly perſwaded, and oft ſeriouſly to conſider, of Gods continuall preſence about us and with us, whereſoever we are, and whatſoever we are about. [d] *I have ſet the Lord alwaies before mine eies*, ſaith *David*: *For hee is at my right hand: therefore ſhall I not fall.* And it would bee indeed a ſoveraigne preſervative to keepe us from falling into this ſpirituall ſlumber, and a ſingular meanes to make us watchfull of our waies, if we could at all times remember and did ſeriouſly conſider, that [e] *There is an eye of God in every place viewing both good and bad:* yea that that God who is [f] *all eye*, and [g] *whoſe eye ſeeth all*, [h] *that ſeeth all himſelfe unſeene of any*, is preſent in all places; [i] not penned up in Heaven, but [k] *filling Heaven and Earth*; as [l] *without all things, and yet not excluded from any*, ſo *within all things, and yet not included in any*; *being like* [m] *a ſphere*, as the Heathen man ſometime ſaid, *whoſe Center is everie where, and its Circumference no where.* So that as *David* ſaid ſometime of himſelfe, [n] *There is no flying* for any man *from the face of God*; *no ſhunning of the Spirit or preſence of God: if wee climbe up into Heaven, wee are ſure there to finde him: and if wee creepe downe into hell, wee ſhall not miſſe of him there neither*; (full glad would thoſe damned wretches bee, if they could) *if wee could take the wings of the morning, and flie as farre as the world is wide, yet there ſhould we be ſure to finde the hand of God ready to catch hold of us. Or if wee imagine that the darkneſſe* and the nightly ſhade *may cover* and conceale *us* from his ſight, hee is able *to turne* [o] *as the day into darke night, ſo the darke night into day. Yea* [p] *darkneſſe is no darkneſſe with him; but the night is as cleare as the day; light and darkneſſe, day and*

[d] *Pſal.* 16. 8. —*quæcunque capeſſis, Teſtes factorum ſtare arbitrabere dives. Silius bell. Pun. lib.* 15. *In omnibus quæ agis, Deum præſentem cogites. Cave itaque ne vel ſigno vel facto offendas, qui ubique præſens cernit quicquid facis.* Bern. medit. c. 6.

[e] *Prov.* 15. 3.

[f] *Deus totus eſt ſenſus, totus viſus, totus auditus. Plin. hiſt. nat. l.* 1. *c.* 7. *Totus auris, totus oculus. Iren. l.* 1. *c.* 6.

[g] Παντ' ἰδὼν Διὸς ὀφθαλμὸς, καὶ πάντα νοήσας. *Heſiod. operi.*

[h] Ὃς πάνθ' ὁρᾷ τε, κ' αὐτὸς ὑπ' οὐδενὸς ὁρᾶται. *Eurip. apud Clem. Alex.* προτρεπ. quod tamen Philemoni tribuit Juſtin. ἐκ τοῦ πρωτ. Θεοῦ & ibid. ἔστιν δίκης ὀφθαλμὸς, ὃς τὰ πάνθ' ὁρᾷ.

[i] *1 King.* 8. 27.

[k] *Ierem.* 23. 24.

[l] *Intra omnia, nec incluſus: Extra omnia, nec excluſus. Hildebert.*

[m] *Sphæra, cujus centrum ubique, circumferentia nuſquam. Empedocles apud Tritbem. ad Cæſar. quæſt.* 1. *contra, & aptius quàm Triſmegiſtus apud Scalig. de ſubtil. exerc.* 363.

[n] *Pſal.* 139. 7—13.

[o] *Amos* 5. 8.

[p] *Pſal.* 39. 11, 12.

night

night are with him both alike. It is the argument that *Salomon* uſeth with the incontinent perſon to withdraw him from his looſe and licentious courſes; [q] *Why ſhouldeſt thou delight*, ſaith hee, *in a ſtrange woman, or embrace a ſtrangers boſome? Since the waies of a man are before the eies of the Lord; and he pondereth all his paths.* Yea not *his waies* alone, but [r] the ſecret *motions of his minde*, and the inward *intentions of his heart, they are all* [s] *naked and broken up*, as the inwards of a beaſt that is cut up and quartered, *to him that we have to deale with.* For [t] *thou haſt poſſeſſed my very reines*, ſaith *David*, *and thou underſtandeſt all my thoughts*: yea, [u] *thou underſtandeſt them afarre off*, or *long before*: [x] he ſeeth them ere they are, they are conceived of him, ere they be conceived in us, hee knoweth as well what wee will either thinke or doe, as what wee have already thought or done. And [y] *Hell and deſtruction*, ſaith *Salomon*, *are before the Lord: and how much more then the hearts of the ſonnes of men?* And it is the argument that *Elihu* uſeth to diſſwade and deterre men from wicked practices; [z] *Gods eies are upon the waies of man; and hee eieth every ſtep hee taketh: And there is no darkneſſe, nor deadly ſhade, that can ſhadow wicked workers from his ſight.*

[q] *Prov.* 5. 20, 21.

[r] *Heb.* 4. 12.

[s] —γυμνὰ καὶ τετραχηλισμένα.

[t] *Pſal.* 139. 13, 2.

[u] *Pſal.* 139. 2.

[x] *E longinquo, i. longè antequam animo inſederint meo. Iun. Intra hominum mentes non ſolum tractata, ſed etiam volvenda cognoſcit. Ambr. offic. lib. 1. c. 14.*

[y] *Prov.* 15. 11. *Sic certè vivendum eſt, tanquam in conſpectu vivamus: ſic cogitandum tanquam aliquis in pectus intimum inſpicere poſſit. Quid enim prodeſt ab homine aliquid eſſe ſecretum? Nihil Deo cluſum eſt. Intereſt animis noſtris, & cogitationibus mediis intervenit. Sen. ep. 83.*

[z] *Iob* 34. 21, 22.

§. 49. This was that that kept *David* in compaſſe: [a] *I have kept*, ſaith hee, *thy precepts and thy teſtimonies; for all my waies are in thy ſight.* As [b] *all Gods lawes in his ſight*; ſo *all his waies in Gods ſight*: Gods lawes in his ſight by dutifull regard; his waies in Gods ſight through his all-ſeeing providence, whereby [c] *like a well-drawne picture, that eieth each one in the roome*, he eieth in that manner each one in the world, and all the waies of each one, [d] as if his eie were upon none but him alone. This was it that made *Ioſeph* ſo vigilant and watchfull, that he would not yeeld unto ſinne, though he were ſolicited and urged thereunto, when there was both opportunity and ſecrecie withall, none by to ſee them or to bewray them, and ſo to incenſe his Maſter againſt him: [e] *How can I*, ſaith he, *doe this great wickedneſſe, and ſinne againſt God?* It was the feare of God ariſing from the conſideration of his preſence there, that kept *Ioſeph* at that time from that ſinne. As if he had ſaid; *Though there be no creature by to ſee what we doe, yet* [f] *there is a God that over-looketh us.* And, as hee ſaith; [g] *What availeth it to have none privie to our evill acts, when we have our owne conſciences privy thereunto?* So what availeth it to have no creature privy to them, when [h] we have him privy to them who muſt one day bee our Judge, and who as hee abhorreth them, and [i] cannot brooke or abide them, ſo [k] hath threatned to puniſh and take vengeance upon us for them. [l] We read of two religious men that tooke two contrarie courſes with two lewd women, whom they were deſirous to reclaime from their lewd manner of life. The one came to the one as deſirous of her company, ſo it might be with all ſecrecie: and when ſhee had led him from roome to roome, and he made ſtill many doubts, as very ſhie and fearefull, leſt at this window, that key hole, this crevice, or that crany, ſome or other might chance to peepe in and eſpy them together, at length ſhee brought

[a] *Pſal.* 119. 168.

[b] *Pſal.* 18. 22. & 119. 6.

[c] Ἡ τῶν πάντας ὁρώσα θεῶν πειθοῦσα εἰκών. *Greg. Naz. epitaph. Athanaſ. & Potter funer. ſer.*

[d] *Sic curat univerſos quaſi ſingulos, ſic ſingulos quaſi ſolos, Aug. confeſſ. l. 3. c. 11. Sed & ſic ſpectat, &c. Hinc Greg. mor. l. 25. cap. 19. Sic intendit ſingulis, ac ſi vacet à cunctis, & ſic ſimul intendit omnibus, ac ſi vacet à ſingulis.*

[e] *Geneſ.* 39. 9.

[f] *Eſt profectò Deus, qui quæ nos gerimus, audítque & videt. Plaut. Capt.* 2. 2. —ἴδων ἀΐων τε.—*Heſiod. oper.*

[g] Μυρίοισι μὲν δὴν αἰῶνα ποιήσας, ἔλπεται λήσειν· ἀτὰρ νόος ἄλλοτε ἄλλος, αὐτὰρ γ' ἐξαπίνης. *Iſocr. ad Demonic. Quid autem prodeſt non habere conſcium, habenti conſcientiam? Ex Seneca Lactant. inſtit. l. 6. c. 24.* [h] *Quis fur auderet furari, ſi ſciret à Iudice ſe videri? Autor occult. moral. c. 5. propr. 2.* [i] *Hab.* 1. 13. [k] *Exod.* 34. 7. [l] *Caſſian. in collat.*

him to the inwardeſt roome in the houſe, where ſhee ſaid ſhee was full ſure that none upon her life could poſſibly come to pry in or ſee ought: but [m] then he told her that *all the bolts and bars that were could not keepe God out, all the walls and doores that were could not hinder his eie-ſight: and what ſhould they gaine by ſhunning mans eies, when they lay open ſtill to Gods eie?* The other of them came to another of like condition in like manner, as deſiring her company, but [n] ſo as ſhe would goe out at doores and company with him openly in the ſtreet: Which when [o] ſhe ſeemed to reject as a mad mans requeſt; he thereupon told her, that *Better and ſafer it were to commit that or any other ſinne in the eies of a multitude of mortall men, than in the ſight of God alone the immortall Iudge of mankinde; in the eies of the whole world, than in the ſight of* [p] *the Iudge of the whole world,* [q] *before whom one day we muſt all be judged.* How warrantable the courſe was, I ſtand not to diſcuſſe: and what effect it had with them, I remember not now: But ſure I am that it would be very effectuall unto us to keepe us vigilant and watchfull, and ſo to preſerve us from many over-ſights, which for want hereof we are oft overtaken withall, if wee could ever ſeriouſly conſider of this preſence of God with us.

§. 50. This would keepe us within the bounds of Sobriety and Temperance in the uſe of Gods good creatures, in our recreations and diſports; if wee remembred, that wee eat and drinke in Gods preſence; that we feaſt and make merrie together, yea that we play and ſport us in Gods preſence: that as well, when wee are playing, as when wee are praying, wee are ever ſtill in Gods eie. Children, though they take more liberty to bee wanton and waggiſh, when they are out of their Parents eie, yet are they more carefull commonly to carry themſelves more decently even in their ſports, when they play in their preſence. And ſo would we doe, were we aſſured that we were in Gods preſence, and that God over-looked us even at our game. [r] The Heathen man adviſeth a friend of his to propound to himſelfe and ſet before him ſome grave man or other, and ſo to carry himſelfe in all his courſes as he thought hee ſhould doe, if ſuch an one were then eying him: that when hee were moved to doe ought that were indecent, he might thinke with himſelfe, *would I doe this, or doe thus if ſuch an one were in preſence?* And ſure it is that mans eie many times, ſuch an ones eſpecially as wee reverence and ſtand in ſome awe of, is a ſpeciall meane to keepe men in compaſſe. For doe we not ſee it by common experience, that [s] when men are ſwearing and ſwaggering, or otherwiſe diſordered, if one chance to come in whom they have ſome reverend conceit of, or one that they know cannot abide ſuch behaviour, they are by and by hufht and quiet, and breake off their diſorders, and behave themſelves more orderly ſo long as he is in preſence. Yea if ſuch an one be by unſeene behind the backe of ſome one of them, when hee ſhall rap out an oath,

[m] *Illum time cui cura eſt ut videat te, & timendo caſtus ſis: aut ſi peccare vis, quære ubi te non videat, & fac quod vis. Aug. de verb. Dom. 46. Parietibus oculi hominum ſubmoventur; numen divinum nec viſceribus ſubmovetur, quo minus totum hominem perſpiciat & norit. Lactant. inſtit. l. 6. c. 24.*

[n] *Si honeſta ſunt quæ facis, omnes ſciant: ſi turpia, quid refert neminem ſcire, cùm tu ſcias? O te miſerum, ſi contemnis hunc teſtem. Senec. epiſt. 43. Populo teſte fieri vetabam, quicquid me conſcio faciam. Idem de beat. c. 20.*

[o] *Nullus fornicari auderet in oculis hominum, quanto magis confundi deberet aliquid turpe committere ante Domini conſpectum? Ocul. moral. c. 15.*

[p] *Gen. 18. 25. Magna tibi cuſtodia neceſſaria eſt, magna tibi neceſſitas indicta probitatis, qui ante oculos judicis vivis cuncta cernentis. Bern. medit. cap. 6. & Boet. conſol. l. 5.*

[q] *Act. 17. 30.*

[r] *2 Cor. 5. 10.*

[s] *Sic fac omnia, tanquam ſpectet Epicurus. Epicurus ipſe. Prædeſt ſine dubio cuſtodem ſibi impoſuiſſe, & habere quem reſpicias, quem intereſſe cogitationibus tuis judices. Sic vivas tanquam ſub alicujus viri, ac ſemper præſentis, oculis. Sic facias, quæcunque feceris, tanquam ſpectet Cato, aut Scipio, aut Lælius aliquis. Sen. epiſt. 25. Aliquis eligendus eſt, & ſemper ante oculos habendus, ut ſic tanquam illo ſpectante vivamus, & omnia tanquam illo vidente faciamus. Idem epiſt. 11. Et Bernard. ad fratr. de monte Dei; Elige tibi aliquem, cujus vitæ exemplar ſic cordi tuo inhæſerit, reverentia inſederit, ut quoties recordatus fueris, ad reverentiam cogitati aſſurges, vitam, ordines, mores componas. Hic præſens tibi ſit quandocunque volueris, occurrat ſæpe & cùm nolueris. Omnia facta, cogitata tua cùm ab eo videri cogitabis, ac ſi videat, arguat, emendare cogeris, &c.*

[t] *Sic Philippus rex cùm intempeſtivè ludenti Antipatrum venire obnunciaretur, οὐκ ὀπὶ πρὸ κλίνης ἢ ἄλσος, alveum quo ludebat, in lectum rejecit. Athen. dipnoſop. l. 10.*

oath,

oath, or breake a bawdy jeſt on ſome other of the company, will not the reſt be ready to ſay to him, *Do not you ſee who is behind you?* as ready it may be, otherwiſe to vie oaths with him, and to requite his unſavory jeſt with the like. Can mans preſence then ſo farre prevaile with us? And would not Gods much more, if wee were aſſured of it; or had wee the eie of our ſoule open to ſee the one, as we have the bodily eie to ſee the other? Or are we not aſhamed of our ſelves, that mans preſence ſhould prevaile with us more than the preſence of God ſhould? [t] that what wee would bluſh and be aſhamed to doe in any mans, yea [u] in any childes eie, that had but wit enough to conceive what we did, that wee bluſh not, nor are abaſhed to commit in Gods ſight.

§. 51. Againe this would keepe us [x] from taking liberty to our ſelves of ſinning in regard of ſecrecy and privacy, were we never ſo ſolitary, never ſo private. It is true that wicked wretches take occaſion by ſuch opportunities to offend the more freely. [y] *The eye of the Adulterer*, ſaith *Iob*, *waiteth for the twilight; and then he diſguiſeth himſelfe, and ſaith, No eye ſhall ſee him.* Yea of God himſelfe they thinke, [z] *He walketh aloft on the heavenly taraſe, and there is many a thicke clond betweene him and us: How can he ſee or diſcerne what we doe in the darke?* But [a] *Vnderſtand, ye unwiſe ones*, as the Pſalmiſt ſpeaketh; *and yee brutiſh ones, will ye never be wiſe? He that formed the eye, ſhall not hee himſelfe ſee? he that planted the eare, ſhall not he himſelfe heare?* yea he that made the heart, knoweth not he what is in the heart? Or hee that framed thy ſoule, cannot he ſee as much and as well as thy ſoule? But [b] when thou art in the darke, doth not thy ſoule ſee what thou doeſt? And [c] doth not God then [d] that is far above thy ſoule, [e] that knoweth thy ſoule better than thy ſoule knoweth it ſelfe, that [f] knoweth more by thee than thou knoweſt by thy ſelf, doth he not much more know, and much more eaſily and clearely diſcerne what thou doeſt in the dark? Oh how watchfull and wary would we be in all our waies, were our hearts but once throughly poſſeſſed with this undoubted perſwaſion of Gods perpetuall preſence with us, of his all-ſeeing eye ever & every where over-looking on us? What temptation could prevaile againſt us, were this conſideration at hand with us? If we could follow that good rule though by an Heathen man given, [g] *So converſe with men, as if God over-looked thee; ſo commune with God, as if men over-heard thee:* If we could have that continually before the eyes of our ſoule that a reverend and religious man had before his eyes ever in his ſtudy: [h] *Sinne not*; (be thou never ſo ſecret) *for God ſeeth thee: the good Angels ſtand by thee: the Devill is ready to accuſe thee; thine owne conſcience to give in evidence againſt thee; and hell fire to torment thee:* it would not be ſo great a maſtery to keepe us waking and watchfull, as for want hereof uſually it is.

[t] *Quovis loco, quovis angulo reverentiam habe Angelo qui te cuſtodit, ne illo præſente facere audeas, quod me præſente non audores. Bern. Hic eſt magni conſilii Angelus, cui patens eſt omnis angulus. Et quidam ait; cùm quid turpe facis, quod me ſpectante rubores; Cur ſpectante Deo non magis inde rubes? Oculi mor. c. 15. propr. 2.*

[u] *——ſiquid Turpe paras, nec tu pueri contemſeris annos, Sed peccaturo obſtiterit tibi filius infans. Iuven. ſat. 14. per admonitionem dictum.*

[x] *Nullum putaveris locum ſine teſte. Martin. Dum. de mor. Memineris Deum habere te teſtem. Ex Cicer. Lactant inſtit. l. 6. c. 24.*

[y] *Iob 24. 15.*

[z] *Iob 22. 13, 14.*

[a] *Pſal 94. 8, 9, 10. Oculum in ſe non immittit ſuum, qui fecit tuum? Aug. de verb. Dom. 10.*

[b] *Ὅταν πλείστους τοὺς θύρας, καὶ σκότος ἔνδον ποιήσῃς, μὴ μηδὲ μηδέποτε λέγειν, ὅτι μόνος εἶ· οὐ γὰρ ἔσῃ· ἀλλ' ὁ Θεὸς ἔνδον ἔσται, καὶ ὁ ὑμέτερος Δαίμων ἔσται· καὶ τίς τεχνίτου χρεία φανῆναι εἰς τὸ βλέπειν τί ποιεῖτε. Epictet. Arian. l. 1. c. 14.*

[c] *Λάθεται ἴσως τὸ αἰσθητὸν φῶς τις· τὸ δὲ νοητὸν ἀδύνατον ὅτι λαθεῖν. ἢ, ὡς Ἡράκλειτος, τὸ μὴ δῦναι πότε πῶς ἄν τις λάθοι; Clem. Alex. pædag. l. 2. c. 10.*

[d] *1 Iob. 3. 20.*

[e] *Ierem. 17. 9, 10.*

[f] *Pſal. 139. 12. Iob 9 3, 21.*

[g] *Sic vive cum hominibus, tanquam Deus videat: ſic loquere cum Deo, tanquam homines audiant. Sen. epiſt. 10.*

[h] *Nolipeccare: hæc Deus videt, Angeli aſſunt: Diabolus accuſabit: Conſcientia teſtabitur: Infernum cruciabit.*

§. 52. A ſixt helpe to this ſpirituall Watchfulneſſe is the [i] frequent conſideration of our end, and of that laſt day either of death or doome,

Helpe 6.

[i] *Δεῖ ἑκάστῳ παρ' ἑκάστην πρᾶξιν, δεῖ συνοικεῖν τὸ καιρὸν τοῦτον, ἐν ᾧ ἐὰν παύσῃ· ἐὰν γὰρ μέλλῃς τὸ καλὸν ἢ τὸ δίκαιον ἐφορτίζειν. Zaleucus in legum proœmio apud Stob. cap. 42.*

doome, wherein we must every one appeare before God to give up our accounts to him. [k] *The end of all things*, saith the Apostle *Peter*, *is at hand: bee sober therefore, and watch unto praier.* And our Saviour oft; [l] *watch therefore; for you know not in what houre your Master will come.* And it is the last Argument that the Wiseman useth (hoping, if by any, by it to prevaile) to the unruly youngster, that will needs have his owne swinge; [m] *But know that for all these things God will call thee to account.* As those therefore that are to give an account of their actions, as [n] at *Athens* most of their Magistrates did at the yeeres end when they went out of office, are wont to bee more wary and chary how they carry themselves in their affaires, than those that are not liable to account, nor looke ever to come to reckoning, especially if it bee uncertaine how soone they may bee called upon to give up their accounts: [o] So ought it to bee with us, since wee may well remember, yea so it cannot but bee with us, if we shall duly consider, that [p] *wee must all* of us one day *appeare at Christs Tribunall*, and there [q] *every one give account unto God for himselfe.* And if wee shall withall take notice, what a strict account it shall bee, wherein we must answer not for every wicked worke onely, but [r] *for everie idle word* also, and as well [s] for the very *Thoughts of our hearts*, as for the actions of our lives; and that this wee know not how soone it may be, (God hath prefixed us no set time for it, [t] *he would have the last day hid from us, because hee would have us every day watch for it*:) it must needs make us keepe a most strait watch, and that constantly and continually too, not over our feet and our hands onely, but over our hearts and our minds also, as [u] the Wiseman doth well admonish us.

§. 53. Yea but that day, may some say, is not so neere yet, [x] the Apostle *Paul* himselfe saith so. There are some fore-running signes of it as yet unfulfilled, as [y] *the conversion of the Iewes*, and [z] *the subversion of Antichrist*: And till these have beene, *it shall not be.*

To this I answer, with some of the Ancients; that [a] there is a twofold doomes-day: *a generall Doomes-day*, at the end of the world: and *a particular Doomes-day*, at the end of each mans life. Every mans Deaths-day is each mans Doomes-day. For [b] *It is reserved for all men, that once they must die, and then commeth judgement.* And [c] when *the body returneth to dust*, [d] *whence it was taken, the Spirit goeth to God*, to give account to him [e] *that at first gave it.* And that which is wont to bee said, (though, it may bee, [f] at first spoken in another sense) [g] *As the tree falleth, so it lieth*; [h] as Death leaveth thee, so shall the last judgement finde thee, and so shalt thou abide then for all eternitie. [i] *If the evill servant therefore shall say in his heart, My Master will not come yet: and shall* take occasion thereby either to sleepe with the slothfull, or to *bee drunke* with the riotous, which hee ought not to doe, to give over his vigilancie, and

[k] 1 Pet. 4. 7.

[l] Matth. 24. 42. & 25. 13. Mark. 13. 33, 35. Luke 21. 35, 36.

[m] Eccles. 11. 9.

[n] Inde Ἀρχοντες ὑπευθυνοι dicti. Et Λογισται apud quos rationem quisque reddebat. Visantur Iul. Pollux & Harpocr. Sic & Dan. 6. 2.

[o] Semper ita vivamus, ut rationem reddendam nobis arbitremur: putemusque nos momentis omnibus, non in aliquo orbis terræ theatro ab hominibus, sed desuper spectari ab eo, qui & judex & testis idem futurus est, &c. Ex Cicer. Verrin. 4. Lactant. instit. l. 6. c. 24.

[p] 2 Cor. 5. 10.

[q] Rom. 14. 12.

[r] Matth. 12. 36.

[s] Rom. 2. 15, 16. 1 Cor. 4. 5.

[t] Διὰ τοῦτο ἄδηλον ἡμῖν ἐποίησε καὶ τελευτὴν, ἵνα δήλην ποιησώμεθα τὴν καθ' ἡμέραν καὶ ἡμᾶς αὐτοὺς. Chrysost. tom. 6. orat. 67. Ultimum diem latere voluit, ut omnes observarentur. August. hom. 13. Dies ultimus salubriter ignoratur, ut semper proximus esse credatur. Gregor. mor. l. 12. & 8. rn. de mod. viv. ser. 69.

[u] Prov. 4. 23, 25, 26, 27.

[x] 2 Thess. 2. 1, 2.

[y] Rom. 11. 25, 26, 31.

[z] Apoc. 18. 2. 9, 10, 17, 18.

[a] Ἐστι μὲν συντελεια μερικη, ὁ ἑκαστου θανατος· ἐστι δὲ καινη καὶ παντελης συντελεια, ὅταν μελλῃ ἡ κοινὴ γενεσις τοῦ ἀνθρωπου ἀνακαινισις. Ioan. Damasc. orthod. fid. l. 2. c. 1.

[b] Heb. 9. 26. [c] Eccles. 12. 7. [d] Genes. 3. 19. [e] Genes. 2. 7. [f] Visatur Piscat. in notis. [g] Eccles. 11. 3. [h] Qualem te invenit Deus cùm vocat, talem pariter & judicat. Cyprian. de mortal. Qualis quisque hinc exierit suo novissimo die, talis invenietur in novissimo sæculi die. Aug. de verb. Dom. 21. & epist. 80. Et Greg. dialog. lib. 4. c. 37. & apud Gratian. dist. 25. [i] Matth. 24. 48, 49, 50, 51. Luke 12. 45, 46.

live

live more remiſſely or more looſely; *that Servants Maſter will come when hee is not aware, and* by death * *cut him in two*, ſever body and ſoule aſunder, *and give him his portion with Hypocrites*, in that place of torment, *where is nothing but weeping and wailing* for paine and griefe, *and gnaſhing of teeth* for indignation and vexation of Spirit.

* Διχοτομήσει.

§. 54. And [i] what ſhall it availe a man that the world ſtandeth ſtill, if hee die, and ſo the whole world bee as good as gone with him? If the river runne ſtill that hee dwelt by, the houſe ſtand ſtill that hee dwelt in, when himſelfe is taken away from either? Though the laſt day of the world bee never ſo farre off, yet may the laſt day of thy life bee neere at hand. [k] Though the worlds Doomes-day come not yet, thine may come long before it: though it bee never ſo long before that come, it cannot bee long ere thine will come. And if it bee uncertaine when the generall day of doome will be, it is no leſſe uncertaine, yea in ſome ſort more uncertaine when thy particular day of Doome will bee. There are both affirmative and negative ſignes of the one; there may be affirmative, but there are no negative ſignes of the other. Of the generall day of Doome there are ſome affirmative ſignes; ſuch as argue the neere approaching of it, [l] as *the tenderneſſe of the bough and the ſprouting out of the figtree doth the ſummers approach.* And there are ſome negative ſignes; ſuch as [m] *till they come that day ſhall not bee*, as [n] the gathering in of the Jewes againe; and [o] the deſtruction of the Beaſt and the woman that ſitteth on her. But of each mans particular Doomes-day, to wit, of his dying day, there may be ſignes affirmative, as decay of nature, old age, and ſome uncureable diſeaſes; [p] by which it may be knowne that the day of death is not farre off. But negative ſignes of it there are none, of which we may ſay, till ſuch or ſuch things bee, a man ſhall not die: a man cannot ſay, *I am not weake, nor ſicke, nor old yet; and therefore I know I ſhall not die yet.* For our [q] *Sunne may ſet at noone*, as the Prophet ſpeaketh in another ſenſe: our life may bee [r] cut off in the middeſt of our yeeres: we may bee [s] ſnatcht away ſodainly in the prime of our ſtrength. [t] The young goeth many times as ſoone as the old; and [u] the ſtrong oft before the weake. Yea as for one apple that hangeth on the tree till it bee rotten or full ripe, there are twenty or more blowne downe, or beaten downe, or nipped with the froſt, or blaſted before they be ripe: So for one man that [x] fulfilleth his naturall courſe, there are an hundred intercepted and have their lives ſhortned, by ſurfet, by ſickneſſe, by the ſword, by penſiveneſſe, by ſome one caſualtie or other.

[i] Etſi conclusa superesſent tempora ſeclo, Vt poſſet longos mundus habere dies: Nos hominum occaſum noſtrum obſervare deceret, Et finem vitæ quemque videre ſuæ. Nam mihi quid prodeſt, quod longo flumina curſu Semper inexhauſtis prona feruntur aquis? Multa quod annoſa viderunt ſæcula ſylvæ? Quodq; ſuis durant florea rura locis? Iſta manent: noſtri ſed non manſere parentes. Exigui vitam temporis boſſet ago. Proſper ad uxorem.

[k] Longè eſt quidem dies judicii; ſed uniuſcujuſq; hominis dies ultimus longè eſſe non poteſt; quia brevis eſt vita, & vitæ brevis ea incerta. Aug. de verb. Dom. 16. & de 10. chord. 2. & homil. 28.

[l] Matth. 24. 32, 33. Luke 21. 30, 31.

[m] 2 Theſſ. 2. 3.

[n] Rom. 11. 25, 26, 31.

[o] Apoc. 17. 16, 17.

[p] Viſe Celſum de re medica l. 2. c. 6.

[q] Amos 8. 9.

[r] Pſal. 55. 23. & 102. 24.

[s] Iob 15. 33. & 21. 23.

[t] 2 Sam. 12. 18. Mors tam juveni ante oculos debet eſſe quàm ſeni: non enim citamur ex ordine. Senec. epiſt. 12. Fata enim ſeriem non ſervant. Ibid. 63. Quis eſt adoleſcens, cui exploratum ſit ſe ad veſperam eſſe victurum? Cic. de ſen. Senibus mors in januis, adoleſcentibus in inſidiis eſt. Bern. de converſ. cap. 14. Et ſub eodem puerilia fato eſt. Fuſcus apud Senec. ſuaſ. 6.

§. 55. Could we then but ſeriouſly conſider thus much with our ſelves, that wee know [h] our life cannot bee long, though wee ſhould live the full length of it: [i] *Our life it is but a hand-bredth; and our whole age it is as nothing in regard of God:* it is but [k] *a point* to ſempiternitie, [l] the time after deceaſe that hath a beginning,

[f] 2 Sam. 11. 25. [g] Eſa. 65. 20. Pauci veniunt ad ſenectutem. Cic. de ſen. [h] Iob 14. 1, 2. Pſal. 90. 3, ——10. [i] Pſal. 39. 5. [k] Σπιγμὴ χρόνε πᾶς ὁ βίος. Plut. περὶ ἀυσι. ἀγωγ. Punctum eſt quod vivimus; & adhuc puncto minus. Sen. epiſt. 60. [l] Matth. 26. 46.

but

but no ending; it is juſt [m] *nothing* to *eternitie*, [n] *Gods age*, that hath neither beginning nor ending: And againe, that wee know not how ſoone death may come; [o] it is *never farre off* indeed; [p] *The day preſent if it be not it, yet it is not farre off it*: but it is neerer by much many times than wee are aware of; it is very neere at hand oft ere it appeare ſo to bee; [q] it commeth frequently without warning, and ſtriketh a man ſtarke-dead ere hee bee diſcerned to bee dying: And laſtly, that when it commeth, wee muſt inſtantly come to our reckoning without further reſpit or delay: for [r] *no man*, ſaith *Salomon*, *hath power over his owne ſpirit, to retaine it in the day of death*: there is no taking or gaining of further time then; [s] nor ſhifting off of the account that wee are then called unto, and ſhall be enforced, will wee nill wee, then to give up: It could not chooſe but keepe us continually waking and watching for it, as [t] death waiteth and watcheth every where for us; it would make us the meane while walke wiſely and warily, as thoſe that deſire to give up a good account whenſoever they ſhall bee called to it, which they are ſure they ſhall, but uncertaine how ſoone they ſhall be. [u] *O*, ſaith *Moſes*, *that men were wiſe: they would then underſtand this, they would thinke upon their end.* As on the other ſide it is noted as a point of folly in Gods people, and an occaſion of their fall, that [x] *they minded not, nor remembred their end.* Yea [y] did men ſeriouſly thinke on this, it would make them wiſe. [z] Were they ſo wiſe as *to number their daies aright, they would apply their hearts to further wiſedome.* Had they [a] with *Ioſeph* of *Arimathea* their tombe hewed out in their garden, where [b] the uſe was in thoſe parts to ſolace themſelves, and to make merry with their friends, that in the middeſt of their mirth, they might have their end in their eie: or were they affected as that Ancient Father was, that ſaid, [c] *Whether hee ate or dranke, or whatſoever hee did, hee thought hee heard in his eare that dreadfull ſound of the laſt trumpet, Ariſe yee dead, and come to judgement:* it would keepe them waking amids their mirth, much better than the loudeſt muſicke; it would make them, as the Apoſtle willeth them, [d] *Whether they bee eating or drinking, or whatſoever elſe they bee about*, to *doe all* ſo *to Gods glory*, as thoſe that once muſt be, and preſently may be called to render an account of that they then doe.

§. 56. To this purpoſe it is a good rule, underſtood aright, that is commonly given, that [e] *A man ſhould ſo live every day, as if that day were his dying day: for that* [f] *ſo it may prove, for ought hee knoweth.* It is true indeed that an Heathen man ſaith, [g] *He liveth but evill, that knoweth not how to die well.* And it is as true that, as one of the Ancients ſaith, [h] *He liveth not as a Chriſtian man ſhould, that is not fit*

[m] Παῦ τὸ ἀνθρωπίνε βίε διάστημα τοῦ Θεοῦ μηδὲν ὄζι. *Plut. de ſera num. vindict.*

[n] *Pſal.* 102. 12, 24. & 90. 2. 1 *Tim.* 6. 16. *Ætas in nobis: ævum in Angelis: æternitas in Deo; quæ Deus ipſe eſt. Scal. de ſubtil. exerc.* 359. §. 7.

[o] *Erras ſi in navigatione tantùm exiſtimas minimum eſſe quo à morte vita diducitur. In omni loco æquè tenue intervallum eſt. Non ubique ſe mors tam prope oſtendit; ubique tam prope eſt. Sen. ep.* 49.

[p] *Ecce hic ultimus dies: ut non ſit, prope ab ultimo eſt. Ibid.* 15.

[q] Κλέπτης ζώντων ὁ θάνατος. *Baſil. Sel. Indenuntiata ſorte rapimur. Fuſcus apud Sen. ſuaſor.* 2.

[r] *Eccleſ.* 8. 8. *Nulli juſſo ceſſare licet; Nulli ſcriptum proferre diem. Senec. Herc. fur.*

[s] *Heb.* 9. 26. Ὁλίσθος ὁ βίος, καὶ ἄπιξ ὁ θάνατος· ἔπειτα λογισμὸς, καὶ κρίτης φοβερὸς, καὶ κρίσις ἀδιάδικος. *Baſil. Sel. homil.* 26.

[t] *Incertum eſt quo te loco mors expectet; itaque tu illam omni loco expecta. Senec. ep.* 26. *Mors ubique te expectat, & tu igitur, ſi ſapis, eam ubique expectabis. Aug. de ſpir. & anim. c.* 51. *Oculmoral. c.* 7. & *Bern. medit. cap.* 3.

[u] *Deut.* 32. 29.

[x] *Lament.* 1. 9.

[y] *Quicquid facies, reſpice ad mortem. Sen. ep* 114. *Nullares magis proderit, quàm cogitatio mortalitatis. Idem de ira l.* 3. *c.* 42.

[z] *Pſal.* 90. 12.

[a] *Mat.* 27. 60. *Iohn* 19. 41. [b] 1 *King.* 4. 25. *Zach.* 3. 10. [c] *Sive comedam, ſive bibam, ſive aliud aliquid faciam, ſemper vox illa terribilis auribus meis inſonare videtur, Surgite mortui, venite ad judicium. Hieron. in Matth. citante Pepin. de confeſſ.* [d] 1 *Cor.* 10 31. [e] *Sic quotidie vivamus, quaſi die illa judicandi ſimus. Hieron. in Mat.* 24. *Omnem crede diem tibi diluxiſſe ſupremum. Horat. epiſt* 4. *l.* 1. *Dies omnis pro ultimo habeatur. Martin. de morib. Et Sen. ep.* 12. *Sic ordinandus eſt dies omnis, tanquam cogat agmen, & conſummet atque expleat vitam. Et de brev. vit. c.* 7. *Qui omnes dies tanquam ultimum ordinat, nec optat craſtinum, nec timet.* [f] *Prov.* 27. 1. *Iam.* 4. 13, 14. τὸ δ' αὔριον τίς οἶδε; *Anacr. Neſcis quid ſerus veſper vehat.* —*Varro ſatyr. & Liv. hiſt l.* 45. *Quis ſcit an adjiciant hodiernæ tempora ſummæ Craſtina dii ſuperi? Hor. carm. l.* 4. *ode* 7. —*ætas quid craſtina volvat Scire neſas homini.*—*Stat. Theb. l.* 3. *Nihil de hodierna die promittitur: nihil de hac hora. Sen. ad Marciam c.* 10. [g] *Malè vivit, quiſquis neſcit benè mori. Sen. de tranquill. c.* 11. [h] *Sic vive, ut quotidiè mereàris accipere. Qui non meretur quotidie accipere, non meretur poſt annum accipere. Ambroſ. de ſacram. l.* 5. *c.* 4.

every

every day to come to Gods board; so [i] hee liveth otherwise than hee ought, that is not every day prepared for death, that is not ready to goe to God every day, if God should call for him that day; as who knoweth but that hee may? For [k] how many have risen well in the morning, that never went to bed againe? [l] how many have gone well to bed, that never saw day-light againe? And [m] looke what hath befalne one man, may befall any man: [n] that may well fall out this day, that may fall out any day, and [o] that must needs come to passe one day.

But yet that rule of *living every day as if that day were a mans dying day*, must bee conceived for the manner of our behaviour and cariage, not for the matter and substance of it. To make this more plaine. For the maine matter and substance of a mans imployment, that is, the workes, duties and offices to bee performed of him, it is not true. For did a man know that this day should bee his last day, or had hee some strong presumption that it were so to bee; it were not lawfull for him to follow, either his lawfull disports and delights, or the ordinarie works of his speciall calling; but rather leaving either of them, hee ought wholly to apply himselfe *to the setting of his house in order*, as [p] *Esay* willed *Ezechias*, and the making of all straight and even betweene God and his owne soule, to praier and supplication, and such holy meditations, as the present occasion should require. But for the manner of a mans cariage in those duties that hee is dayly called unto, or is conversant about, it is true; a man ought continually so to behave himselfe in them, in being [q] as carefull to eschew all evill whatsoever, or to repent him without delay of what soever evill he hath beene overtaken withall; and [r] to doe whatsoever worke hee doth as sincerely and as circumspectly, as hee would doe, if hee were to doe such duties upon his death-bed or upon his dying day, or as hee would doe them, if instantly upon it hee were to answer, not before man, but before God, for the doing of them. And surely a speciall meane it would bee to keepe us in compasse, if we could but thinke with our selves, when we are about to behave our selves in ought otherwise than we ought, and than our conscience telleth us that wee should, *Would I doe this, or doe thus, if this were to be my last worke; were I to die upon the doing of it, or were I presently to give up an account, and to make mine answer before God for it?* And [s] who knoweth but that that worke, whatsoever it bee, may be thy last worke? Who can tell but that thou maist be taken away in the very act of it, as some have beene in the very act of iniquitie? Oh how sincerely, how circumspectly would we in all things behave our selves, did such thoughts possesse our soules?

[i] Οὐκ ἔστι δὲ εὐεσπιχήμονα ἡμέραν καλῶς βιῶναι, μὴ προθύμενον οὕτ' ὡς ἐξιόντα βιῶναι. *Musonius apud Stob. c. 1.*

[k] *Gen. 19. 23, 24, 25.*

[l] *Nonne multi sani dormierunt, & obdormierunt? Aug. homil. 28. Et mors somno continuata est. Senec. ep. 66.*

[m] *Cuivis potest accidere, quod cuiquam potest. P. Syrus apud Sen. ad Marc. c. 9. & de tranq. c. 11.*

[n] *Hodie fieri potest, quicquid unquam potest. Senec ep 63.*

[o] *2 Sam. 14. 14.*

[p] *Esa. 38. 1.*

[q] *Hoc citra diem mortis præsta: moriantur ante te vitia. Senec. epist. 27. Vna die ante mortem pœnitentiam agito. Sapiens quidam Hebræus. i. omni die. Quomodo enim de die in diem differendo peccas, cùm extremum diem tuum nescias? Aug. epist. 145.*

[r] *Id ago ut mihi instar totius vitæ sit dies. Nec tanquam ultimam rapio, sed sic illum aspicio, tanquam esse vel ultimus possit. Hoc animo tibi hanc epistolam scribo, tanquam cùm maximè scribentem mors evocatura sit. Paratus exire sum. Senec. epist. 61.*

[s] *Dic tibi dormituro; Potes non expergisci. Dic experrecto; Potes non dormire amplius. Dic exeunti, Potes non revertì. Dic revertenti; Potes non exire. Senec. ep. 49.*

[t] *Num. 25. 8. 2 Sam. 6. 7.*

§. 57. A seventh helpe to this watchfulnesse is [u] to be oft sifting and examining our selves, viewing and surveying our hearts and our

Helpe 7.

[u] *Toti incumbamus huic operi, tam sancto, tam necessario, scrutemur vias & studia nostra: & in eo se quisque judicet profecisse, non cùm jam non invenerit quod reprehendat, sed cùm quod invenerit reprehendere. &c. Bern. in Cant. 58.*

lives,

lives, taking account of our ſelves how wee watch and how wee walke, how the caſe ſtandeth betweene us and God, how we goe backward or forward in the good waies of God, and how we thrive or pare in the gifts and graces of his Spirit. [x] *If we would judge our ſelves*, ſaith the Apoſtle, *wee ſhould not bee judged.* As [y] there is no ſurer way to prevent the judgement of God, than by our judging of our ſelves: ſo there is no better courſe to prepare us for the judgement of God, than by fore-judging of our ſelves. [z] *Let a man therefore*, ſaith the ſame Apoſtle, *examine himſelfe*, and ſo repaire to Gods boord. As examination of our ſelves is a meane to fit us for Gods table, ſo is it a meane alſo to further us in our account, which we are to give up unto God. Wee ſhould live every day, as wee would, if wee were to goe that day to Gods boord; and we ſhould ſo addreſſe our ſelves when we are to repaire to Gods boord, as wee would if wee were then to goe unto God: and the diligent diſcuſſing of our ſelves and our courſes is a good meane to further us in, to fit us for either.

x 1 Cor. 11. 31.

y *Bonum judicium quod divinum prævenit, quod divino ſubducit. Volo præſentari vultui iræ judicatus, non judicandus. Bern. in Cant. 55.*

z 1 Cor. 11. 28.

§. 58. [a] *Stand in awe*, ſaith the Pſalmiſt, *and ſinne not: examine your owne hearts on your beds, and be ſtill.* And of himſelfe elſe-where, [b] *I conſidered my waies, and turned my feet againe to thy teſtimonies.* And, [c] *ſift* or *ſearch your ſelves*, ſaith one Prophet, *and ſearch* againe and againe, (for ſo the words would there be read) *before the ſentence be executed, and ye be carried away as chaffe; before the fierce wrath of God come upon you, and the day of Gods indignation overtake you.* And, [d] *Let us ſearch and ſift our waies*, and our courſes, ſaith another, *and returne unto the Lord.* And, [e] *Prove your ſelves*, ſaith the Apoſtle, *whether you bee in the Faith or no:* that ye may *know whether Chriſt be in you* or no; whether you be found and ſincere, or but [f] *counterfeit* Chriſtians. And againe, [g] *Let each man trie his owne worke; that hee may have whereof to rejoyce in himſelfe and not in others:* (h in that which hee knoweth by himſelfe, not in that which others conceive of him:) *For every man muſt beare his owne burthen:* And it is [i] *the teſtimonie of his owne heart* concerning his eſtate, not the opinion or report that others have given him or had of him, that muſt one day before God either [k] excuſe or accuſe him, either [l] acquite or condemne him. No better meanes therefore by the teſtimonie of Gods Spirit to keepe us in awe, to prevent Gods wrath, to reſtraine us from ſinne, to bring us backe into Gods way when wee have gone out of it, to ſtay us from going out of it againe when wee are once in it, to uphold us in the ſtate of grace, to afford us found comfort of our preſent eſtate, to preſerve us from the danger of ſelfe-deceit and of inward decay in good things; than [m] the oft view and ſurveigh of our owne workes and our wayes, and the diligent diſcuſſing of our daily courſes and carriage.

a Pſal. 4. 4.

b Pſal. 119. 59.

c Zephan. 2. 1, 2. חתקששו וקושו *Excutite vos, iterumque excutite. Iun.*

d Lament. 3. 40.

e 2 Cor. 13. 5.

f ἀδόκιμοι.

g Galat. 6. 4, 5.

h *Vt teſtimonium perhibeat conſcientia propria, non lingua aliena. Auguſt. in 1 Ioan. 6.*

i 2 Cor. 1. 12.

k Rom. 2. 15.

l 1 Iohn 3. 20, 21.

§. 59. Wee ſee how [n] carefull worldly men are in this kind; I meane, of keeping duly, and oft caſting up their accounts. And not without cauſe: they finde much benefit by it: they come thereby to underſtand aright their owne ſtrength and ability, which they might bee elſe miſtaken in: and if in any

m *Coram Deo judicatur, qui corde Dominum conſpicit, & actus ejus ſub ejus præſentia ſolicita inquiſitione diſcernit, quem tanto quis ſecurius expectat, quanto quotidie vitam ſuſpectius examinat. Qui vero ad extremum ejus judicium venit, non jam coram illo, ſed ab illo judicatur. Greg. mor. l. 25. c. 6.*

n *Avarus totus in rationibus.*

any matter of expence they have gone beyond their compaſſe, or have ſlipped unawares into ſome courſe more chargeable than gainefull, they can ſoone come by this meane both [o] to diſcover and to correct it betimes, ere it grow to a greater evill. And on the other ſide for want of due care in this kind, men fall oft farre behind hand before they bee aware of it; ſo that they are quite ſunke many times ere they perceive themſelves ſinking; they are gone paſt recovery ere they diſcerne that they are going. And were wee [p] as carefull for the ſtate of our ſoules, as *the children of this world* are for their worldly eſtates, wee would bee as carefull (much [q] better cauſe we have ſo to be) of keeping and oft caſting up our accounts concerning the one, as they are theirs concerning the other: That which as it would much further our growth in grace, and by way of prevention preſerve us from decay and relapſe; ſo for want whereof many that have made faire ſhewes have fallen backward, and have become ſpirituall banckrupts ere they have perceived that they were breaking.

§. 60. As Tradeſmen therefore and thoſe that have much dealings in the world, are wont to have their day-booke, to keepe particular account of each dayes both receit and expence: So an exceeding great helpe would it be unto us in good courſes, if wee could bring our ſelves in a conſtant courſe to [r] take every day at Even an account of our ſelves, how wee have ſpent that day, and what account wee are able to give of it unto God. It is wiſdome in worldly men ſo to doe, even where they are not liable to account; becauſe their worldly well-being dependeth much thereupon. But it were much more wiſdome [s] for that man ſo to doe, that were to give up a ſtrict reckoning of all his affaires and of his cariage in each of them, and that at an houres warning: he ſhould by meanes hereof have his accounts ready by him upon any occaſion, having kept them thus diligently from day to day. It is a point then of double wiſdome in us [t] to bee diligent in the daily practice and performance of this duty; both for that our ſpirituall welfare dependeth much thereupon; as alſo for that wee are liable to the moſt ſtrict account that may bee, to bee given up, not at an houres, but at leſſe than an houres warning, if it ſhall bee ſo called for; which this courſe duly obſerved would be a ſpeciall meane to fit us for.

§. 61. This even Heathen men have done. They have taught it their Schollers: they have uſed it themſelves. For ſo [u] *Pythagoras* enjoyned his diſciples each of them to rehearſe every evening this verſe to himſelfe; *what good or ill have I done* (this day?) *or what not done, that I ſhould doe?* And [x] accordingly was it their uſuall manner at even ever to runne over what they had ſaid, or heard, or done the day paſt. And *Seneca*, as [y] he telleth us of one *Sextius* a Stoicke, whoſe *daily practice this was, to call himſelfe at Even, to a reckoning, what evill he had healed in himſelfe that day, what vice he had withſtood or ſub-*

[o] *Quod apud luxuriosum, ſed diligentem evenit, ratio mihi conſtat impenſæ. Non poſſum dicere, me nihil perdere, ſed quid perdam, & quare, & quemadmodum dicam. Sen. epiſt. 1.*

[p] *Luke 16. 8.*

[q] Κρεῖττον λογισμὸς ἐσόδων ἢ χρημάτων. *Greg. Naz. apud Anton. Meliſſ. l. 1. c. 64. Satius eſt vitæ ſuæ rationes, quam frumenti publici noſſe. Senec. de brev. vit. c. 38.*

[r] *Quotidiè cum vita paria faciamus. Senec. epiſt. 101.*

[s] *Rationem cum Domino crebrò putet. De Villico Cato de re ruſtic. c. 5.*

[t] *Animus quotidiè ad rationem reddendam vocandus eſt. Senec. de ira l. 3. c. 36.*

[u] Μηδ' ὕπνῳ μαλακοῖσιν ἐπ' ὄμμασι κοιμήσαι πρὶν δὶς ἑξαδύσαι, Πεῖν σῆς ἡμερινῶν ἔργων τοῖς ἔμπροσθεν ἐπῆλθεν. Πῆ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη; *Pythag. carm. aur. & Plut. de curioſit.*

[x] *Pythagoreorum more, quid quoque die dixerim, audierim, egerim; commemoro veſperi. Cato apud Cic. de ſenect.*

[y] *Facichat hoc quotidiè Sextius, ut conſummata die cùm ſe ad nocturnam quietem recepiſſet, interrogaret animum ſuum; Quod hodie malum tuum ſanaſti? cui vitio obſtitiſti? qua parte melior es? Senec. de ira l. 3. c. 36.*

dued in himselfe, wherein he was ought better, being that hee had lived a day longer: So [z] he professeth of himselfe, that it was his usuall guise, *every night after he was laid in bed and the light out, when all was quiet about him, to cite himselfe as it were to appeare before himselfe, to render an account of his courses, and so privately with himselfe to recount and record his whole dayes worke, all his words and his deeds*, passing such censure upon each of them as the condition or qualitie of either did require. And [a] a *Latine* Poet describing *a wise and a good man*, maketh this his daily practice, *Not to suffer his eyes to sleep, till he have runne over all his actions of the whole live-long day past, and taken notice what was well done, and wherein he had faulted and failed, to approve himselfe in the one, to reprove himselfe for the other.*

§. 62. Thus have Heathen men done: And as he sometime said, [b] *Shall they set so much by their glassie bugle, and not we much more by our pretious pearle?* Shall they be so carefull to use these meanes for the furthering of themselves in matter of meere morality: and shall not Christian men much more doe the like for the helping of themselves forward in the practice of true pietie? A shame it were for us that they should take more paines and use greater diligence about the nutshell, than wee should for the kernell; that they should bee enamored more on the shadow, than we are with the substance; they ravisht more with a dead picture than wee with the person whose picture it is, and whose surpassing beauty and excellencie the picture commeth farre short of; that meere civility and humanity should prevaile more with them than true Christianity and divinity doth or can doe with us. As we are to thinke therefore daily of that generall account; so [l] let us call each one himselfe daily to a particular reckoning. [m] We shall walke every day the more warily being to passe such a censure; we shall sleepe and rest more freely, more quietly, more soundly, more sweetly, having past such a censure: we shall be sure, when we have ransacked our selves in this manner over night, to have no knowne sinne unrepented of lodge with us till the next day. Yea hee that hath thus acquit himselfe ere he lay him downe to sleep, shall be sure to watch even while he sleepeth; and though he were taken away suddenly in his sleepe, should bee found spiritually awake. In a word, as the often rubbing of our eyes is a good meane to keepe us corporally waking: so the frequent ransacking of our hearts and lives will prove a soveraigne helpe to keep us spiritually watching.

[z] *Utor hac potestate, & quotidiè apud me causam dico. Cum sublatum è conspectu lumen est, & contiuit uxor meris mei jam conscia, totum diem jam mecum scrutor, facta ac dicta mea remetior. Senec. ibid. Et alibi ad Lucil. Scrutor me prius; deinde hunc mundum.*

[a] *Vir bonus & sapiens,*
——Non prius in dulcem declinat lumina somnum, Omnia quàm longi reputaverit acta diei; Quo prætergressus? quid gestum in tempore? quid non? Cur isti facto decus abfuit, aut ratio illi? Quid mihi prætritum? cur hæc sententia sedit, Quam melius mutasse fuit? — Quid volui quod nolle bonum fuit? utile honesto cur malus anteruli? sic dicta & facta per omnia Ingrediens, ortoque à vespere cuncta revolvens, Offensus pravis, dat palmam & præmia rectis. Auson. idyl. 16.

[b] *Tanti vitrum, quanti margaritum? Post Tertull. ad Martyr. Hier. ad Demetr. & ad Salvinam & alibi.*

[l] *Si semper hoc, cùm opus est, facis; semper facis. Bern. in Cant. serm. 58. Nobis enim putationis semper est tempus, quia semper est opus. Ibid.*

[m] *Quid pulchrius hac consuetudine excutiendi totum diem? moderatior erit, qui sciat sibi quotidiè ad judicem esse veniendum. Quali ille somnus post recognitionem sui sequitur? quam tranquillus, altus, liber, cùm aut laudatus sit animus, aut admonitus? &c. Senec. de ira l. 3. c. 36.*

Helpe 8.

§. 63. An eighth helpe to further us in this spirituall Watch is to be jealous of our selves and of our owne infirmitie and weakneese, that we may soone be ensnared and easily surprised, foiled at least, if wee be not exceeding wary, before we be aware. As the fear of God will make us carefull to shun all sinne, and whatsoever is evill in it selfe: so this jealousie of our selves, and feare of our owne infirmitie, will make us carefull to eschew all occasions of sinne, and whatsoever by meanes of our weakneese may become matter

matter of evill unto us. For as thoſe that know themſelves to be of a weake ſtomacke, ready to take checke at ſuch meats as many other ordinarily are wont to digeſt well enough, are very chary of their diet, and carefull to eſchew and forbeare not ſuch meats only as are ſimply unwholeſome, but even ſuch alſo as they ſuſpect or ſuppoſe to be hard of digeſtion, and will not in that regard ſo well accord with their weakneſſe: So [c] the man that is ſuſpicious of himſelfe, and jealous of his owne corruption, will be carefull to walke warily, and diligently to avoid not thoſe things alone that he ſeeth and knoweth to be ſimply evill, and in that regard prejudiciall to all in generall, but even thoſe things alſo that, though indifferent, and in themſelves otherwiſe not unwarrantable, ſuch as may be done by ſome ſometime without hurt or offence, yet that in regard of the ſtrength of his corruption, his naturall diſpoſition, the weakneſſe of grace in him, and his proneneſſe to ſlip and be overtaken in them, may in that regard prove dangerous and prejudiciall to him in particular, howſoever [f] others wiſer or ſtronger, or not ſo affected as he findeth and feeleth himſelfe, might without danger deale with them. This religious jealouſie had *Iob* of his children, when they were feaſting together, knowing how prone youth are to over-ſhoot themſelves in mirth and diſport: [g] *Peradventure*, ſaith he, *my ſonnes may have ſinned, and* (*bleſſed*, that is, as the Hebrewes uſe the word [h] by a kinde of *faireneſſe* and fineneſſe *of ſpeech*) *blaſphemed God in their hearts.* And the like godly [i] jealouſie of our ſelves it is good for each of us to have, as to ſay with our ſelves, when we are moved or ſolicited to ſome jeopardous courſe, though we cannot condemne it as ſimply evill; *Peradventure I may ſinne, and be overtaken ere I be aware; I may faile in it or fall by it, though other ſtronger than I may deale in it without danger.* Yea the like jealouſie had *Iob* of himſelfe: he was no leſſe ſuſpitious of himſelfe, than he was of his ſonnes. [k] *I was afraid*, ſaith he, *of all my workes; knowing, that if I did wickedly, thou wouldeſt not acquite me.* And this ſuſpiciouſneſſe of himſelfe no doubt was it that cauſed him to [l] *make a Covenant with his eyes*, not to ſeize on ſuch objects, as might prove occaſion unto him of any ſpirituall evill.

§. 64. [m] *Watch and pray*, ſaith our Saviour, *that ye enter not into temptation: the Spirit indeed is ready; but the fleſh is weake.* As if he had ſaid more at large; *Conſidering your owne infirmity and feebleneſſe, yee have great need to take heed and earneſtly to deſire, that yee may not ſo much as touch upon any temptation: For ſuch is the proneneſſe of your corrupt nature to give way to them, that if you doe but enter into any temptation, though the Spirit purpoſe otherwiſe, yet the fleſh faltring with you, it is an hundred to one that you come not out as you went in, but you receive ſome foile or other.* Doe we not ſee how carefull they are that have gun-powder in their houſes, to looke that no fire or candle come neare where it is? And in like manner [n] did we conſider that our corrupt heart is like tinder or gun-powder, apt in temptation to be ſoone fired and inflamed, it would make us the more carefull to keepe aloofe off, and fearefull to come nigh ought that might be a meane to tempt or to intice us unto evill.

[c] *Panetius adoleſcentulo quærenti, An ſapiens amaturus eſſet; De Sapiente, inquit, videbimus: mihi & tibi, qui adhuc à ſapiente longè abſumus, non eſt committendum, ut incidamus in rem commotam, impotentem, alteri emancipatam, vilem ſui. Itaque conſcii nobis imbecillitatis noſtræ quieſcamus. Quod ille de amore, hoc ego de omnibus: nec vino infirmum animum committamus, nec formæ, &c. quantum poſſumus, nos à lubrico recedamus: in ſicco quoque parum fortiter ſtamus.* Senec. epiſt. 116.

[f] *Sapienti non ſolicitè cuſtodire ſe tutum eſt: gradum ubi volet, ſiſtet. Nobis, quia non eſt regredi facile, optimum eſt omninò non progredi* Sen. ibid.

[g] *Iob* 1. 5.

[h] καλ' εὐφημισμὸν. So 1 *King.* 2. 13. *Viſe ſis Druſ. obſerv.* l. 16. c. 7.

[i] It is a fooles beſt wiſedome to be jealous of his owne folly.

[k] *Iob* 9. 28. *Verebar omnia opera mea.*

[l] *Iob* 31. 1.

[m] *Matth.* 26. 41.

[n] *Adverſa eſt confidentia, quæ periculis vitam ſuam pro certo commendat. Et lubrica ſpes, quæ inter fomenta peccati ſalvari ſe ſperat. Autor de ſingular. cleric.*

And on the other ſide, as thoſe that ſet ſuch materials to drie before the fire, as are apt ſoone and ſuddenly to take fire, by the ſudden lighting but of a little ſparke in them, though they bee never ſo heedy, though they ſtand ſtill by them and have their eye ever on them, may chance to have all on a light fire, ere they can helpe or prevent it: So falleth it out here not ſeldome, that [o] while wee venture too neere, and preſume as [p] *Peter* ſometime did to ſtand bathing himſelfe againſt the fire in the High-prieſts Hall; wee are ſuddenly caught, as he was, ere we thinke on it, we have by ſome ſudden injection our affections ſo fired, that the very frame of our heart is all on a flame, ere we are aware of it, or are able now well either to prevent it, or eaſily to ſuppreſſe it.

[o] *Vt ignis, ubi fœnum vel culmum arripuerit, ſine mora ſimulac materiam attigerit, flammam lucidam accendit: ita ignis concupiſcentiæ ſimulac per oculorum intuitum formam elegantem attigerit, animum ſtatim exurit. Chryſ. de Ozia ſerm. 3.*

[p] *Iohn* 18 25,26.

§. 65. Againe, this jealouſie of our owne weakneſſe will make us the more carefull, as to ſhunne all occaſions, whereby we may be endangered; ſo, becauſe it is not in our power ever to avoid them, to uſe diligently all good meanes, whereby we may be ſupported and ſtrengthened againſt them. To which purpoſe our Saviour joyneth *watching* and *praier* together, as [r] there, ſo [ſ] elſewhere: as alſo [t] his Apoſtles oft couple them the one with the other. [u] *No man*, ſaith one of the Ancients, *is enabled by God, that is not enfeebled firſt in himſelfe.* And no marvell; For ſo long as we finde our ſelves (as we ſuppoſe) ſtrong enough to ſtand alone on our owne legges of our ſelves, wee thinke ſcorne to uſe crutches, or to be ſupported by others: ſo long as we thinke our ſelves wiſe enough and able to wade well enough thorow with our affaires, [x] wee regard not to take advice or to ſeeke helpe and aid from others: So here, ſo long as we miſdoubt not our owne weakneſſe, as we are over-forward to preſume upon our owne ſtrength, ſo we are over-backward and careleſſe of uſing thoſe meanes whereby we might attaine true ſtrength indeed. And on the other ſide, the more conſcious men are to themſelves of their owne wants, the more diligent are they wont to bee in reſorting to thoſe by whom their wants may be ſupplied: and the more ſuſpitious we are of our owne infirmity and weakneſſe, the more carefull will we bee daily and hourely to repaire unto him, who alone is able to confirme and ſtrengthen us, yea who is able ſo [y] to enable us notwithſtanding our weakneſſe, that [z] his power and might ſhall appeare in us amids our feebleneſſe, and [a] our very infirmity ſhall make much for his glory. And ſurely, [b] *In this kinde*, as one well ſaith, *it is more behovefull for a man to be ſomewhat too fearefull and heedy, than to be a little too confident and foole-hardy: to take notice of his owne weakneſſe, that hee may become ſtrong, than while hee thinketh himſelfe ſtrong in his owne conceit, to prove weake.* In regard whereof alſo the Wiſeman, as we ſaid formerly, not unworthily pronounceth him [c] *happy, that continually ſtandeth in feare:* as [d] afraid, though he may ſeeme to ſtand faſt and firme, leſt through infirmitie hee ſhould chance to fall.

[r] *Matth.* 26 41.
[ſ] *Luke* 21. 36.
[t] *Epheſ.* 6. 18.
1 Pet 4.7.
[u] *Multos impedit à firmitate præſumptio firmitatis. Nemo à Deo fit firmus, niſi qui ſe à ſeipſo ſenſit infirmum. Infirmatus eſt in ſe, ut firmus fieret in te. Non firmaretur, ſi non infirmaretur ut abs te in te perficeretur. Auguſt. de verb. Dom.* 13.
[x] *Conſilii ſatis eſt in me mihi* —— *Arachne apud Ovid. met. l. 6.*

[y] 2 *Tim.* 4. 17.
[z] 2 *Cor.* 12. 9, 10.
[a] 2 *Cor.* 4 7.
[b] *In hac parte expedit plus bene timere, quàm malè fidere. Et utilius eſt, infirmum ſe homo cognoſcat, ut fortis exiſtat, quàm fortis videri velit, & infirmus emergat. Autor de ſingular. cleric. Sed & Tertull. de cultu fœm. Vtilius ſi ſperemus nos poſſe delinquere. Sperando enim timebimus, timendo cavebimus, cavendo ſalvi erimus. Qui ſecurus agit, non eſt ſollicitus, non poſſidet tutam & firmam ſecuritatem: at qui ſollicitus eſt, is verè poterit eſſe ſecurus.*
[c] *Prov.* 28. 14. [d] *Rom.* 11. 21. 1 *Cor.* 10. 12.

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the fall of not a few. For, to paſſe by that fearefull downefall of our firſt Parents hereby occaſioned: What but this was the maine ground of *Peters* miſcariage? but [c] this preſumption, I meane, of his owne might, and neglect of thoſe meanes whereby hee might have beene enabled to ſtand, while [f] hee truſted to his owne ſtrength? A threefold offence ſome have obſerved in his behaviour in that buſineſſe; *that [g] hee oppoſed himſelfe to our Saviour* forewarning him of his fall, *he preferred himſelfe* indiſcreetly *before the reſt* of his Fellow-diſciples, *and he tooke the matter wholly upon himſelfe*, as that which he knew himſelfe able well enough to goe through with. [h] *Thou wilt deny me, Peter*, ſaith our Saviour; *Nay, but I will not*, ſaith *Peter*. *Though all ſhould denie thee, yet will not I deny thee: I will never deny thee, though I dye for it.* And no doubt of it but that [i] *Peter* then both meant as he ſpake, and ſpake what he thought; he miſdoubted not himſelfe, nor his owne inability, but he would and ſhould doe as then he ſaid. But [k] the Phyſitian felt *Peters* pulſe, and diſcerned that in his Patient, which the Patient did not, nor could then ſee in himſelfe. And ſurely, as it befell *Peter*, ſo falleth it out with many other. They are like ſicke men, [l] that when they have had a good day or two after ſome fits of a fever, thinke they are now perfectly well recovered againe, and ſo preſuming contrary to the Phyſitians advice to venture abroad into the aire, or to caſt off their ſicke kerchiefe, or to miſdiet themſelves, either they catch cold or take ſurfet, and ſo fall backe by relapſe into their former diſeaſe, handling them then more fiercely by farre, and endangering them much more than before. And ſo is it here with a many: they thinke themſelves ſtrong enough to encounter with Satan, eſpecially if they have ſtood out and come off well (as they thinke) in a temptation or twaine, and ſo [m] grow careleſſe either of eſchewing the occaſions of evill, or of uſing meanes whereby they may bee enabled to withſtand them when they are offered: Which when they ſo doe, it is juſt oft with God to leave them to their owne ſtrength, as the nurſe doth the child that will not endure to be lead, and ſo to ſuffer them to fall, as ſoone then they will, ſometime to their eternall ruine, that they may deſervedly periſh through their owne folly and foole-hardines; ſometime to their preſent paine, but their future amendment, that having had experience of their owne feebleneſſe and inabilitie to ſtand of themſelves, they may in time to come bee more wary, more diſtruſtfull of their owne ſtrength, and more carefull to reſort from time to time unto him, from whom onely true ſtrength is to be had. And for this end no doubt hath the Holy Ghoſt left upon record the foule ſlips and fals of many of Gods worthy Saints and Servants, not that any ſhould thereby bee incouraged or emboldned unto ſinne; but [n] *that the ruine of ſuch great ones might*

[c] *Præſumpſit neſcio quid, quod in illo nondum erat. Aug. in Pſal. 55. Poſſe ſe putavit quod non potuit. Bern. de temp. ſerm. 88.*

[f] *Iohn 13.36,37.*

[g] *Ὅτι αὐτῷ μὴ ὅπ τοῖς ἄλλοις ἑαυτὸν προέθηκε, καὶ ὅτι τὸ πᾶν ἑαυτῷ ἀνέθηκε. Se Chriſto oppoſuit, ſe cæteris præpoſuit; ſibi totum impoſuit. Chryſoſt. in Mat. hom. 82.*

[h] *Mat. 26.33,34,35.*

[i] *Volebat planè pro Domino animam ponere, volebat: neque enim Deum id pollicendo fallebat: ſed quas vires haberet voluntas ipſa neſciebat. Auguſt. de orig. anim. l. 4. c. 7.*

[k] *Non ſe norat ægrotus: ſed ægrotum norat medicus. Verior que inventa eſt medici prædictio, quàm ægroti præſumptio. Auguſt. in Pſal. 138.*

[l] *——juſſus requieſcere, poſtquam Tertia compoſitas vidit nox currere venas, &c. Perſ. ſat. 3. Qui acuta febre diu laboravit, ſi morbus per biduum triduumve intermiſerit, dicit ſatim, Iam licet ad ſatietatem edere, &c. Stella ad Luc. 11. Quod ægris evenit, quos longa imbecillitas uſque eo afficit, ut nunquam ſine offenſa proferantur; hoc accidit nobis, quorum animi ex longo morbo reficiuntur. Senec. epiſt. 7.*

[m] *Qui præſumit, minus veretur, minus præcavet, plus periclitatur. Tertull. de cultu fœm. Timor ſalutis fundamentum eſt: præſumptio impedimentum timoris. Ibid.*

[n] *Vt cautela minorum ſit ruina majorum. Greg. mor. lib. 33. c. 15. Scriptæ ſunt ruinæ priorum ad cautelam poſteriorum. Stultus quippe eſt, qui præcedentem cadere videt & ipſe non cavet. Rad. Ardens poſt Trinit. 9. Cautum itaque debet reddere, non ſequacem, errat alienus Caſſiod. l. 7. ep. 2. Cum magnos cecidiſſe attendunt, parvi timent. Auguſtin Pſal. 50. Nimium præceps eſt, qui tranſire contendit, ubi alium conſpexerit cecidiſſe: & vehementer infrenis eſt, cui non incutitur timor alio pereunte. Amator verò eſt ſalutis ſuæ, qui evitat alienæ mortis incurſum: & ipſe eſt providus, qui ſollicitus ſit cladibus cæterorum. Autor de ſingul. cleric. Vita itaque fovenum inquam alium vides cecidiſſe: aliena pericula in te pertimeſce; alterius perditio tua ſit cautio. Iſidor. ſoliloq. l. 2.*

make weaker ones more wary; that where we have seene them slip for want of watchfulnesse, there might wee bee more watchfull: that when wee see others foiled farre stronger than our selves, it might make us the more to distrust our owne strength: Which the more wee distrust, the lesse shall wee presume on it, and the more carefull shall wee bee to use all good meanes, whereby true strength may be atchieved of us and increased in us.

Helpe 9.

§. 67. A ninth Helpe to further us in this spirituall Watch is a sincere hatred of evill, that wee labour not onely to condemne sinne in judgement, but even to hate and detest it in heart. [o] *The feare of God*, saith *Salomon*, *is to hate evill*: not to forbeare it onely, but, as the Apostle speaketh, [p] *to abhorre it*. The servile feare may make a man breake off the practice of sinne outwardly in his life, (wicked men, had they but it, durst not goe on in their wicked courses as they doe) but the filiall feare will doe more than that, it will make a man hate and detest it also inwardly in his heart: For this feare it is a loving feare, [q] *a feare joyned with love*, yea proceeding from the love of him whom we feare. And [r] *yee that love the Lord*, saith the Psalmist, *hate that that is evill*. [s] *Dost thou love God*, saith *Augustine*; *thou must hate then what he hateth*: Yea if thou lovest him indeed, thou canst not but hate what he hateth. Neither indeed can we [t] *closely cleave to that that is good*, till we have brought our hearts to detest and *abhorre that that is evill*. Which thing if it were once throughly wrought in us, there should not need much Rhetoricke to perswade us to watch both against sinne and against all occasions of it: We would of our selves bee carefull enough to shunne and avoyd that, which our hearts abhorred, and could not brooke or abide. For as the meat that a man loatheth, hee cannot endure so much as the sent or savour of it, nay not, it may be, the sight of it: so would it be with us in regard of sinne, had we the like inward dislike and loathing of sinne in our soules. And [u] one maine cause of relapse into sinne, and of want of due watchfulnesse against it, in those that for some time have surceased the practice of it, is because they never hated it in heart, though they could not but in judgement condemne it, being evidently convinced in conscience of the evilnesse of it: [x] *their heart looked* still *after it* (though their hand for feare or other respect were for a while with-drawne and with-held from it) ready therefore when such respects as before stayed and restrained it, were at any time removed, to give friendly entertainment unto it againe.

§. 68. Would wee therefore keepe a constant Watch against sinne? Oh let us labour then to have wrought in us a true hatred of sinne; or such sinnes especially, as we have beene most addicted unto, or have most delighted in before. The more formerly we have loved them, the more now let us loath them: the more wee have for the time past delighted in them, the more for the time to come let us even detest and abhorre them. [y] As the meat that we

o *Prov.* 8. 13.

p *Rom.* 12. 9. ἀποστυγεῖν.

q *Timor Dei cum amore conjunctus. Calvin. instit. l.* 1.

r *Psal.* 97. 10.

s *Amas Deum? debes odisse quod odit. Aug. in Psal.* 96.

t *Rom.* 12. 9.

u *Stomachum fecit illi luxuria: citò tamen eum illa redibit in gratiam. Dum de illo feremus sententiam, vide ne fidem nobis fecerit, invisam jam sibi esse luxuriam. Nunc illis male convenit. Sen. epist.* 114.

x *Psal.* 66. 18.

y Σῖτος πολλάκις ἢ ὄψοις προσενεχθέντες, μὴν αἴδεσιν ἢ μαίδεσι αὐτὲς σφ μὴ καλαφρῶν τι μηδὲ νομίμων ἐπιθεχθας, τ τῇ χρόνῳ μόνον ἐπιτίθησι τὸ πικρὸν ἢ ἄθυμον, ἀλλὰ ἢ τὸ σῶμα τῇ δόξῃ ζωσπαθούμενον ἢ ἀναπιμπλάμενον ἐμέτου ἢ δηθυμίας παντοδαπῆς ἔχον. *Plut. de sanit. mor.*

have

have ſometime ſurfetted of, we not onely know now to be evill for us, but even our ſtomacke riſeth and goeth againſt it: ſo thoſe ſins that we have formerly glutted our ſoules with, let us not onely condemne now as the bane of our ſoules, but endevour even ſo to be affected towards them, that our very hearts may riſe againſt them upon the memory and remembrance of them. Let it bee with us in regard of them, as it was with *Ammon* in his affection to *Tamar*. [a] He loved her earneſtly at firſt; though with an inceſtuous love, or luſt rather: But after that he had abuſed her and defiled himſelfe with her, [a] his love was in a ſtrange manner ſo turned into hatred, that the love wherewith before he loved her, was not ſo great, but the hatred wherewith he then hated her, was farre greater. So for thoſe ſinnes that wee have formerly defiled our ſoules with, wee ſhould labour to have our love in like manner turned into hatred; and [b] ſtrive to bring our hearts to it, to abhorre them now as much, yea (if it were poſſible, as there is good ground for it and juſt cauſe of it) much more, than ever we loved them, or delighted in them before. This could we doe with *Ammon*; we would doe further as he did. [c] He thruſt *Tamar* inſtantly out at doores, when his affection was thus altered; hee could no longer endure ſo much as the ſight of her: and not that onely, but he cauſed the doore to be bolted faſt after her, that ſhe might not have any free or further acceſſe in unto him againe. So were our hearts and affections eſtranged from ſuch ſinnes, as they had beene linked and fattened unto before, we would not onely be carefull without further delay to diſpoſſeſſe our ſoules of them, but we would be conſtantly watchfull to keepe the doore of our heart ſurely bolted againſt them, that they might never be able to gaine entrance againe with us.

[a] 2 Sam. 13. 15.

[a] Ἐλύπησε τὴν μὲν παῤῥησίαν τὸ φίλτρον· ἐμίσησε δὲ τὸ φιλεῖν εἰς τὸ ὑπερβάλλον· ὅπερ ἂν ἄρα πάθοι τις καὶ ἡμῶν ὁ κύριος. Clemens Alex. pedag. l. 2. c. 10.

[b] Si quæris odium ſera quem ſtatuas modum; Imitare amorem. — Sever. Med. ad. 3.

[c] 2 Sam. 13. 16, 17.

§. 69. The tenth and laſt helpe, that we will propound for the preſent, to further us in this ſpirituall Watch, is the diligent and conſtant practice and performance of good duties and offices. Which helpe divideth it ſelfe into two branches, the one oppoſing to idleneſſe, and the other to worldlineſſe.

Helpe 10.

The former is the conſtant following of the workes of our particular callings. [d] *Let him that ſtole, ſaith the Apoſtle, ſteale no more; but let him labour rather and worke with his hands ſome good thing in other, that he may have to give to him that needeth. Let him that ſtole ſteale no more:* that is well; but that is not enough. *Let him ſteale no more, but labour rather:* becauſe elſe though hee leave ſtealing a while, [e] if he live idle, he will come to ſuffer want ſoone, (for [*] *Sloth waſteth* as well as exceſſe and riot:) and ſo be falling anon to his former trade againe: Not to adde, that [f] he that liveth ſo, even in that he ſo liveth, living like a drone on the labours of others, is little better than a Theeſe. [g] *Sloth*, ſaith *Salomon*, *caſteth ſleepe*. And ſure as we ſee it to be with drowſie perſons, that if they ſit ſtill and doe nothing, they will ſoone fall aſleepe: ſo is it here; [h] if wee give our ſelves over to idleneſſe, wee ſhall ſoone come to bee overtaken againe with this deadly ſleepe of ſinne.

Branch 1.

[d] Epheſ. 4. 28.

[e] Prov. 23. 21. & 24. 30. ad finem. Otio nihil deterius; quod nec nova acquirit, & pareta conſumit. Pelag. ad Demetr.

[*] Prov. 18. 9.

[f] Πᾶς γὰρ ἀργὸς ἀδόκιμος ζῶν χαλεπώτερον δὲ γεωργός. Phocylid.

[g] Ὁ μονάζων, ἐὰν μὴ ἐπιζήσῃ, ἔθους τῷ ἀνθρώπῳ ἀκολουθεῖ. Quidam apud Socratem hiſt. lib. 4. cap. 23.

[h] Paulùm per vigilantiæ amittitur, dum bonè operandi ſtudio ceſſatur. Greg. Paſtor. p. 3. a. 1. §. 16.

Fulneſſe

i Ezec. 16.49.

[i] *Fulneſſe and idleneſſe* are noted to have beene two maine cauſes of thoſe filthy ſinnes of *Sodome*. It is a common by-word with us, that *Of idleneſſe commeth no goodneſſe*: And [k] *By doing nothing*, ſaith the Heathen man, *men learne to doe evill things*. [l] It is eaſie ſlipping out of an idle life into an evill and a wicked life: yea an idle life, it is of it ſelfe evill. For man was made for action, not for idleneſſe. And howſoever, ſaith one well, we count him [m] *a good man that doth no evill*, he is indeed rather [n] *an evill man that doth no good*. [o] *Sleepe and death* are ſaid to be *brethren* or *Coſen-germanes*: or the one at leaſt to bee [p] *an image* and a *reſemblance* of the other. And as [q] thoſe therefore that are deceaſed are ſaid to be fallen aſleepe: ſo [r] they that lie aſleepe may well be ſaid to be in ſome kind or degree of deceaſe. Now what difference is there [s] betweene him that lieth faſt aſleepe, and him that is idle though awake? ſave that the one is reſtrained from action by the courſe of nature, whereas the other voluntary reſtraineth himſelfe: and that is no ſinne therefore in the one, that is no ſmall ſinne in the other. Slothfulneſſe therefore not onely cauſing ſleepe, but being it ſelfe of it ſelfe [t] a kind of ſpirituall ſleepe, it is conſequently alſo [u] a kind even of ſpirituall death: And the idle and ſlothfull may be well ſaid to be not onely ſpiritually aſleepe, even when they are awake, but to be ſpiritually [x] dead alſo, even while they live: their very waking, while they ſo wake, being no better than ſleepe, and their very life, while they ſo live, no better than death: yea worſe than naturall ſleepe, (becauſe againſt nature) for a man to ſleepe waking; worſe than corporall death, for a man to be as dead ere he die, [y] to be his owne Bearer, to winde himſelfe quicke, and to [z] bury himſelfe yet breathing.

§. 70. Idleneſſe therefore, it is both evil of it ſelfe; and it expoſeth men to further evils. [a] *Satan* where *he findeth* [b] *the houſe vacant*, that he had before quit, he doth eaſily make a re-entry againe. He doth as [c] the Crab, that deſirous to prey on the Oiſter, but finding the fiſh encloſed and her ſelfe excluded with two ſuch ſhels as all her power is not able to pierce, watcheth the time when ſhe lieth bathing her ſelfe in the ſunne and gaping to take in ſome pleaſant refreſhing, while the windes are calme, and the waters ſtill; then ſhe ſlily and ſuddenly caſteth in ſome ſandy grit that keepeth

k *Nihil agendo malè agere homines diſcunt. Catonis oraculum, quo nihil verius. Colum. de reruſt. l. 11. c. 1.* ἐν τῇ ῥᾳθυμίᾳ ἡ κακία. *Chryſoſt. tom. 6. ſerm. 90. Et Sirac. 33. 28.* Πᾶσαν τὴν κακίαν ἐδίδαξεν ἡ ἀργία. *Chryſoſt. in Geneſ. homil. 14. & de provid. l. 1. & in Matth. homil. 35. & in 1 Cor. homil. 23.*

l *Ab otioſis ad noxia, à levioribus ad graviora facilis eſt lapſus. Greg. de paſtor. p. 3. c. 1. § 15. & dialog. lib. 3. c. 15.*

m *Bonum eſt non feciſſe malum.*

n *Malum eſt non feciſſe bonum. Chryſoſt. ſer. de virt. & vit.*

o Ἀδελφοὶ ἀλλήλοις ὕπνος καὶ θάνατος. *Euſtath. ad Homer. Il. Ψ'. Et lethi conſanguineus ſopor.* —*Virgil. Æn. 6.* Μέση ὕπνου ἐπάγει ἀδηφόρον θανάτου. *Baſil. Ceſ. hom. 1. Et Senec. Her. fur. act. 4. ſc. 2. Frater duræ languide mortis, Pavidum leti genus humanum Cogis longam diſcere mortem. Et Gorgias ſenex in ſomnum prolapſus,* ὁ ὕπνος μετὰ ἀδηφοῦς παραπαίει. *Aelian. hiſt. var. lib 2. cap. 35.*

p *Speculum mortis ſomnus Tertull. de anima c. 24. Per imaginem mortis fidem initiaris reſurrectionis. Ibid. c. 25. Quid eſt mors? ſomnus conſueto longior. Chryſoſt. ad pop. homil. 5. Inde Chryſolog. ſerm. 59. Vt reſurrecturum te jugi & vernaculo inſtruaris exemplo, quoties dormis & vigilas, toties moreris & reſurgis.* Ὕπνος γὰρ θανάτου προμήνυσις τις πέλει. Ὕπνος τὰ μικρὰ τῆς θανάτου μυήσεια. *Menand.* q 1 Cor. 15. 6, 51. ϛαυρὸς παγέντος ὕπνος ὁ θάνατος. *Baſil. Sel. homil. 31. Inde* Κοιμητήρια *dicta.* r *Hinc Alexidis gryphus de ſomno,* ἃ θνητὸς ἔτ' ἀθάνατος, ἀλλ' ἔχων τινὰ συγγένειαν. *Athen. lib. 10.* Ἀναδύεται γὰρ ὁ ὕπνος ἐκ τοῦ θανάτου. *Euſtath. Iliad. Ψ'. Itaque Plato apud Laert.* Κοιμώμενος ὑπὸ ψευδοῦς ἄγεται. *Ex legum l. 3. Nihili eſt, qui piger eſt. Plaut. Rud. act 4. ſc. 2.* s Ἀρχὴν τῆς ψυχῆς ὁ ὕπνος εἶναι. *Ariſtot. Ethic. Nicom. l. 1. cap. 13.* t *Vigilia ſomno ſimillima. Senec. de provid. cap. 5.* u *Somno delectari eſt quaſi mortem moliri. Martin. Dum. de morib. Vita enim profectò vigilia eſt. Plin. præfat. hiſt. natur. Et revera plus vigilare, plus vivere eſt. Nam quid tam mortis ſimile quàm dormientis aſpectus? Quid tam vita plenum quam forma vigilantis? Chryſolog. ſerm. 24.* x 1 Timoth. 5. 6. *Otium ſine literis mors eſt, & vivi hominis ſepultura. Senec. epiſt. 83. Itaque de Vatia idem, latente non vivente, quem tamen ſolum vivere Afinius aiebat, tanquam de ſepulto, Hic ſitus eſt Vatia. Epiſt. 55. Qui enim latitant & torpent, ſic in domo ſunt, tanquam in conditivo. Horum licet in limine iſſo nomen marmori inſcribas: mortem ſuam anteceſſerunt. Idem epiſt. 60.* y *Iuſta ſibi faciunt. Senec. epiſt. 122. ſe efferunt. Idem epiſt. 12.* —*ſe quiſque, & vivit, & effert. Manil. lib. 4. de cœtu.* z Σῶμα τύμβος. *Plato. Impii etſi videantur vivere, miſeriores tamen ſunt omnibus mortuis, carnem ſuam ut tumulum circumferentes, qui infelicem infoderunt animam ſuam. Ambr. de Cain & Abel lib. 2. cap. 9.* a *Matth. 12. 44.* b σχολάζοντα. c *Viſe Ambr. hexamer. l. 5. c. 8.*

her

her two ſhels from cloſing againe, and by that meanes commeth ſhe to get in her cleyes, one after another, and ſo to prey upon the fiſh. In like manner doth Satan, where he deſireth to ſeize upon the ſoule, but ſeeth ſome likelihood of reſiſtance; he watcheth mens idle times, and when hee findeth the heart vacant and the minde free from preſent imployment, then is he buſie to inject firſt idle and ſandy thoughts, by which he maketh way for worſe matters, and after wicked and noyſome motions, by which hee commeth many times to take full ſeiſen of the ſoule, and to worke its utter ruine. In regard whereof it is no unneceſſary counſell that one of the Ancients giveth, that [d] *We be alwayes about ſome good buſineſſe or other, that the Tempter whenſoever he come, finde us not unoccupied.*

[d] *Semper aliquid operis facito, ut Diabolus te ſemper occupatum inveniat.* Hieron. ad Ruſtic. Reſage, tutus eris. Ovid. remed. —*nam ſi non Intendes animum ſtudiis & rebus honeſtis, Invidia vel amore vigil torqueberis.* —Horat. lib. 1. epiſt. 7. χρόνῳ δ' ἐμάνθανε σὺ μηδὲν εἰς ἀργὸς. Hipponact. apud Stob.

§. 71. Yea for this cauſe is it that God hath ordained that everie man ſhould have ſome certaine courſe of life wherein to be ordinarily imployed. [e] *Let every man*, ſaith the Apoſtle, *in that calling wherein he was called, therein* [f] *with God* (or, *in Gods Name*, as wee uſe to ſay) *abide.* There is a twofold calling by the Apoſtle there mentioned; [g] *The calling wherein a man was called, and the calling whereunto a man was called*, when he was converted and became a Chriſtian at firſt: there is the generall calling of a Chriſtian, that whereunto he was called; and there is the particular calling or ſpeciall courſe of life wherein a man lived, before (as it may fall out) he was called thereunto. A man muſt not imagine therefore, when he is called to bee a Chriſtian, that hee muſt preſently caſt off all worldly imployments, give over the workes of his former vocation, and apply himſelfe wholly (as ſome [h] Heretikes ſometime ſuppoſed, miſled by [i] ſome places of Scripture miſexpounded) to praier and contemplation, and meere matter of devotion: but he muſt retaine the one calling ſtill as well as the other, follow the one ſtill as well as the other, make conſcience as well of executing the duties of the one as of frequenting the exerciſes of the other: and not thinke that under colour of following of Sermons and frequenting of godly exerciſes, he may lawfully neglect thoſe neceſſary duties that by vertue of his ſpeciall calling hee ſtandeth in conſcience bound unto.

[e] 1 Cor. 7. 20, 24.
[f] Ζὼν τῷ Θεῷ.
[g] Vocatio { in qua. ad quam.

[h] *Meſaliani, ſive Euchetæ, de quibus Epiphan. hær. 80. & Aug. de hæreſ. c. 57. & Theodoret. hiſt. l. 4. c. 11. & Fab. hær. l. 4. c. 15.*
[i] Luke 18. 1. 1 Theſſ. 5. 17.

In a word, each Chriſtian man that is able, muſt, as the Apoſtle willeth, [k] *earne, and eat his owne bread*, [l] *worke with his owne hands, and follow his owne affaires*, that is, ſuch buſineſſe as to his particular place and ſpeciall calling appertaineth: elſe he is [m] *branded* by the ſame Apoſtle for [n] *an inordinate walker*, that is, a diſorderly liver; [o] *a Denier of the Faith*, not in word, but [p] *in deed*, and one little better, if not [q] *worſe than* ſome Heathen and *Infidels*, that have even by natures dim light [r] condemned idleneſſe in any.

[k] 2 Theſſ. 3. 12.
[l] 1 Theſſ. 4. 11.
[m] 2 Theſſ. 3. 14. σημειοῦσθε.
[n] 2 Theſſ. 3. 6, 11.
[o] 1 Tim. 5. 8.
[p] Tit. 1. 16.
[q] 1 Tim. 5. 8.
[r] Ἀργὸς μὴ ἴσθι, μηδ' ἂν πλουτῇς· ἀνιαρὸν γὰρ ἀργία. Pittacus referente Demetrio Phalar. apud Stob. c. 3.

§. 72. But here is great Caution to be uſed, and due regard to be had, [s] leſt while we ſhunne a rocke, we fall into a whirle-poole: leſt while we ſeeke to eſchew idleneſſe on the one hand, we be ſwallowed up with worldlineſſe on the other: leſt while we labour to keepe our left eye waking by the diligent following of our worldly

Branch 2.

[s] *Dum vitant ſtulti vitia, in contraria currunt. Et, Incidit in Scyllam, cupiens vitare Charybdim.* Horat.

ly affaires, we ſuffer our right eye to cloſe and fall faſt aſleepe by
[c] *Zachar.* 4.1. neglect of religious exerciſes either publike or private. [c] *The Angell that talked with me, came againe*, ſaith the Prophet, *and awaked me as one that is raiſed out of his ſleepe.* It fared with the Prophet when hee was attending on Gods Angell, as with a drowſie perſon, who though hee bee awaked and ſet to worke, yet hee is ready to ſleepe at it, and to be ever and anon ſlumbring, if he be not now and then jogged and ſtirred up: And in like manner it is with our drowſie ſpirits, and will be continually, [a] if they be not frequently rowſed and raiſed up by the conſtant uſe of religious exerciſes. In regard whereof *Paul* willeth *Timothy*, [x] *to quicken by ſtirring up the grace of God that is in him*, [y] as men doe *embers* that lie raked up in the aſhes.

[a] *Excitandus è ſomno & vellicandus eſt animus. Senec. epiſt. 20. Excitandus eſt ſemper animus ſtimulis ſpiritualibus. Oratio, lectio, &c. incitamenta ejus ſunt. Pelag. ad Demetriad.*

[x] *2 Tim. 1. 6.* ἀναζωπυρεῖν. *Honeſtarum rerum ſemina animi noſtri gerunt: quæ admonitione excitantur, non aliter quàm ſcintilla flatu levi adjuta ignem ſuum explicat. Senec. ep. 95.*

[y] Ὡς δ' ὅτε τις δαλὸν ἀνὰ δρῆν ἐνέκρυψε μελαίνῃ, Σπέρμα πυρὸς σώζων. *Homer. Odyſſ. ε.* ζωπύρῳ εἰκάζων καὶ ἀναθάλψει τῷ καὶ ἀναθάλψαι. *Euſtath. ibid.*

§. 73. Now this is done by meanes either publike or private. Firſt by frequenting the publike miniſtery of the Word at due times. [a] *Quench not the ſpirit*, ſaith the Apoſtle: *deſpiſe not Prophecie*: as if the neglect, or contempt (and it is the contempt of it that is the maine ground of neglect) of the one were a principall meane of extinguiſhing and quite quenching the other. And undoubtedly ſo is it. For either fire or light is put out, not by pouring on of water onely or ſome contrary matter; but beſides that, either by withdrawing from it and denying that unto it that ſhould feed it; (for [b] if the fewell faile, the fire will of it ſelfe out:) or by neglecting to blow it, and to ſtirre it up by times; as we oft ſee it fall out that it goeth out of it ſelfe alſo, where yet there is wood and coale enough to have longer continued, had ſome ſuch induſtry beene uſed. And even ſo is ſpirituall grace oft impaired and decaieth, not by the practice of ſinne and wickedneſſe onely, as by water poured on it; but by neglect of the Word, the meanes that ſhould foſter and feed it, and that by raiſing and rowſing up our dull and dead ſpirits ſhould [c] put ſpirituall life and alacritie, as it were, unto us. And no marvell then, if, as *Salomon* ſaith, [d] *Where viſion faileth, there the people periſh:* if the grace of God goe out, where theſe meanes are neglected; if they fall faſt againe into this deepe and deadly ſleepe, though they were ſometime awaked out of it, that are not carefull to keepe within the ſound of Gods [e] *Trumpet*, and to frequent the houſe of God where it may be heard, that, as at firſt [f] it did *awake* them, ſo ſhould keepe them ſtill awake.

[a] *1 Theſſ. 5. 19, 20.*

[b] *Prov. 26. 20. Deficientibus lignis deficit ignis.*

[c] *Pſal. 119. 28, 37, 50, 93.*

[d] *Prov. 29. 18.*

[e] *Eſa. 58. 1.*

[f] *Iohn 5. 25.*

§. 74. Neither are thoſe free therefore from danger of diſcontinuing this their watchfulneſſe, that out of a vaine preſumption of their owne ſpirituall parts, can content themſelves with their owne private devotions; ſuppoſing that they may as well, and as effectually ſanctifie a Sabbath by reading and meditating, and praying apart by themſelves, as by being preſent at, and adjoyning themſelves to the publike aſſemblies of Gods Saints. It is a ſpice of intolerable pride and preſumption for any to be ſo conceited of themſelves. *David* was of a farre other minde, and therefore led by another ſpirit, than they are that ſo imagine. He was [g] *a man after Gods owne heart*; and a man of excellent parts. *The Word of God*

[g] *1 Sam. 13. 14.*

not

not onely [h] *dwels plentifully in him*; but [i] *flowed* abundantly *from him*: he was able not to [k] *admonish himselfe* alone, but [l] *to instruct, direct*, and edifie others: he could not onely *sing Psalmes*, but [m] *pen hymnes*, both of praise and of prayer: many holy and heavenly meditations had he in the time of his exilement, as may appeare by [n] those divine ditties during it composed of him. And yet could not he content himselfe with these his private devotions. But, as [o] it was the very *joy* of his heart, when he was at home, to repaire to the Temple, to the publike assemblies there held: so nothing made his banishment, and his abode in forraine parts, more bitter unto him, than this, that by meanes thereof he was restrained of repairing unto them, and of joyning with Gods people in such holy duties as were there daily performed. Read divers of the Psalmes framed by him during that time; and consider well, [p] how bitterly he bewaileth his restraint in this kinde; how instantly hee sueth to God for freedome of resort; how he blesseth those that had liberty of repaire or place of abode there; even the very birds themselves that had accesse but to build thereabout: and you will soone see a strange difference betweene that worthy man of God and these, that so highly over-prize their owne private devotions, as thus to under-value the publike assemblies of Gods Saints, and the ministery of his Word.

[h] *Colos.3.16.*
[i] *Iohn 7.38.*
[k] *Psal.16.7.*
[l] *Psal 32.8.& 51.13.*
[m] *2 Sam.23.1. The sweet Songster of Israel.*
[n] *Psal.7.& 22.& 34.& 52.& 54.& 56.& 57.& 119.&c.*
[o] *Psal.42.4.& 122.1.*
[p] *Psal. 27.4.& 42.& 63.& 84.*

§. 75. And yet neither also is this sufficient indeed, that we frequent the publike meanes: private helpes must be added and adjoyned thereunto, of meditation, of conference, of supplication, of examination, of confession, and the like: that though much or most of the weeke be taken up with our worldly affaires; yet we reserve some time amids them constantly every day for some spirituall imployment. For as it is with our clockes and our watches, that unlesse they be wound up at certaine times, they will slacken their motion, yea by meanes of the heavy weights and plummets of lead that hang on them, they will at length come downe to the ground, and so stand stone still: So is it with our soules; we have our earthy affections and our worldly thoughts, as heavy weights, hanging so at the heeles of them, that unlesse they be at some certaine times wound up, as it were, by the use of some holy exercises, they will grow slacke and sluggish in their mounting up to Heaven-ward, yea at length, it may bee, come to an utter cessation of all endevour in that kind. For this cause *David*, as [q] he maketh this one property of a *Blessed man*, that he maketh *Gods Law his daily*, yea and *his nightly meditation*: So he professeth of himselfe, that it was [r] one of his *daily* exercises *to meditate on Gods Word*; and [s] it was his *nightly* imployment to bee *singing of Gods praises*. He had certaine set times every day for meditation and invocation, [t] *at morning, at noone-tide, and at even*: And besides those ordinary set times, he tooke occasion oft extraordinarily, as opportunity was offered, even [u] *seven times a day*, that is, many times, to be *lauding of the Lord*, either *for his judgements*, or for his mercies. And the like should wee doe every one of us, if we desire to keepe this spirituall Watch fresh in our soules,

[q] *Psal.1.2, 3.*
[r] *Psal.119.97.*
[s] *Psal.16.7.& 63.5,6. & 119.62.*
[t] *Psal.55.7.*
[u] *Psal.119.164.*

and

and [x] would not have them wholly dulled with or drowned in the world: we ſhould ſet ſome time apart every day from our worldly affaires, to be ſpent in reading, in meditation, in conference (with God, at leaſt) in prayer and invocation of his name, in ſearch of our ſoules, in acknowledgement of our ſinnes, &c. And ſo intermingle the one with the other, that by over-eager attending the one we doe not wholly neglect the other. It is that that would fit us for the publike miniſtery, and make it the more effectuall with us: As on the other ſide [y] it is well obſerved, that the want of ſuch private imployments maketh the publike miniſtery altogether unprofitable with many; [z] who heare much, and are at many Sermons, but gaine little by any, becauſe they are not carefull hereby, either to prepare their hearts before hand, to receive the ſeed of the Word as into ground fitted for it, or to water and cheriſh what they have taken in on the Sabbath, by a conſtant courſe of religious offices in the weeke following.

[x] *Rebus non me trado, ſed commodo. Quocunque conſtiti loco, aliquid in animo ſalutare verſo. Cùm me amicis dedi, non tamen mihi abduco: nec cum illis moror, quibus me cauſa ex officio nata civili congregavit, ſed cum optima quoque ſum; ad illos animum meum mitto.* Senec. epiſt. 62. *Et ad Lucil. ibid.* 15. *Quicquid facies, citò redi à corpore ad animum: illum diebus ac noctibus exerce.*

[y] *Legatur Chryſoſt. de Lazaro & Divite, homil.* 3.

[z] 2 *Tim.*3.7.

§. 76. Nor let any man alledge here in way of excuſe for himſelfe, that for the workes of his calling, they are ſo many, ſo manifold, he cannot poſſibly finde any ſpare time to ſpend thus in religious imployments. For (to omit what might be ſaid further in way of anſwer hereunto) did they eſteeme ſo highly of holy things as the worth of them well deſerveth, they would finde time for them as well as they doe ordinarily for matters of farre leſſe weight than it. Yea (that which is a foule ſhame to conſider) thoſe that will pretend ſuch ſtraits of time to ſhift off ſuch imployments, can finde many of them time enough (if not more than enough) to follow their vaine and idle diſports. And canſt thou finde every day almoſt ſpare time enough at large for the one? and canſt thou no day almoſt finde the leaſt ſpare time at all for the other? Undoubtedly that day maiſt thou well eſteeme but evill imployed, whereof thou ſpendeſt more part in thy vaine delights, than in the advancement of thy ſpirituall good.

To conclude, if we will watch aright and as wee ought; as the workes of our ſpeciall callings muſt not be neglected, ſo our ſpirituall good, and thoſe meanes either publike or private that tend directly to the nouriſhing and improving of it, are to bee principally regarded: And therefore ſo are we to ply and follow the one, that yet even amids them we take time for, and * exclude not wholly all minding and meditation of the other; yea ſo warily in their due ſeaſon to attend either, that neither wee bee ſurpriſed with ſlouth and idleneſſe on the one ſide, nor yet with worldlineſſe on the other.

* *Sicut laborantibus manibus nec oculus propterea clauditur, nec auris abſtinet ab auditu: ſic, imò & multo melius laborante corpore, mens quoque ipſa ſua intenta ſit operi, ut non prorſus vacet.* Bern. de diverſ. 40.

And thus have wee ſeene both what it is *to watch*, why wee are ſo to watch; the manner how wee muſt watch; and the meanes whereby wee may bee enabled ſo to watch in ſome meaſure.

Queſtion.

§. 77. Now here, ere we end, would a Queſtion be anſwered. For may ſome ſay; *But is it poſſible for any man living by this manner of watching to keepe ever waking; by thus watching againſt ſinne, to keepe himſelfe wholly free from ſinne?*

To

To passe by here that conceit of some Schoole-men, that a man cannot keepe himselfe free from all sin in generall; but that he may from any one sinne whatsoever in particular; that he may, though not from all, yet from this or that sinne. Which they expresse by a similitude [a] of a man enclosed in a barrell full of holes let downe under water, that may with his finger or some other helpe stop any one hole and keepe the water out at it, which yet he cannot avoyd but that it will come in the whilest at the rest, any of which yet also hee may stop if he will. But to passe by this, which I take to be not all out so sound; for answer hereunto some distinction must be made.

Answer.

[a] *Exemplum ponitur de existente in vase perforato, qui licet possit quod libet singulorum foraminum obstruere, non tamen omnia: dum enim unum obstruit, aliud patens relinquitur. Scotus in 2 dist. 28. q. 1.*

Sinnes therefore are of two sorts, either voluntary, or involuntary; either with the will, or without it. Some sinnes are involuntary, or without the will, such as be absolutely either beside or against it; as are all sinnes, [b] of pure ignorance, and of meere infirmity. Sinnes of pure or bare Ignorance I call those in which ignorance is simple or single, not affected, and [c] not *a Companion* onely, but *a Cause*. It is not with men in them, as it is with those that affect Ignorance, and please themselves in it; and [d] that without checke of conscience they may more freely offend, are content so to continue: but they desire to be informed aright, and use the best meanes they can so to informe themselves; but yet are mistaken, and so doe that out of ignorance, [e] which for a world they would never have done, had they knowne it to be evill. Sinnes of meere Infirmity or frailty I call those, [f] that a man knoweth to be evill, and yet is not able by any meanes to avoid, though he doe what he can, even as much as he would or could if his life lay upon it. Thus in hearing the Word, a man, it may be, cannot listen so attentively for any long time together, but that many by-thoughts will come buzzing and fluttring about him, as [g] the fowles did about *Abraham* when he was offering of his sacrifice, and will oft, [h] pressing in upon him in spight of his heart, disturbe him and hinder him in that holy exercise: yea sometime the more a man striveth and bendeth himselfe to banish and beat them away, the more he commeth to be pestred and encombred by them, and his attention to be tainted and infected withall. Thus in prayer oft [i] a man cannot shake off that deadnesse or dulnesse and drowsinesse of spirit, that possesseth his soule; and depriveth him of that alacrity and fervencie that ought then to be in him. Thus a man railed upon and reviled, though he can keepe his tongue from breaking out into evill language, and can stay his hand from striking in way of revenge; yet he cannot for his heart bloud, it may be, doe he what he can, [k] keepe down his heart from rising, and [l] *rebelling against the law of his mind*, or from swelling and boiling with some wrathfull passion and inordinate motion within him. Thus [m] in distresse or danger even a godly man many times cannot rest and rely upon God with that firmnesse and confidence of faith, and with that quietnesse and tranquillity of mind, that he ought, and not onely desireth with all his heart, but with all his might and best ability endevoureth to do.

Sinnes.

Sort 1.

[b] *In quibus est voluntas facti, sed non voluntas peccati. Aug. retract. l. 1. c. 15.*

[c] *Et comes & causa peccati. Navarr. enchirid. cap. 23. §. 46.*

[d] *Vt liberius peccent, libenter ignorant. Bern. de bon. deser.*

[e] *Si scissent, non fecissent. Tertull. apolog.*

[f] *Rom. 7. 21, 23. Gal. 5. 17. Velimus, nolimus, habemus illas: titillant, blandiuntur, stimulant, infestant. Aug. de verb. Dom. 4. Vt non sint, vultis sed non potestis. Ibid. & de verb. Ap. 4. Non potes & vales posse. Ovid. rem. lib. 1.*

[g] *Gen. 15. 11. Stellain Luc. 11. Hildebert. ep. 7. Et Berengos. de luce visib. & invis.*

[h] *Distinguendum inter cogitationes illas, quibus voluntas favet, quas cum dilectione amplectitur, & illas que repugnanti atque invito animo suggeruntur, quibus mens cum horrore quodam renititur, ut resistat, quibus ut contristatur admissis, ita gaudet repulsis. Pelag. ad Demetriad. Aliud est enim nolentem tangi, aliud consentientem animum perimi. Greg. mor. lib. 21. cap. 7.*

[i] *Psal. 43. 3, 4, 5.*

[k] *Nam neque chorda sonum reddit quem vult manus & mens, Poscentique gravem, persæpe remittit acutum. Hor. art. poet.*

[l] *Rom. 7. 23.* [m] *Psal. 42. 5, 6, 11. Mark. 9. 24.*

never ſo carefull, never ſo wary and watchfull: (a man cannot watch there, where he ſuſpecteth no evill; nor can his watching availe him beyond his ability:) which [n] God therefore in mercy vouchſafeth his children a daily pardon of courſe for, and is content graciouſly to paſſe by and put up in them; though [o] in rigor of juſtice hee might deſervedly call them to a ſtrict account for them. And yet by the conſtant uſe of this religious watch having our judgements better cleered, and our hearts confirmed and ſtrengthened, we may come in time to be leſſe ſubject to the former ſort of them, and leſſe expoſed alſo to the latter.

[n] 2 *Chron.* 30. 18, 19. *Nehem.* 1. 11. *Rom.* 7. 17, 20.
[o] *Luke* 12. 48. *Rom.* 7. 15. 16, 21. 23. 1 *Iohn* 3. 4.

Sort 2.

Other ſinnes beſides thoſe are all more or leſſe voluntary, and are committed in part at leaſt with the will of the committer: ſuch are ſins [p] of negligence and overſight, eſcaping us through careleſneſſe; [q] of mixt infirmity, proceeding from temptations of much terror; of [r] preſumption, [s] pride, and [t] wantonneſſe, occaſioned by delightfull objects and the like. Yea ſuch are the moſt, if not all, outward groſſe ſinnes joyned with knowledge, which even a naturall man therefore might forbeare if he would; and which it were an unjuſt thing for humane lawes to forbid and to puniſh offendors for, were it not in mans naturall power to forbeare. And theſe voluntary ſins are thoſe that we are principally to keepe watch againſt: which if we ſhall diligently and conſtantly apply our ſelves unto, there will a twofold benefit redound thereby unto us.

[p] *Matth.* 13. 25.
[q] *Mat.* 26. 31, 74, 75.
[r] *Deut.* 17. 12.
[s] *Pſal.* 19. 13. *Num.* 15. 30, 31.
[t] 2 *Cor.* 12. 21. 1 *Tim.* 5. 6.

Benefit 1.

§. 79. Firſt, [u] wee ſhall avoyd many, even a multitude of ſinnes, which for want of this watchfulneſſe we may be, and are ordinarily overtaken withall. [x] Nor ſhould the enemy ſo oft as he doth prevaile againſt us, and foile us, if hee found us ſtanding on our guard and keeping duly this watch. To exemplifie this by an inſtance or two. Compare wee firſt *David* and *Ioſeph* together, tempted both in the ſame kind, though not with the like fierceneſſe of aſſault: but the one foiled, where the temptation was weaker; the other unvanquiſhed, where the temptation was ſtronger. *David* a man [y] well in yeeres, and [z] a married man too, having the remedy already by Gods ordinance provided to releeve mans infirmity in caſe of incontinency; yea enjoying it [a] not ſparingly, but ſomewhat [b] more freely than was fit, having not one wife alone, but [c] a many, beſide [d] concubines not a few; This *David* thus furniſhed, [e] by chance eſpieth, not ſome ſingle woman, but another mans wife, waſhing her ſelfe: he is not ſought unto by her, but he is to make ſuit unto her, uncertaine of ſucceſſe; and to uſe meſſengers to her, that muſt therefore to his ſhame and reproach, and his diſhonourable engagement to them, be privy to his diſhoneſt deſires and his adulterous deſignes. On the other ſide [f] *Ioſeph*, a young man, [g] in the heat of his youth, in the prime & flower of his yeares; *Ioſeph* a ſingle man, not enjoying yet the benefit of [h] ma-

[u] Τίς γὰρ ἀγρυπνήσας ἐπεξῴδη ποτὲ; *Ioan. Ieſun. de pœnit. Nemo unquam vigilans læſus eſt.* Καθεύδοντες γὰρ ἁλίσκονται, ἐγρηγορότες δὲ ὐ. *Ariſtot. de epilepticis quibuſdam, de ſomn. c.* 3.
[x] Οὔτε γὰρ ἐνεπίδετο, ὅτ' ἐπαταφέγητο ὁ νίφων, ἀλλ' ὁ μεθύων· ὐδ' ὁ ἄγρυπνος, ἀλλ' ὁ καθεύδων. *Ariſtot. pol. l.* 5. *c.* 11.
[y] See 2 *Sam.* 5. 4, 5.
[z] 2 *Sam.* 2. 2.
[a] 2 *Sam.* 3. 2, 3, 4. & 5. 13.
[b] *Deut.* 7. 17.
[c] 2 *Sam* 12. 2, 8.
[d] 2 *Sam.* 5. 13. & 15. 16.
[e] 2 *Sam.* 11. 2, 3, 4.
[f] *Geneſ.* 39. 7——13. *Concupiſcitur à Domina adoleſcens, nec ad concupiſcentiam provocatur: rogatur, & fugit. Vna hac in re & blanditur & ſupplicat, quæ in cæteris imperabat. Caſtum animum nec ætas adoleſcentiæ permovet, nec diligentis autoritas. Non aſpectu ſolùm, ſed ipſo pœnè complexu provocatus à fœmina, fœminam non concupivit. Pelag. ad Demetriad.* [g] *Legatur Chryſoſt. de provid. Dei l.* 2. Λιμὲν γὰρ νεότης ὁ γάμος. *Iuventutis portus matrimonium. Plut. apud Druſ. lib.* 1. *quæſt.* 18. Διὰ τοῦτο γὰρ ἀνδρὶ βοηδὸς ἐδόθη ἡ γυνὴ, ἵνα μανθάνῃ καταδόλλῃ τὴν φύσιν, ἵνα κατευνάζῃ τῆς ἐπιθυμίας τὰ κύματα. Ὥσπερ ἐν λιμένι ναυάγια ἐκζητούμενος, ὅτι ἂν τύχοι συγγνώμης πηδός· ὕτως γὰρ ὁ ἄνδρωπος μὴ τὴν ἀσφάλειαν ἀπὸ τοῦ γάμου, καὶ ἑτέραν δηλαδὴ γαμοῦσι, ἢ γυναῖκα κατεναυῶ σεσιέργως ὁρῶν, ὅτι ἂν τύχῃ πηδὸς ἀπολογίας, ὃ οὐδὲ ἀνδρώποις ὃ οὐδὲ θεῶ. *Chryſoſt. de Oziâ* 3.

riage,

riage, that might helpe to ſupport him in temptations of this kind; being not to ſue to any other, but ſued earneſtly to by another, by a Superiour, by his Miſtreſſe, by ſuch an one as had no ſmall command of him otherwiſe; opportunity offered for the doing of the act deſired with all privacie and ſecrecie; no feare of danger to hinder, where none were neere to take notice of it; great hope of future benefit, to entice and encourage, by liberty, or further advancement likely enough by her meanes to be procured. Now [h] in this great inequalitie of motives and inducements on either ſide, what is the reaſon, why *Ioſeph* ſtandeth, when *David* falleth; that he holdeth out worthily, who is the more ſtrongly aſſailed, when the other is ſo fouly and fearfully foiled, who is farre more weakly aſſaulted, or rather, is not ſo much aſſaulted, as is ready to aſſault the honeſtie of another: but that the one ſtood upon his watch, when the other did not?

It was [i] no ſinne for *David* by chance to eſpie a naked woman, his neighbours wife, waſhing her ſelfe; neither was it a thing in his power (how ſhould he forecaſt it?) to avoyd: but the object being thus caſually offered unto him, *David*, that ought (as he prayed ſometime) to have [k] *turned his eyes away* from it, [l] wilfully fixed them ſo long there, where they had occaſionally ſeiſed, that his heart came to be tainted with filthy concupiſcence, and his affections all inflamed with luſtfull deſires; and ſo grew he reſtleſſe within himſelfe, till he had brought that about, that [m] deprived him of true reſt indeed. On the other ſide *Ioſeph* after motion had once in that kinde beene made to him by his Miſtreſſe, was [n] both carefull to ſhunne all occaſions of that ſinfull act whereunto he was tempted; (he would not indure to be ſo much as in companie alone with her:) and againe [o] as conſtant in withſtanding the temptation when it was offered, and [p] the occaſion could not be ſhunned: for though ſhe preſſed him to it day after day, he would not hearken unto her: yea he choſe rather to hazard loſſe of libertie and life than to yeeld unto her impious and adulterous deſire. In a word, the one watched, and ſo did not the other; & therefore the one was not vanquiſhed ſo, as was the other. And by watching with the one may others eſcape, and might that other have eſcaped that, which for want of this watch he was vanquiſhed in.

[h] Ὁ μὲ πάντων τούτων ὑποκειμένων καὶ βαρύντων ἴση γυναικὸς, καὶ ἐ κατέπεσεν· ἀλλ' δῆλον ὅτι διὰ τῆν ψυχῆς; ὁ δὲ ἐδενὸς ὄντος· τοιούτης κατέπεσε καὶ ἐστρατιλίδη· ἀλλ' δῆλον ὅτι διὰ ῥᾳθυμίαν; *Chryſ. de Ioſ & Adam tom. 5. ſerm. 90.*

[i] *Non vidiſſe crimen eſt. ſed cavendum ne origo criminis ſit: inciderit oculus; ſed non intendat affectus. Ambroſ. de pœnit. l. 1. c. 14.*

[k] *Pſal. 119. 37.*

[l] *Innocens intuitus aſpectu ſit nocens. Greg. mor. l 21. c. 7.*

[m] *Pſal. 32 3, 4. & 38. 3.*

[n] *Gen. 39. 9, 10.*

[o] *Gen. 39. 11, 12.*

[p] *Excuſatur, quod ingreſſus eſt; prædicatur quod elapſus eſt. Ambroſ. de Ioſeph. c. 5.*

§. 80. Againe, as *Machetes* the *Macedonian* appealed ſometime *from Philip, to Philip*, [q] *from Philip ſleeping, to Philip waking*: ſo compare we now *Ioſeph* and *Ioſeph* together, *Ioſeph* watching with the ſame *Ioſeph* ſomewhat neglecting this watch. *Ioſeph* himſelfe that ſtood thus ſtedfaſt in a ſtronger temptation, yet ſlipped after ſwearing [r] *by Pharaos life* in a feebler. But the evill was not ſo evident, ſo open-faced in the one as in the other: and therefore [s] being not ſo carefully watched againſt or regarded, by being oft heard grew familiar, and gained admittance with him, who might otherwiſe in all likelihood have kept himſelfe free from it, with much leſſe difficultie and danger than hee did from the former. This watch therefore duly and diligently kept, would keepe us from many ſinnes that we are daily over-taken with. And [t] the greateſt part of outward ſinfull acts, that the godly fall into,

[q] ὅπῃ σὺ, ὦ βασιλεῦ, αὐτὸν ἐκηγορεῖτε ἐ προσέχοντα. *Plut. apoph. reg & duc.*

[r] *Gen. 42. 15, 16.*

[s] *Adverſus majora vigilantibus quædam incautis minutiora ſurrepunt. Aug. in Pſal. 118. Dum præcaventur magna, non timentur minuta. Idem in Pſal. 39 & Ruffin. ibid.*

[t] Ῥᾳθυμίας μόνον ἐμπίπτειν ἔργα ἐ δυνατὸν ἀλλὰ καὶ ἐπὶ τῶν ἀρετῶν ἐνίοτε τοῦτο συμβαίνει. *Chryſoſt. de compunct. 2.* Οὐ γὰρ ὁ Διάβολος ἐπιτίθεται, ἀλλ' ἡ οἰκεία ῥᾳθυμία πολλάκις ἐ μὴ προσέχοντας. *Idem tom. 6. ſerm. 67.*

into, may bee justly ascribed to the want of it as the maine cause of the most of them, [a] which by this course therefore were it constantly observed of them, might be prevented and avoyded.

[a] *Non peccabis, si vigilabis. August. de verb. Ap.* 28.

Benefit 2.

§. 81. Againe, even in those slips and faults either of mixt infirmitie and over-sight, yea or of presumption it selfe too, (for to sinne in contempt of God [x] *with an high hand*, I doubt much, whether Gods children ever doe,) that even godly men themselves are oftimes overtaken withall, yet there is great difference betweene the watchfull and the watchlesse Christian; betweene the party that ordinarily keepeth this watch, though not so carefully and constantly all out as he ought, and such as keepe no such watch at all: and that in three things, [y] *before sinne, in sinne*, and *after sinne.*

[x] *Num.* 15.30. *Heb.*10.29.

[y] *Ante peccandum, inter peccandum, post peccatum.*

Difference 1.

First, *before sinne*: For the one, [a] his maine desire and purpose, his generall resolution and endevour is not to sinne at all; howsoever [b] of infirmitie, or [c] through over-sight, or [d] through violence of temptation, or [e] strength of corruption, he slip and slide into, or bee pusht upon, or enticed unto and ensnared in sin oft ere he be aware; whereas the other standeth indifferently affected to sinne or to forbeare sinne, as occasion shall be ministred and offered of either; or rather inclining, as his corrupt heart naturally carrieth him, to the ready imbracing of any evill that opportunitie is offered of, and that standeth with his owne naturall desire. So that the one is like unto a Watchman that being appointed to watch, so soone as he commeth to the place where he should watch, [f] laieth himselfe downe to sleep, or sitteth rechlesly, not regarding whether he sleepe or keepe awake. Whereas the other is like one that being set to watch, [g] striveth to keepe himselfe waking, and desireth so to doe, but yet through the drowsinesse of his disposition and long continuance without rest, chanceth sometime to slumber, though he purposed it not. Or the one is like a man that goeth to Church to trie if he can catch a nap there, and so soone therefore as he is in his seat setteth him to sleep, which the sooner he falleth into, the sooner hath he his desire: The other is like [h] *Eutichus*, that came not, in all likelihood, to *Pauls* Sermon with a purpose to sleepe at it: (if he had purposed it, he would never have made choice of the place he did to sit in, where he should no sooner slumber but he should be in danger of down-fall and of as much as his life was worth:) but yet through *Pauls* long preaching, and his owne long waking, hee was at length overcome with sleepe, though he little thought or meant, it may be, when he came in, that he so should. Like the former is that man that keepeth not watch at all, like the latter hee that keepeth ordinarily some watch over his soule. The one [i] sleepe findeth; whereas the other seeketh sleepe.

[a] Galat. 5. 17. *vellet enim omnino nec concupiscere. Aug. de verb. Ap.* 4. & *de verb. Dom.* 43.
[b] *Matth.* 26.41.
[c] *Galat.* 6.1.
[d] *Ephes.*6.12.
[e] *Rom.* 7.23. *Iam.*1. 15, 16.

[f] *Prov.* 27.33. *Conscrit manus ut dormiat.* Ἀποτείνας τὰ πόδε καθεύδει. *Lucian. de mercenar.*
[g] *Non vaco somno, sed succumbo. Sen. ep.* 8.

[h] *Act.*20. 9.

[i] *Sic Homer. Iliad.* α'. Ἔνθα πέρ θ' ὑπνος κοιμᾶτ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι. *Et Iliad.* ψ'. Εὕδετε τὸν ὕπνον ἐμαρπτάγόν, &c. *Vbi Eustath.* ὅτι ἐ δεῖ ἡμᾶς καταπλανωμένους εἰκῆ ἀποκοιμᾶδαι τὸν ὕπνον, ἀλλὰ κοιμᾶδαι ὅτε ὁ ὕπνος καταλαμβάνῃ. *Et rursus,* ἐ λαπτέον ἡμῖν ὁ ὕπνος ἐπιτηδευομένοις ὑπνοῦν, ἀλλὰ αὐτὸς μὴ κάματον ἡμᾶς καταλήψεται.

Difference 2.

§. 82. Againe, in the very act of sinne there is no small difference betweene these twaine. For the one [k] *sleepeth wholly*, as he saith: he sleepeth a deepe and a dead sleepe: he is caried with full swinge of

[k] *Cave ne aliquando totus dormias. Bern. de ord. vitæ. Animus quo pejus se habet, minus sentit. Nam qui leviter dormit, & species secundum quietem capit, aliquando dormire se dormiens cogitat: Gravis autem somnus etiam insomnia extinguit, animumque altius mergit, quàm ut ulli intellectûs in ullo sinat. Sen. ep.* 54. *Dulcis & alta quies, placidæque simillima morti. Virg. Æn.* l. 6.

heart

heart and will unto ſinne. [1] The other ſleepeth but unquietly, like the Watchman that againſt his will in part falling aſleepe, hath but an unquiet ſleepe of it, and even watcheth in ſome ſort in his ſleepe, he is dreaming of the danger that he is or may be in, and of the enemies approach, whom he is ſet to watch againſt. It is that which we may obſerve in the Churches ſleepe in the Canticles; [m] *I ſleepe*, ſaith ſhe, *but mine heart is awake*. We uſe to ſay of children, that their heart is aſleep even when their eyes are awake: contrariwiſe it is ſaid of the children of God, that their eyes oft are aſleepe when their heart is awake: ſo that though they be outwardly borne-downe and caried away with the ſtiffe winde, or the ſtrong ſtreame of ſome violent and untoward temptation, yet their heart inwardly is not wholly ſurpriſed with it, they ſinne not with a full and an abſolute conſent of will in it; there is ſome ſecret miſlike ſtill of themſelves in that they doe, and ſome inward ſtrife and reluctation (though not at all times a like ſenſible) more or leſſe againſt it, even in the very act uſually of committing it. In a word, [n] the one willingly falleth faſt aſleepe; the other unwillingly in ſome ſort, ſlumbreth rather than ſleepeth.

[1] *Nulla quies ſomnis: nec, non ceſſura quieti, Cura ſoporatur: ſed in illa pace ſoporis Pacis eget ſtudii labor inſopitus, & ipſo Cura vigil ſomno libros operamque miniſtrat. Ex Architenio. Autor oculi moral. c. 11. cond. 5. Et Putean. Attic. epiſt. 1. Ipſa quies quæ curarum ſepultura eſſe ſolet, ſecuritatem denegabat, dum periculi imago per ſomni nebulam aucta ligatum animum non ſinebat conſtantia ſua uti.*

[m] *Cant. 5. 2.*

[n] *Euſtath. ad illud Homeri Il. β.* —Δία δ' οὐκ ἔχε ὑπνῳ μιγῆναι· ἔστι γὰρ καθεύδειν ἀϊδηλήσας. Ὁ μὲ ὑπνον ἔχει, ὁ δὲ ὕπνῳ ἔχεται.

§. 83. Laſtly, after ſinne committed; the one as he wilfully laid himſelfe downe to ſleepe, and fell preſently faſt aſleepe, ſo [o] he lieth ſleeping and ſnoring, ſecurely ſnorting in ſinne, without touch or remorſe uſually, till by ſome extraordinary accident of outward affliction, danger, diſtreſſe, or the like, as by his Generals alarum or the enemies aſſault, hee be waked againe and rouſed up out of his ſleepe. Whereas the other, as he fell aſleepe beſide his purpoſe, and was never indeed thorowly or ſoundly aſleep, but in a ſlumber rather than any deepe or dead ſleepe; ſo he is eaſily awaked, as thoſe are that are but ſlightly aſleep, yea [q] his owne very unquietneſſe, if nothing elſe, ere long awaketh him againe, like one in a fearfull dreame, whoſe verie feare many times is a meanes to awake him, and to free him from his feare. *Davids* heart ſmote him, ſaith the Holy Ghoſt, as [r] after his cutting of the skirt of King *Sauls* coat; ſo preſently [ſ] upon his attempt of taking the number of his people: and immediatly thereupon, as one ſtart out of his ſleepe, hee beginneth to rub up his eyes and to looke about him; and in moſt humble and ſubmiſſe manner betaketh he himſelfe unto God, confeſſing his fault, craving forgiveneſſe of it, and never reſting till by renuing of his repentance he had recovered himſelfe, and returned againe to his former watch. The one ſleepeth ſoundly till he be raiſed out of his ſleep againe; the other awaketh againe eft-ſoones even of himſelfe. And thus much briefly of the benefit that we may reape by this watch, and how farre forth we may by helpe of it keepe our ſelves free from ſinne.

Difference 3.

[o] *1 Iohn 5. 18.* κεῖται ἐν τῷ πονηρῷ.

[q] *Dormientium quoq; inſomnia tam turbulenta ſunt quam dies. Senec. ep. 56. Et ſomni quiete inquieta, ut Aug. de Civit. Dei, lib. 22. cap. 22. vel pavore ipſo expergiſcuntur, ut Plin. hiſt. nat. lib. 10. c. 75.*

[r] *1 Sam. 24. 6.*

[ſ] *2 Sam 24. 10.*

§. 84. Now to draw to an end, and [t] *to truſſe or tucke up* as it were

Concluſion.

[t] Διὰ βραχέων ἀναπαραλαιώσασθαι τὰ εἰρημένα ἀνάγκαιον. ἔτω γὰρ αἱ μητέρες ποιοῦσιν ἐπειδὰν ὀπώρας ἢ πρασήματα, ἢ τι τοιοῦτον εἰς τὸ παιδικὸν ἐμβάλωσι κόλπον, ὥστε μὴ τῇ ῥαθυμίᾳ τῇ παιδίων ἐκπεσεῖν τι τῶν δοθέντων αὐτοῖς, ἀφειστείλασθαι πάντοθεν τὸ χιτωνίσκον ὑποβάλλουσι τῇ τῆς ζώνης ἀσφαλείᾳ· τοῦτο καὶ ἡμεῖς ποιήσωμεν, εἰς μῆκος ἐκταθέντα τὸν λόγον ἀφειλώμεν, καὶ τῇ τῆς μνημῆς παρακαταθώμεθα φυλακῇ. *Quod matres facere ſolent, cùm poma, bellaria, vel tale quidpiam in puerilem ſinum immiſerint, ne quid excidat, contractam undique tuniculam cingulo ſubjiciunt: Idem & nos faciamus, orationem in longum protractam contrahamus, & in memoriæ cuſtodiam deponamus. Chryſoſt. de Ozia ſer. 3. in fine.*

in few words, after our Saviours owne example here, the ſumme of all that hitherto hath beene handled: Conſidering the drowſineſſe of our owne naturall diſpoſition, and how eaſily in that regard we may againe fall aſleepe; and the diligence of our Adverſary watching continually againſt us, by whom we may ſoone be ſurpriſed if at any time we doe ſleepe; as alſo the neceſſity of perſeverance, that if wee hold not out in our watch to the end, it is all in vaine and to no end, and the danger of relapſe, if we fall backe into this ſpirituall Lethargie, likely to be in worſe caſe and more irrecoverable than wee were at the firſt. Let it not ſuffice us, that wee have beene awaked out of our ſinfull and ſecure courſes, but let us be carefull by all good meanes to keepe our ſelves ſo waking and watching; by due examination of our ſeverall actions ere we enter upon them; diligent obſervation of our ſpeciall corruptions, that we may contend and ſtrive againſt them; carefull avoydance of the occaſions of evill, that they be not offered; and conſtant reſiſtance of temptations unto evill, when we are therewith aſſaulted: And that we may the better ſo watch and hold out in this our watch; let us labour to keepe an holy moderation and ſobrietie in the uſe of all Gods good creatures; hold fellowſhip with the godly that may have an eye to us; ſhunne the ſocietie of wicked ones that may taint and infect us; ſtrive to preſerve the feare of God freſh in our ſoules; endevour to perſwade our hearts of Gods preſence ever with us; thinke oft on our end, and our account to come after it; bee oft caſting up reckonings betweene God and our ſoules; have a jealouſie of our owne infirmitie and proclivitie unto evill; labour to have a ſincere hatred of ſinne wrought in our hearts; and laſtly be diligent in the duties of our particular vocations, and conſtant in frequenting of religious exerciſes as well publike as private. Thus watching we ſhall prevent and eſcape many evils, that for want of this watchfulneſſe, to our woe afterward, we might otherwiſe be overtaken withall; we ſhall have [f] a pardon of courſe daily ſigned us upon generall ſuit, [t] for thoſe that either through ignorance or meere frailtie eſcape us: we ſhall never ſleepe wholly, nor reſt obſtinately in ſinne, howſoever we may chance ſometime to be overtaken therewith, but ſhall recover our ſelves eftſoone againe by renewed repentance: and we ſhall be continually [u] prepared for Chriſts ſecond comming, ſo that, [x] whether we ſleepe or wake, [y] live or die, his we ſhall be both in life and in death, and with [z] the wiſe Virgins, whenſoever he commeth, being found ſpiritually waking, ſhall be ready to enter in with him into the Bride-chamber of immortalitie, [*] there to abide with him in eternall felicitie.

[f] *Pſal.*19.12. *Matth* 6.12.

[t] *Peccata quotidianæ inſurſionis. Tertull. de pudic.*

[u] *Luke* 12.35,36,40.

[x] 1 *Theſſ.*5.10.

[y] *Rom.*14.8.

[z] *Matth.*25.10.

[*] 1 *Theſſ.*4.17.

FINIS.

True Contentment

IN

THE GAINE OF GODLINES,

With its

SELF-SUFFICIENCIE.

A MEDITATION

on 1 TIMOTH. 6. 6.

By

THOMAS GATAKER

B. of D. and Paſtor of *Rotherhith*.

LONDON,

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1637.

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TO THE RIGHT WORthy and his much honoured Lady, the Lady DOROTHIE HOBART, Wife to the Right Honourable and his singular good Lord, Sr. HENRY HOBART, Knight and Baronet, Lord Chiefe Justice of the Common Pleas,

True Contentment in the Gaine of Godlinesse, with its Self-Sufficiencie.

GOOD MADAME,

IT *is a point by all generally agreed upon, that* Happinesse *is the maine end and aime of all mens Actions. And it is a Truth no lesse generally confessed and acknowledged, that* [b] Without Contentment of Minde there can be no true Happines. *It is* [c] *Happines then that all men without exception desire, and Contentment that all consequently strive to attaine. But herein the most faile, that they are mistaken in the meanes, that they take wrong courses for the compassing of this their end and aime, and so vainly weary and tire out themselves in* * *seeking Happines and Contentment there, where neither of them is to be had. To reforme this error, the Spirit of God in the Word hath directed us the right way to either; to wit,* [d] *by conjunction with God, the author & fountaine of all good,* [e] *by adhering unto him, in whom only the soule of man can find sure and sound contentment. Now this is done* [f] *by loving him,* [g] *by fearing him,* [h] *by trusting in him,* [i] *by obeying him,* [k] *by conformitie unto him; or more briefly in a word, by* [l] *holinesse, by* [m] *godlinesse: for these two are in substance one and the same.*

a Τέλος πάντων τὴν εὐδαιμονίαν ὑπολαμβανόντων εἶναι ἐκ πάντων ὁμολογούμενον λόγον. Aristot. ethic. Nicom. l. 1. c. 2, 4, 7. τὴν εὐδαιμονίαν συνωνυμεῖν τῷ τέλει λέγουσι. Stob. tom. 1. l. 2. c. 3.

b Τὸ τέλειον ἀγαθὸν εὐπραξία. Arist. ethic. Nicom. l. 1. c. 7. Non est beatus, esse se qui non putat. P. Syr. Si cui sua non videntur amplissima, miser est. Epicur. Miser est, qui se non beatissimum judicat. Sen. ep. 10. Nemo felix est, qui judicio suo miser est. Salv. de prov. l. 1.

c *Omnium certa sententia est, beatos esse omnes homines velle. Aug. de civ. Dei l. 10. c. 1. & Epist. 21. & 121. Miserè vivere nemo vult. Idem de lib. arb. l. 1. c. 14.*

* Ἐκεῖ γὰρ ζητοῦσιν, ἃ μὴ ὄζιν, ἀφέντες ἃ ὄζιν. Arrian. dissert. l. 2. c. 16. d Psal. 86. 11. & 144. 14. e Deut. 30. 20. Psal. 73. 26, 28. *Bonum nostrum nullum est aliud quàm Deo adhærere, cujus unius animæ intellectualis incorporeo amplexu impletur. Aug. de civit. Dei l. 10. c. 4.* f Deut. 30. 20. *Ad eum dilectione tendimus, ut perveniendo quiescamus, ideò beati, quia illo fine perfecti. Aug. ibid.* g Psal. 112. 1. & 128. 1. Deut. 10. 20. & 13. 4. & 24. Eccles. 12. 13. h Psal. 73. 28. & 84. 12. i Deut. 11. 27. & 30. 20. Μακάριος ὅστις μηχανεῖται ἁγνεύειν. Stob. tom. 2. c. 2. k Matth. 5. 48. l Iob. 3. 3. Τέλος ὁμοιωσις Θεῷ statuunt Pythagoras, Socrates, Plato. Stob. tom. 1. l. 2. c. 3. l Levit. 11. 44. & 19. 2. & 20. 7. 1 Pet. 1. 11. m 1 Tim. 4. 8.

So

So that there is [n] no compaſſing of Contentment or Happineſſe without God, and there is no way unto God but by Godlineſſe. For [o] God alone being the chiefeſt good, and the chiefeſt good each ones utmoſt aime; our deſires cannot be ſtayed till we come home unto him, beyond whom wee cannot poſſibly go. Hee being only [p] All-ſufficient; (and there can be no Contentment where any want is, nor freedome from want where Sufficiencie is not;) we can have no true Contentment, till we have once gained Him; we can have no full Contentment, till we come wholly to enjoy Him, that he may be [q] all in all unto us. And this being [r] by Holineſſe, by Godlineſſe only effected, it muſt needs follow, that the holier men are, the happier they are; and the more Godly they are, the more true and ſound Contentment they are ſure of. [ſ] Wee ſhall never be truly Happy, till we be ſincerely Holy, nor fully Happy, till we be perfectly Holy. We ſhall never attaine true Contentment till wee be truly Religious, nor full Contentment till wee be conſummate in Godlineſſe. The conſideration whereof ſhould encite all, that deſire Happineſſe and Contentment, (and [t] who is he, be he never ſo brutiſh, that doth not?) to bend their maine ſtudy and endevour this way, for the compaſſing of this Grace and profiting in it; as the only meanes availeable to bring them to that end; [u] which, howſoever they may wander from, miſtaking the way, their whole deſire is to attaine unto. To provoke all ſorts hereunto, is the maine project propounded in this preſent diſcourſe. Which (what ever it be; and I wiſh it were much better;) I humbly preſent to your Ladiſhip, deſiring that it may helpe to ſupply ſome part of that duty and ſervice, which partly mine owne infirmitie and imbecillitie of body, and partly alſo other neceſſarie and unavoidable imployments, will not ſuffer me to performe anſwerably to mine owne deſire, and mine Honourable Lords and your Ladiſhips deſert. And ſo wiſhing againe and againe unto your Ladiſhip, (for what other, or what better thing can I wiſh?) that which the worke it ſelfe importeth, true Contentment from God *in this life*, and full Contentment with God *after this life*; I take my leave for the preſent, but ceaſe not to continue.

Your Ladiſhips ever to be commanded
in the Lord,

THOMAS GATAKER.

[n] Θεοῦ γὰρ ἄνευ εὐτυχεῖν βεβαίως ἀνδ. Menand.

[o] Nutat omne conſilium, nec implere nos ulla felicitas poteſt, donec pervenerimus ad bonum illud immenſum & inſuperabile, ubi neceſſe eſt reſiſtat voluntas noſtra, quia ultra ſummum non eſt locus. Sen. epiſt. 74.

[p] Gen. 17.1. Nec niſi beatitudine animæ indigentia expletur: nec eidem explendæ, niſi Deus, ſufficit. Aug. de civ. l. 12. c. 1.

[q] 1 Cor. 15. 28.

[r] Neceſſe eſt ut homo inde beatus ſit, unde fit bonus. Aug. ep. 121.

[ſ] Apoc 20.6. Pſal 119.1. Matth. 5.8.

[t] Vitam beatam omnem hominem modis omnibus velle quis dubitat? Aug. de lib. arb. lib. 1. c. 14. Beatitudinem nemo eſt qui non expetat. quis enim vel poteſt, vel potuit, vel poterit inveniri, qui eſſe nolit beatus? Aug. in Pſal. 118, conc. 1.

[u] Omnes beatitudinem concupiſcunt: ſed quomodo ad eam perveniatur, plurimi neſciunt. Idem ibid.

TRUE CONTENTMENT.

1 TIMOTH. 6. 6.

Godlineſſe is great Gaine with Selfe-ſufficiencie; or, with the Sufficiencie of it ſelfe.

THE FORMER PART.

The Gaine of Godlineſſe.

THe *Stoick* Philoſophie, which [a] *Luke* the Evangeliſt maketh mention of, [b] was famous for *Paradoxes*, ſtrange Opinions, improbable, and beſides common conceit, [c] admired much for them by ſome, [d] controlled and taxed for them by others. Howbeit not *Stoiciſme* onely, but every art and profeſſion, every courſe of life and learning hath ſome *Paradoxes* or other; the world not a few, and [e] Chriſtianitie many more, as ſtrange, yea ſtranger, than any that the *Stoicks* ever held, and yet [f] no leſſe true than ſtrange.

A worldly *Paradox* the Apoſtle had mentioned in the verſe next before going, to wit, that ſome men ſhould hold *Gaine* to be *Godlineſſe*: unto which hee oppoſeth a contrary Chriſtian *Paradox* in the words of my Text, to wit, that *Godlineſſe* is the onely true *Gaine*.

For the former: It is a very abſurd conceit indeed, and though too too rife in the world, yet ſuch as few or none will be acknowne of, and either openly father, or ſeeme outwardly to favour. But as God at the laſt day, when the wicked ſhall goe about to excuſe and defend themſelves, he will not onely take hold of their words, [b] *By thine owne mouth will I judge thee, thou thriftleſſe ſervant*; and advantage of their actions, [c] *I was naked and yee clad mee not, hungry and yee fed me not, &c.* and therefore had neither Faith nor Love; but hee will convince them by their owne Conſciences too, [d] *Their ſecret thoughts ſhall either excuſe or accuſe them in that day*: In like manner

[a] *Act. 17. 18.*

[b] *Lege Cicer. parad. & Lipſii manuduct.*

[c] *Seneca paſſim, & Arrian. in diſſert. & alii.*

[d] *Plut. in Stoic. contradict. & quod Poeta Stoicis probabiliora loquantur.*

[e] *In his creber eſt Chryſoſtomus: quod notavit Sixtus Sen. biblioth. l. 4.*

[f] Τάχ' ἄν τις εἰκὸς αὐτὸ τοῦτ' εἶναι λέγοι βροτῶν πολλὰ πράσσειν οὐκ εἰκότα. *Agatho.* Γίγνεται γὰρ τὸ παρὰ τὸ εἰκὸς ὥστε εἰκὸς καὶ τὸ παρὰ τὸ εἰκός. *Ariſtot. rhetor. l. 2. c. 26. Veriſſimaque ſunt non pauca, quæ tamen ſunt minimè veriſimilia.*

[b] *Ex ore tuo judicabo te, ſerve nequam. Matth. 25. 26. Luk. 19. 22.*

[c] *Matth. 25. 42. 43.*

[d] *Rom. 2. 15.*

ner

ner muſt we deale with thoſe that will ſeeme to abhorre and deteſt this Opinion, and yet doe thoſe things that maintaine and uphold it. [c] *The Foole ſaith in his heart, There is no God*; and that is ſufficient to prove him an Atheiſt, though he never openly maintaine any Poſition of Atheiſme. And there be ſome that [f] *profeſſe they know God, but deny him in their deeds:* and [g] that is enough to prove them irreligious, though they never utter that their impietie in ſpeech. So in this caſe, the Covetous mans heart ſaith it, and his practice proclaimeth it, that [h] *his Gold is his God*, and that *his Gaine is his Godlineſſe*; and that is ſufficient to prove him an Idolater, though he never outwardly bow his knee to an Idoll. In regard whereof, the Apoſtle expreſly pronounceth [i] *Covetouſneſſe* to bee *Idolatry*, and the [k] *Covetous* man *an Idolater*. To reaſon then in this point, as our Saviour himſelfe doth: [l] *Where a mans Treaſure is, there is his heart*; and where a mans heart is, there is his happineſſe, that is his God. Since the covetous man therefore [m] *ſetteth his heart on his riches*; [n] *putteth his truſt in his treaſure:* and whereas [o] the faithfull make the name of God their ſtrong tower, whereunto they reſort in time of trouble for ſafetie, [p] the worldly rich man maketh his wealth his bulwarke and fence, whereupon he repoſeth himſelfe and wholly relyeth: It muſt of neceſſitie follow hereupon, that as the Apoſtle ſaith of the fleſhly-minded man, that [q] *his belly is his God*; ſo of the worldly-minded man, that [r] *his mony*, or *his penny is his God:* And if *his Money bee his God*; *his Gaine* muſt needs bee *his Godlineſſe*.

But the Apoſtle here telleth us a quite contrarie tale, and learneth us here a flat oppoſite leſſon; that, howſoever worldly men may thinke that *Gaine is Godlineſſe*; yet indeed and truth it is not ſo; but *Godlineſſe* rather *is Gaine*, and *great gaine*. So that the Apoſtle doth ἀντιστρέφειν, *propoſitionem invertere*; hee turneth the propoſition cleane backward, and bringeth it about, as it were. *Gaine is Godlineſſe*, ſaith the worldly man. Nay, *Godlineſſe is Gaine*, and *great Gaine*, ſaith the Apoſtle, and the Spirit of God by him.

But this peradventure will ſeeme a *Paradox* as ſtrange as as the former. As very few that will outwardly avow the former; ſo as few are there that are inwardly perſwaded of the latter. It ſeemeth a *Paradox* with the moſt. For, *Godlineſſe great Gaine?* may ſome man ſay. The contrary rather ſeemeth undoubted and undeniable, to wit, that * *Godlineſſe is a great enemie to Gaine. Balaam* loſt great wealth and honour, becauſe hee would not diſobey the Word of God: [t] *I had thought*, ſaith *Balak*, *to have advanced thee, and made thee*

[c] Pſal. 14. 1. & 53. 1.

[f] Tit. 1. 16.

[g] *Quieſcat lingua, loquatur vita. Auguſt. in* 1 Ioan. hom. 3. Πρῶτοι γὰρ οἱ λόγοι πάντες ὧν ἐναργῆ καὶ σαφέστερα τὰ ἔργα. *Euſeb. præpar. Evang. lib.* 1. *cap.* 1. *Efficacius eſt vitæ teſtimonium quam linguæ. Cyprian. de dupl. martyr. Et validior vox operis quàm oris. Bern. in Cant.*

[h] *Divites facultatibus ſuis alligatos magis aurum conſueviſſe ſuſpicere quàm cœlum. Minut. Octav. Quid feciſti quod juſſit Deus? quid non facis quod avaritia jubet? Aug. de diverſ.* 12. — *nam ſi ſacrificem ſummo Iovi, Atque in manibus exta teneam ut porriciam, interea loci. Si lucri quid detur, potius rem divinam deſcram. Plaut. Pſeud.* 1. 3.

[i] Coloſſ. 3. 5.

[k] Epheſ. 5. 5. *Lege Chryſ. ad Eph. hom.* 18.

[l] *Vbi theſaurus, ibi & cor. Matth.* 6. 21. *Nemo enim poteſt niſi cogitare de theſauro ſuo, & quodam cordis itinere divitias ſuas ſequi. Aug. de diverſ.* 44.

[m] Pſal 62 12.

[n] Pſal. 49. 6. Iob 31. 24.

[o] Prov. 18. 10. Μὴ τρέχῃς ἃ μὴ δεῖ, μήτε πεισφεύγῃς ἃ μὴ δεῖ· ἀλλὰ ἔν σοι φθονητὸν ἦτω ἡ ἁμαρτία, καὶ μία καταφυγὴ ἐν κακῶν πάντων ὁ Θεός. *Baſil. in Pſal.* 45.

[p] Prov. 18. 11. [q] Phil. 3. 19. Rom. 16. 18. *Clem. pædag. l.* 2. *c.* 1. κοιλιοδαίμονες οἱ εἰς γαστέρα πεπηδηκότες· οἱ δὲ νοῦν τῇ κοιλίᾳ ἐξαπορυξαντες, καὶ τῷ ὄνῳ καλυμένῳ τῷ ἐχθὲς πνευματικῶς, ὃν τῇ γαστρὶ δὲ καρδίαν ἔχοντες. *ventrem colunt, quem pro Deo habent. Cypr. de dupl. Martyr. Quibus Deus venter eſt, & pulmo templum, & aqualiculus altare, & ſacerdos cocus, & Spiritus ſanctus nidor, & condimenta charismata, & ructus prophetia: agape in cacabis fervet, fides in culina calet, ſpes in ferculis jacet. Tertull. de jejun.* Whoſe gut their God, whoſe luſt their law. *Sylveſt.* week. 2. day. 1. *Viſe Euſeb. præpar. l.* 7. *c.* 2. [r] Οὐ σε μάτην, ὦ Πλοῦτε, θεῶν τιμῶσι μάλιστα. Πᾶσι γὰρ ἀνθρώποις ἀρετὴ μία γίνεται ὅδε Πλοῦτος. Ἀλλ' ἄλλων ὕδωρ ἀρὶ λιὼ ὄρεα. *Theogn.* Τὰ χρήματ' ἀνθρώποισι τιμιώτατα· καὶ δόξαν χρυσὸς κάλλιον βροτοῖς. *Euripid.* Ἀρ' ὀρθῶς λέγω πάντα πρὸς τὸ χρήσιμον. *Antiphan.* Καὶ τἄλλα δεύτερ' ἐστὶ πρὸς τὰ χρήματα θνητοῖσι πάντα. *Sophocl. Creuſa. Quod autem quiſque præ ceteris colit, id ſibi Deum conſtituiſſe probatur. Bern. de bonis deſer. Ergo ut voracium Deus venter eſt; ita cupidorum pecunia Deus juſtiſſimè dicitur. Hieron. in Epheſ.* [s] Iſte tu pauper es, cùm nimis ſanctè pius. *Plaut. Rudent.* 4. 7. *Varro, regustatum digito terebrare ſalinum contentus peraget, ſi vivere cum Iove tendis. Perſ. ſat.* 5. [t] Num. 24. 11.

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thee a great man; but thy God hath kept thee from honour. Michah might have beene a great man in *Ahabs* bookes, and very richly and royally rewarded by him, if hee would have ſpoken but two words onely, as ſome other did; if he would but have ſaid, [t] *Goe up in peace.* But his *Godlineſſe* hindred his *Gaine*; and not ſo onely, but was a meane to bring him into much trouble. So that it may ſeeme, that *Godlineſſe* is altogether *gainleſſe*, and *Vngodlineſſe* the more *gainfull* of the two. For the [u] Merchants of *Tyre* and *Zidon* for lucre and gaine ſtraine courteſie with Gods Commandement, to utter their fiſh and wares on the *Sabbath*. And no doubt of it, * Gods children, if they would not be ſo ſtrict and ſtrait laced; if they would not ſtand upon nice points and termes; if they would not ſticke to lye and diſſemble with [x] *Ananias* and *Sapphira*; to bely and beguile, as [y] *Ziba*, *Mephiboſheths* man did his Maſter; to ſweare and forſweare, with [z] prophane *Antiochus*; to ſteale and purloine with yong [a] *Micah* of *Mount Ephraim*; to oppreſſe and murther, when they have *jus in manibus, the law in their owne hands*, with [b] wicked *Ahab*, and curſed *Iezabel*; they might as well come to wealth, as many worldly men doe, that ſcrape and gather much goods together by theſe meanes. But they may well ſay, as the Pſalmiſt ſaith, [c] *For thy ſake, O Lord, are wee counted fooles*; becauſe we ſtand ſo much upon matter of conſcience. [d] Holy *Paul* ſaith hee might have done this and that, but hee would not, becauſe hee would not make the Goſpell evill ſpoken of. And the keeping of a mans word turneth oft-times to his loſſe. The [e] godly man *ſweareth and faileth not, though it be to his owne hindrance:* that which a worldly man will not willingly doe. So that it may ſeeme then that *godlineſſe* is rather a great enemy to *Gaine*, and *Vngodlineſſe* a great deale the more *gainfull*. But thoſe that define *Loſſe* and *Gaine* on this wiſe, do not trie them by the right touch-ſtone, do not weigh them out in the Ballance of the Sanctuarie, at the Beame of Gods Word: and therefore no marvell, if they take the [f] *falſe Riches* for the *true Treaſure*. For [g] man indeed had authority given him to name the Creatures, and he hath named worldly *Wealth*, *Gaine*: But God that is above man, and that gave man this authority, he hath named *godlines*, *Gaine*, and not *Wealth*. As the Apoſtle therefore ſaith, [h] *God is not ſlack, as men count ſlacknes:* ſo *godlines is not gaine as men count gain, but as God counteth gaine.* For [i] *Man ſeeth not as God ſeeth*; [k] *nor thinketh as God thinketh*. But as [l] thoſe things that are pretious in mans eyes, are abominable in Gods ſight: ſo [m] thoſe things that are contemptible in the eyes of man, are [n] of high account many times in the ſight of God. And every thing is, not as man valueth it, but as God eſteemeth it; not as man reckoneth it, who is [o] *vanitie* it ſelfe, and therefore may eaſily be deceived, yea [p] oft-times deceiveth himſelfe; but as God rateth it, [q] who neither doth deceive any, [r] nor can by any be deceived, being [s] *Veritie* and truth it ſelfe. Either then we muſt ſay as God ſaith, or we muſt ſay as the world ſaith. Either we muſt ſay, that *Godlines is no gain*, or elſe we muſt ſay, that *gain is no gain*, when Godlines and gaine ſhall ſtand forth together, either in way of compariſon the one with the other, or in way of oppoſition the one unto the other.

Now, when *Godlineſſe* and *Gaine* ſhall in this manner contend, that

[t] עלה בשלום *Aſcende in pace.* 1 King. 22 12, 13.

[u] Nehem. 13. 16.

* *Facilem eſſe cuique ad divitias viam, quo die bene irenti pœnituerit Demetrius apud Senecam natur. quæſt. l 4. præfat.*

[x] *Act.* 5. 1, 2.

[y] 1 Sam 16 1, 2.

[z] 1 Macc. 1. 61, 62.

[a] *Iudg.* 17. 2.

[b] 1 King 21.

[c] *Pſal.* 69. 7. *Eum qui ſit juſtus ac bonus, ſtultum eſſe. Carneades apud Cic. de repub. l 3. Vide Lactant. inſtitut. l. 5. c. 12, 14.*

[d] 1 Cor. 9. 15, 23.

[e] *Pſal.* 15. 4.

[f] *Luk.* 16. 11. *Divitiæ nec veræ nec veſtræ. Aug. de verb. Dom. 35. & de diverſis. & Bern. be bon. deſer.*

[g] *Geneſ.* 2. 19.

[h] 2 Pet. 3. 9.

[i] 1 Sam. 16. 7.

[k] *Eſa.* 55. 8.

[l] *Luk.* 16. 15.

[m] 1 Cor. 1. 28. *Pſal.* 51. 17.

[n] 1 Pet. 3. 4.

[o] *Pſal.* 62. 9. & 39. 5.

[p] *Galat.* 6. 3. *Iam.* 1. 26.

[q] *Tit.* 1. 2. *Si volunt invenire, quod omnipotens non poteſt, habent prorſus, mentiri non poteſt. Aug. de civit. l. 22. c. 25. Potenter hoc non poteſt. Idem de Trinit. l 15. c. 14. Magna potentia mentiri non poſſe. Ibid. 15.*

[r] *Galat* 6. 7.

[s] *Ioh.* 14. 6.

Godlineſſe ought to have the day of it, will evidently appeare, if it may bee ſhewed unto us:

Firſt, that *Godlineſſe is Gaine rather than Gaine:* and Secondly, wherein this *Gaine of Godlineſſe* doth conſiſt.

For the former, to wit, that *Godlineſſe* is rather to be accounted *Gaine*, than *Gaine*, may be proved to us by theſe three Arguments.

Firſt, *Godlineſſe may doe a man good without gaine, but worldly gaine can doe a man no good without Godlineſſe.* As the Heathen Orator ſaith of bodily might, that [t] *ſtrength of body joyned with diſcretion and wiſedome, may doe a man much good; but without it, it is but* [u] *as a ſword in a childe, or in a mad mans hand*, rather a meanes to miſchiefe a mans ſelfe than otherwiſe: as we ſee an example in *Milo Crotoniates*, the ſtrongeſt man of his time, [x] who unwarily aſſaying, on truſt of his ſtrength, to rive a peece of timber with his hands, which ſome others with wedge and beetle could not cleave, was caught faſt by the fiſts, and ſo devoured by Wolves. So Riches joyned with Godlineſſe and good Conſcience, are the [y] good bleſſings of God, a meanes [z] of good to our ſelves, and of doing good unto others: but being ſevered from godlineſſe and the true feare of God, are rather [a] occaſion of evill than otherwiſe, rather [b] an inſtrument of vice, than any furtherance to vertue, a meane to make as our ſinnes the greater here, ſo our condemnation accordingly the more grievous hereafter. So that as the Heathen man ſaith, that [c] *Gaine gotten by loſſe or hazard of a mans good name, is no gaine but loſſe;* becauſe a man loſeth therein more than all his gettings can countervaile: ſince that [d] *A good name is* (as *Salomon* ſaith) *above riches and treaſure*; of greater worth than any wealth. So Gaine gotten with the breach or hazard of a good Conſcience, when it is [e] *Mammona iniquitatis, the Mammon of iniquitie*, or [f] *merces iniquitatis, the wages of wickedneſſe*, it is * *no gaine*, but *loſſe indeed.* It is, as the *Greekes* ſay of [g] *a Bow, Life in name, but Death in deed*; ſo *gaine in name*, but *loſſe in deed:* ([h] Heathen themſelves ſo eſteemed it; not [i] Chriſtian men onely:) Since that a man doth in theſe caſes but, as that *Romane* Emperor had wont to ſay, [k] *fiſh with a golden hooke*, and that for a googeon: [l] he hazardeth more than his whole prey, though he catch it, and [m] hee may miſſe of his purpoſe therein too,

[t] Ῥώμη μὲν φρενὴ ἐως ὠφέλησεν· ἀνευ δὲ ταύτης πλέον ἔβλαψε τοὺ ἔχοντας. *Iſocr ad Demonic.*

[u] Μὴ παιδὶ τὴν μάχαιραν, ἡ παροιμία φησιν. ἐγὼ δὲ φαίλω ἀνὴ, μὴ παιδὶ πλοῦτον. *Plut. de mulicbri diſciplina apud Stob. tom.2.c.90.*

[x] —*viribus ille confiſus periit, admirandiſque lacertis. Iuvenal. ſat.* 10. *Legatur Gellius l.* 15. *c.* 16. *& Val. Max. l.* 9. *cap.* 12. *Qui concludit, Nimio robore membrorum vigorem mentis bebeſcere, quaſi abnuente natura utriuſque boni largitionem, ne ſupra mortalem ſit fœlicitatem, eundem & valentiſſimum eſſe & ſapientiſſimum.*

[y] *Omnia iſta bona ſunt, ſed unde facias bonè, non quæ te faciant bonum. Aug. de temp.* 238.

[z] *Deus bona dat, ut bonos faciat. Salvian. de provid.*

[a] Πολλῶν τὰ χρήματ' αἰτία ἀνθρώποις κακῶν. *Euripid. Pleiſthen.* Πλοῦτος ταράττος τὴν κακῶν ἀπηλλάκτης. *Menand.*——*opes irritamenta malorum. Ovid. Metam. l.*1.

[b] Κακίας μᾶλλον ἡ καλοκαγαθίας ὑπηρέτης. *Iſocr. ad Demon.* Δεινόν γε, τοῖς πλουσίοις τοῦτο δ' ἔμφυτον, σκαιοῖσιν εἶναι. *Eurip. Phaetbon. Magna cognatio ut rei, ſic nominis, divitiis & vitiis. Eucher. ad Valer.*

[c] *Damnum non lucrum eſt cum mala fama lucrum. P. Syr.*

[d] Prov. 22. 1. Κρεῖττον δόξαν καλὴν ἡ πλοῦτον μέγαν κεκτῆσθαι. ὁ μὲν γὰρ θνητός, ἡ δὲ ἀθάνατος· καὶ δόξης μὲν χρήματα κτῆται, δόξα δὲ χρημάτων ἐκ ὠνητή· καὶ τὰ μὲν καὶ τοῖς φαύλοις παραγίνεται· πῶ δὲ οὐχ' οἵοντε ἀλλ' ἢ τοῦ δικαιοῦντας κτήσασθαι. *Iſocr. ad Demon.* Καλοῦ ἀκούειν μᾶλλον ἢ πλουτεῖν θέλε. *Menand.*

[e] Luk. 16. 9.

[f] Iud. 11.

[g] *Ὄνομα πλοῦτος ψιλὸν, πρᾶγμα δ' ἔρημον. titulus ſine re. Chryſoſt. in Pſal.* 111.

[h] Ὁ Βιὸς, τὸ μὲν ὄνομα βίος, τὸ δ' ἔργον θάνατος. *Heraclit. apud Euſtath. ad Iliad. α'.*

[i] Μὴ καλὰ κερδαίνειν καλὰ κέρδη· ἄτιμα ἔσα. *Heſiod.* Ζημίαν αἰροῦ μᾶλλον, ἢ κέρδος αἰσχρόν· ἡ μὲν γὰρ ἅπαξ ἐλυπησε, τὸ δὲ διαπαντός. *Chilo.* Κέρδος αἰσχρὸν βαρὺ κειμήλιον. *Periand.* Κέρδη πονηρὰ ζημίαν ἡμείψατο. *Eurip. Cyclope.* Τὰ δεινὰ κέρδη πικρὰς ἐργάζεται. *Idem Antiop.* Κέρδος πονηρὸν ζημίαν ἀεὶ φέρει. *Menand. Periculoſum ſemper reputavi lucrum. Phædrus fab* 85.

[k] *Nero habet injuſtum lucrum ſine juſto damno. Aug. de temp.* 215. *Lucra injuſta putes juſtis æqualia damnis. Dum peritura paras per malè paria peris. G. Goodwin. Lucrum improbè partum merum eſt infortunium. Ritterſhuſ.*

[l] *Eos qui minima commoda non minimo ſectarentur diſcrimine, ſimiles aiebat eſſe hamo aureo piſcantibus, cujus abrupti damnum nulla captura penſari poſſet. Sueton. Aug. c.* 25.

[m] Πολλάκις καταπαλαίσαντες τὰ φαῦλα τῶν ἀδήλων ἕνεκα, ἃ μὲν ἤμελλον, οὐκ ἔλαβον, ἃ δὲ εἶχον, ἀπέβαλον. *Demetr. Phalar. apud Athen. l.*6

[*] Κακὰ κέρδεα ζημίαν ἄρετ' φέρει. *Democrit. Turpe lucrum vivtutis eſt detrimentum. Ambr. in Pſal.* 118. *Plus in ipſa injuria detrimenti eſt, quàm in eis rebus emolumenti quæ injuria pariuntur. Cicer. de finib. l.*1. *Neque tantum eſt commodi quod adipiſci ſe putet, quantum incommodi quod ex eo ſibi accerſat. Ambroſ. offic. l.*3. *c.*4. *vereſitaque Antiphanes,* Τὰ πονηρὰ κέρδη τοὺς μὲν ἢ δοκεῖ ἔχει μικρὰς, ὕστερον δ' ὕστερον λύπης μακρᾶς.

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can make amends for it, if it miſcarry, be that he get and gaine never ſo much. And for a man to get and gaine never ſo much one way, if by the compaſſing of it he loſe far more another way, it is in truth no Gaine at all. For this cauſe as the Apoſtle asketh the queſtion; [n] *Quid profuit? What profit had yee then of thoſe things, whereof you are now aſhamed?* nay [o] for which now you ſhould be damned, if you had your deſert; *for the end of ſuch things is death:* And the damned ſpirits demand of themſelves; [p] *Quid prodeſt? What profit have we now of all our profits and pleaſures, that wee enjoyed in the world, when we are hurled headlong into hell?* So our Saviour himſelfe asketh, [q] *Quid proderit? What will it profit a man to winne the whole world,* [r] *and deſtroy himſelfe,* [s] *or loſe his owne* [t] *ſoule?* [u] to get all the world beſide himſelfe; but by gaining it to loſe himſelfe: for [x] every mans ſoule is every mans ſelfe: to doe as [y] *Ionas,* [z] that ſuffered himſelfe to be caſt overboord into the ſea that the ſhip with her lading, when he is loſt, may come ſafe to the ſhore.

On the other ſide, as another ſaith, [a] *For a man handſomly to refuſe money, and forgoe gaine, it is no ſmall gaine ſometime.* So for a man in ſome caſe to forgoe his gaine, to refuſe gold, to neglect his owne good, though [b] ſo to doe may ſeeme folly, when Gaine and Godlineſſe will not agree together, when [c] *Lucrum in arca facit damnum in conſcientia,* and [d] *lucrum pecuniæ diſpendium fit animæ; when profit in a mans purſe would procure a breach in his Conſcience, and the gaine of gold prove the break-necke of his ſoule;* * ſuch refuſall of gaine is the greateſt Gaine that can be. For ſaith an ancient Father well, [e] *To let goe, though never ſo great a matter, for the compaſſing of a greater, is no loſing bargaine, but a gainfull negotiation.* To which purpoſe the Apoſtle *Paul* having related, what a great man hee might have beene among his owne people, had he held on in *Iudaiſme* as he began; he concludeth at length, that *hee deemed all* that, and all elſe, but *as* [g] *loſſe,* and *as* [h] *droſſe and dung*; as ſome *Grammarians* expound the word there uſed, *as* [i] *Dogs-meat,* or as others rather, *as Dogs-dung,* in regard of the aſſurance of Gods favour toward him in Chriſt, the hold hee had of him, his conformity with him, and his intereſt in him.

Secondly, *Worldly gaine may be an occaſion of evill to us from others; godlineſſe never but of good.* Riches, I ſay, prove oft their owners owne bane, his utter ruine and overthrow. [l] *I have ſeene riches,* ſaith *Salomon, reſerved to the hurt of him that hath them.* [m] They make their

[n] *Rom.* 6. 21.

[o] *Si ſecundum merita tibi darct, damnaret te. Aug. in Pſal.* 102.

[p] *Wiſdom.* 5. 8.

[q] *Matth.* 16. 26.

[r] *Luk.* 9. 35.

[s] *Mark* 8. 36, 37.

[t] *Iſte omnis hujus queſtus ſeculi animarum diſpendium eſt. Ambroſ epiſt.* 44. *Cave itaque ne dum acquiras pecuniam, perdas animam. Auguſt. de temp.* 215.

[u] *Non poteſt ulla compendii cauſa conſiſtere, ſi conſtet animæ diſpendium intervenire. ubi ſalutis damnum, illic utique jam nullum lucrum eſt. quo enim lucrum capiatur, niſi capiendi ſedes inconcuſſa ſervetur? Eucher. ad Valer. O ſi lucreris totum, quid proderit, orbem, Dum jacturam animæ feceris ipſe tuæ. Tale tibi fœnus fert lamentabile funus: Hicque illex quæſtus quæſtus & noſtus erit. Ne perdas perdenda, animam, ſtultiſſime, perdes: Nunc ſanum in ſano ſynciput opto tibi. G. Goodwin.*

* *Animus cujuſque ipſe eſt quiſque. Cic. de amicit.*

[x] *Iona* 1. 12.

[y] *At contra Ariſtippus in nave piratica agens cùm aurum in mare projeciſſet,* Ἀμεινον ταῦτα ἢ ἐγὼ ἀπολέσαιμι, ἢ διὰ ταῦτα ἐγὼ ἀπολοίμην. *Laert. Et Crates miſſo in mare, auro, Abite, inquit, peſſimæ malæ cupiditates, mergam vos, ne mergar à vobis. Hier. in Ioan. l.* 2. *Pereat mundi lucrum ne fiat animæ damnum. Aug. in Pſal.* 103. *Perde ne pereas. Idem de verb. Dom. ſerm.* 35.

[z] *Pecuniam in loco negligere, maximum interdum eſt lucrum. Terent. adelph.* 2. 2. *Non ego omnino lucrum omne eſſe utile homini exiſtimo: Eſt etiam ubi profectò damnum præſtet facere, quàm lucrum. Plaut. Capt.* 2. 2.

[a] *Quis niſi mentis inops, oblatum reſpuat aurum?*

[b] *Aug. de temp.* 215.

[c] *Ambroſ. in Pſal.* 118. *ſer.* 5.

[d] Ἄλλος ὁ πλοῦτος τῇ φύσει· Σέμνοις δὲ κἀν ἐυτελέσι ζημία. *Geog. Piſid. de vanitat. vitæ.*

[e] *Quantumlibet magna amittere, ut majora acquiras, non eſt damnum ſed negotiatio. Bern. de bon. def.*

[f] *Philip.* 3. 7, 8, 9.

[g] Ζημίαν.

[h] ὡς σκύβαλα.

[i] Σκύβαλον τὸ τοῖς κυσὶ βαλλόμενον, κυνίσκαλόν τι ὄν. *Suidas.*

[k] Σκύβαλον κόπρος. *Heſych.* τὸ δὲ ἐντέρων ἐκβλήθρων. *Etymolog.* τὸ ἀπὸ κύνων βαλλόμενον.

[l] *Eccleſ.* 5. 12. *Sed plures nimia congeſta pecunia cura ſtrangulat, & cuncta exuperans patrimonia cenſus. Iuven. ſat.* 10. *Quanti everſi ſunt per divitias, præda fortioribus facti? Auguſt. in Pſal.* 53. Ὁ πολὺς πλοῦτος, σκότος ἐχόντων τοῖς βαλομένοις βαστάζειν τὸ δ' ἐν. *Plut. Pædag.*

[m] Διὰ τί χλωρὸν τὸ χρυσίον; ὅτι πολλοὺς ἔχει ἐπιβουλεύοντας. *Diogenes apud Laert. Aurum avaritia concupiſcit, ærumna perquirit, ſolicitudo cuſtodit. aurum materia laborum periculoſa res poſſidentium: malus Dominus, proditor ſervus. nemo tutum habet, niſi qui ſemper abſcondit; in pernicie domini fulget aurum, non fides per tenebras quæritur, in tenebris cuſtoditur. Aug. de verb. Ap.* 26.

owners life oft-time to be laid for. It was the Heathen mans obſervation, that *Tyrants deale with their ſubjects and ſervants, as men* are wont to doe [n] *with bottles,* which they let ſtand under the tap till they be filled, and hang them up ſo ſoone as they be full: or as [o] *with Spunges,* which they ſuffer to lye ſoaking, till they have ſucked in ſome good ſtore of water, and then ſquize them out againe. [p] *Naboth* might well have lived longer, had it not beene for his vineyard: but that was it that ſhortned his dayes, and brought him to an untimely death. And [q] *This,* ſaith *Salomon, is the courſe of every one that is greedy of gaine,* to come by it, *he would take the life away of thoſe that are poſſeſſed of it.* [r] It is not empty barks, or poore fiſher-boats, but ſhips returning with treaſure, that Pyrats ſeeke to ſurprize. [s] It is the fat Graſier, or the rich Clothier, * not the poore pedler, or the bare paſſenger, that is in danger of loſing limme and life in his owne defence againſt theeves.

But Godlineſſe is never an occaſion of any evill, but of all good to him that hath it. It is [t] the ſureſt fort and fence, it is [u] the firmeſt armour of proofe againſt all evils that may bee. For *Who will harme you,* ſaith the [x] Apoſtle, *if you follow that that is good? Who will harme you?* Nay, * *Who can harme you?* For ſome would it may bee, if they could; ſo perverſely and malitiouſly-minded, that *they hate the godly,* even for this cauſe becauſe they be godly, and [y] *becauſe they follow that that is good.* But [z] *if God bee with them, who can bee againſt them?* who can hurt them? who can harme them? [a] Men may attempt to wrong them, and wrong themſelves while they thinke to wrong them; but them they cannot wrong. Though others may ſeeme to wrong them, yet [b] are they not wronged, [c] no not when they are murthered, becauſe they are never a whit the worſe for their wrongs. No hurt therefore, [d] *not an haires harme* can befall a man for being good, or by being godly; * no evill can accrew unto any by it.

No evill can; but much good may; yea all good ſhall. For [e] *All things worke together, and conſpire in one, for the good of the godly, of thoſe that love God, and* [f] *whom hee loveth.* [g] *Omnia? What? all things?* ſaith an ancient Father, as if he could hardly beleeve it, or made ſome doubt of it: *Etiam mala? what? even evills* and afflictions too? *Mala etiam?* (ſaith he) *even evills* and afflictions; * *bona,*

[n] Ὡς δυλάκοις τοῖς φίλοις χρῶνται, τοὺς μὲν πλήρεις κρεμῶντες, (κρεμῶντας legendum) τοὺς δὲ κενοὺς βάλλοντες. de Dionyſio Diogenes.

[o] *Procuratorem rapaciſſimum quemque ad officia ampliora ex induſtria promovebat, quo locupletiores mox condemnaret, & pro ſpongiis uteretur, quos ſiccos maledicimus, humentes exprimimus.* de Veſpaſiano Sueton. c. 16. Idem de populo Athen. Ariſtophan. Equitib.

[p] 1 King. 21. 1, 2. *Exitialis erat apud principem huic laxior domus, illi anguſtior villa.* Plin. panegyr.

[q] Prov. 1. 19. *Acceſſit ut ſævitiæ cauſam avaritiæ præberet, & modus culpæ ex pecuniæ modo conſtitueretur; & qui fuiſſet locuples fieret nocens, fieretque quiſque mercis mortis ſuæ.* Velleius hiſt. l. 2. *Diviſa percuſſoribus occiſorum bona, ut etiam de ſito perirent.* Senec. ad Marc. c. 20.

[r] *Piratæ navigiis vacuis non inſidiantur, mercibus onuſta vi omni invadunt.* Chryſoſt. de Oziæ ſerm. 3.

[s] *Paucula ſi portes argenti vaſcula puri, Nocte iter ingreſſus, gladium contumque timebis: Cantabit vacuus coram latrone viator.* Juven ſat. 10. *Sic timet inſidias, qui ſe ſcit ferre viator Quod timeat, tutum carpit inanis iter.* Ovid. Nuce. [t] *Nudum latro tranſmittit: etiam in obſeſſa via pauperi pax eſt.* Sen. de pauperi. ex epiſt. 14. [u] Ἀνεύδατόν τι χρῆμα τὸ ἀπάτη ἢ δίκη, ἄπορον τοῖς Ἀλωῆδαι ὁ ἔρανος. Tyrius Max. orat. 1. *murus aheneus. Nil conſcire ſibi.* Horat. epiſt. 1. l. b. 1. Ier. 1, 18. [x] Epheſ. 6. 14. Ἀρξαι δὲ ἐκεῖθεν ἢ δικαιοῦται, ἢ ἀρχὴν τηρεῖ τὸν ἀσφαλέστατον. τὸν γὰρ τοιοῦτον οὐδεὶς οὐδέποτε δυνήσεται καταβαλεῖν. ἀλλὰ πολλοὶ μὲν πολλοὶ, ἀκτέτρωται δὲ οὐδείς, οὐ ποτὲ ὁ Διάβολος. Chryſoſt. in Epheſ. hom. 24. [y] 1 Pet. 3. 13. *Et in hoc ſeculo quis nocebit nobis plenis charitate?* Aug. in 1. Ioan. Tract. 9. * *Tu ipſe tibi ni aliquid facias malus quidfacias?* Auguſt. Dom. 19. [z] Pſal. 38. 28. [a] Rom. 8 31. Pſal. 27. 1, 2. Ierem. 1. 18, 19. Act. 18. 10. Δίκαια δρᾶσαι συμπαρὸν τῇ τύχῃ Θεοῦ. Stob. tom. 2. c. 9. [b] Scitè Simocatus epiſt. 40. Ἀδικεῖται μὲν οὖν οὐδείς· ἀδικοῦσι δὲ πάντες αὐτοὺς καὶ ἐκεῖνοι καὶ ἑαυτοὺς ἀδικῶν. [c] Οὐκοῦν ἀδικοῦσιν, οὐκ ἀδικοῦνται· οἱ ἄνθρωποι δὲ ἀληθὲς τὸ τῆς Κύκλωπος, Οὐδένα βλάπτειν ἀδικήσειν. Simocat. Οὐ γὰρ θεμὶς ἀγαθὸν ἀνδρὶ κακῷ πονηρῷ βλαβλίνναι. Tyr. Max. orat. 2. Sic Diogenes dicenti, Καταγελῶσί σου πολλοί· Ἀλλ' ἐγὼ ὁ καταγελῶμαι. Laert. [c] Ἐμὲ δὲ Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ' οὐ δύνανται. Occidere me poſſunt, lædere non poſſunt. Socrates apud Epictetum Enchirid. Plut. de tranquill. & Tyr. Max. Orat 2. [d] Luk. 21. 18. *Illi de animabus ſuis pertimeſcebant; Chriſtus etiam de capillis ſecuritatem ipſis dabat. quid ei pereat, cui capillus non perit?* Auguſt. in Pſal. 96. & 109. * *Nihil accidere bono viro mali poteſt.* Senec. de provid. cap. 2. [e] Rom. 8 28. [f] *Nemo ſe diffidat amari, qui jam amat. libenter Dei amor noſtrum, quem præcedit, ſubſequitur. quomodo enim redamare poterit, ni amavit necdum amantes?* Bern. de Deo dilig. [g] Auguſt. de tempore. * *Quod & de morte, Idem de croit. Dei lib.* 13. cap. 8.

bona,

bona, malis mala: though *evill to the wicked*, yet *good* they are, yea exceeding good to *the godly*. For *Audi Apoſtolum, audi vas electionis; Heare what the Apoſtle ſaith, heare what the elect veſſell of God ſaith:* [h] *This light and momentanie affliction, that is but for an inſtant, procureth unto us,* [i] *an exceeding exceſſive eternall weight of glory.* Hee moveth the queſtion the ſecond time, as not fully reſolved: *Omnia? what? all things? etiam peccatum?* even ſpirituall evils? *even ſinne it ſelfe* too? And hee maketh anſwer againe: *Etiam peccatum ipſum, tametſi non bonum, tamen in bonum. Yea, even ſinne it ſelfe, though it be not of it ſelfe good, yet it tendeth to their good,* [k] to the good of all Gods elect. For heare what the Apoſtle ſaith of himſelfe: [l] *There was a* [m] *ſplint left in my fleſh to humble me, that I might not bee puft up with pride.* [n] His infirmities were a meane to make him the more humble; and [o] as the more lowly in his owne eyes, ſo the more gracious with God. He asketh yet a third queſtion, as the upſhot of all: *Omnia? etiam mors ipſa? What? all things? even death it ſelfe,* [p] *the utmoſt enemy of all?* And he anſwereth himſelfe as before, or rather further than before; **Etiam mors vel maximè: Yea, death as much as any thing, nay moſt of all.* For ſo ſaith the ſame Apoſtle againe; [q] *Chriſtus mihi vita, & mors lucrum*; as he readeth the words; *Chriſt is my life, and Death is my gaine.* That [r] which is the greateſt loſſe that can bee to the worldly man, is [s] the greateſt matter of gaine that can be to the godly.

Thirdly, *Worldly wealth abideth with us but for a ſhort time: whereas Godlineſſe and* [t] *the gaine of it will ſticke by us, and ſtay with us for ever.* This worlds wealth, I ſay, can laſt but a while with us, and muſt needs therefore leave us after a while. [u] *Either it will leave us, or wee muſt leave it:* [x] *either it will have an end of us, or we an end of it.* [y] *Riches are uncertaine:* [z] there is no hold of them: they are ſlippery ware; [a] the faſter we gripe them, the ſooner they ſlip off out of our hands: [b] they are *fugitive ſervants*, ready to runne away from their maſter, whom they leave many times, by their meanes, deprived, not of living onely, but of life too: [c] *they take them wings*, ſaith *Salomon, like an Eagle that flieth up into the ayre*, and get them away from us farre out of our reach, and beyond all hope of recovery.

But though they have *alas aquilinas*, great *Eagles wings* to flie from us withall, while we are here; yet have they *ne paſſerinas quidem*, not ſo much as little *ſparrowes wings* to flie after us, and follow us when we goe hence. [d] As when wee came into the world, wee brought them not with us; ſo when we goe out of the world againe, wee cannot beare them away, but [e] muſt leave them behinde us.

[h] Τὸ εἰς παραυτίκα ἐλαφρὸν τῆς θλίψεως. 2 Cor. 4. 18.

[i] Καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης.

[k] *Vide eund. Aug. de corrept. & grat. c. 9.*

[l] 2 Cor. 12. 7.

[m] σκόλοψ ἐν τῇ σαρκί. *Surculus in carne. Beza.*

[n] *Nonne cooperatur nobis in bonum, unde & humiliores & cautiores efficimur? Bern. in Pſal 90.*

[o] *Quanto quis humilior in ſe fuerit, tanto apud Deum major erit. Aug. de temp. 213. & Greg. de paſt. p. 2. cap. 6. & mor. l 18 c. 22.*

[p] 1 Cor. 15. 26.

* *Mors bonis boni plurimum confert. Aug. ad Boniſ. l. 4. c. 4.*

[q] Philip 1. 21. Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. *Quod optimè expoſuiſſe videtur Airay in Philip. lect. 17.*

[r] Prov. 11. 7.

[s] Philip. 12. 3.

[t] *Illud ſolum eſt lucrum, ubi fructus perpetuus, ubi merces eſt æterna. Ambroſ. epiſt. 44. Nemo eſt dives, qui quod habet ſecum hinc auferre non poteſt. quod enim hic relinquitur, non noſtrum, ſed alienum eſt. Ambr. epiſt. 9.*

[u] *Non ſunt veræ divitiæ quæ aut poſſidentem deſerunt, aut à poſſidente deſeruntur. Alcuin. in Eccleſ. præfat.*

[x] *Finem habent iſta omnia aut tuum aut ſuum. Bern. de von. deſer. Habebunt ſuum, non tuum, ſinem. Sen. natur. quæſt. l. 3.*

[y] 1 Tim. 6. 17. Μιμεῖται ἡ φύσιν τὸν ἄνθρωπον ἡ φύσις τὸν πλοῦτον· τί ἄνθρωπος; ζῶον ἐυτελές, ἐπίκαιρον, ὀλιγοχρόνιον. τοιοῦτον καὶ ὁ πλοῦτος, μᾶλλον δὲ ὁ τοιοῦτον, ἀλλὰ καὶ ἀσθενέστερον. οὐ γὰρ οὕτω τὸν ἄνθρωπον τελείᾳ νόσοις, ἀλλὰ καὶ σὺν τῷ ἀνθρώπῳ τελείᾳ· ὁ μὲν κεκμηκὼς ζῇ, τὸ δὲ κτῆμα ἀπόλωλε. καὶ εἰ μὴ ἀπόλωλε μόνον, καὶ ὡς ζωοποιῆσαι ἢ κεκμηκότα. *Chryſoſt. tom. 5. ſer. 19.*

[z] Καταχθῶναι οὐ δύναται. σημεῖον ὡς σὲ, καὶ αὖθις ὡς ἐκεῖνον. *Ibid. ſerm. 18.* Ποταμῶν ῥεύματων μιμεῖται φύσιν, ὁμοῦ τε φαίνεται καὶ οὐκ ἀπέχει, ὁμοῦ κατέχεται καὶ ἀποπλέει. *Ibid. 19.*

[a] Prov. 11. 24. Θηρίον ὁ πλοῦτος. ἂν μὲν κατέχηται, φεύγει, ἂν δὲ σκορπίζηται, μένει. *Chryſoſt. ſerm. 18.*

[b] Δραπέτης ὁ πλοῦτος· οὐ δραπέτης δὲ μόνον, ἀλλὰ καὶ ἀνήμερον· οὐ γὰρ καταλιμπάνει τοὺς ἔχοντας μόνον, ἀλλὰ καὶ σφάζει. *Ibid.*

[c] Prov. 23. 6.

[d] 1 Tim. 6. 7. *Nihil attuliſti, nihil hinc tolles. Auguſt. de verb Dom. 5. & ibid. 41.*

[e] *Cedes coemptis ſaltibus, & domo, Villaque; —Cedes: & extructis in altum Divitiis potietur hæres. Horat. carm. 2. 3. Linquenda tellus, & domus, & placens uxor: neque harum, quas colu, arborum, Te præter invisas cupreſſos ulla brevem dominum ſequetur. Ibid. 14. Divites ad manes nil ferret umbra ſuos. Ovid. triſt. 5.*

[f] *Admire not the man that is riſen ſuddenly to great riches and honour,* ſaith the Pſalmiſt. No? why, who would not admire one that liveth in ſuch ſtate and pomp as [g] ſuch are uſually wont to do? * Yea but, *when he dieth, he ſhall carrie none of that his wealth away with him; nor ſhall his pompe and ſtate deſcend with his corps.* [h] *As he came naked, ſo ſhall he goe naked againe, and leave all that by his care and induſtrie hee had raked together and heaped up, behind him; and in all reſpects goe even as he came.* It is with us in this world, as it was in the Jewiſh fieldes and vineyards; [i] plucke and eat they might what they would, while they were there, but they might not pocket or put up ought to carry away with them: Or [k] as with boyes, that having gotten by ſtealth into an Orchard, ſtuffe their ſleeves and their pockets full with apples and peares, well hoping to get out with them, but when they come to the doore, they finde one there that ſearcheth them, and taketh all their fruit away from them, and ſo ſendeth them away with no more than they brought in: Or [l] as poore men, that invited to a rich mans boord, have the uſe of his plate to drinke in, and ſilver ſpoons to eat with while they are there; but if any of them preſume to put up a peece of plate or a ſpoone, there is ſearch made by the Porter, ere they are let out, for what is miſſing among them, and ſo are they turned out againe as they came in: In like manner is it with us in regard of theſe temporall bleſſings; we have free liberty to uſe them as wee will while we are here; but when we are to goe hence, [m] there is one waiting on us, that will be ſure to ſtrip us, and ſuffer nothing to paſſe with us, unleſſe it bee ſome ſory ſheet, or a ſeare rag to rot with us, [n] that which yet we ſhall have no ſenſe of, nor bee any whit at all the better for, than if we were wholly without it.

But Godlineſſe, and the gaine of it, will abide by us for ever. • It is a grace that wee cannot loſe or fall from; [p] a benefit that wee cannot be abridged or bereaved of by any. As [q] *God will never forſake thee*; ſo *godlineſſe will never leave thee*, if thou beeſt once ſoundly and ſincerely religious. [r] *It will goe up with thee to the wheele, it will goe downe with thee to the racke:* it will keepe with thee while thou liveſt; [s] it will away with thee when thou dieſt. For [t] *when the worldly man dieth, his hope dieth with him*; [u] but *the godly hath hope even in death.* And [x] *the feare of God*, that is Godlineſſe, *and* [y] *the righteouſneſſe of it, in* [z] *the reward of it*, that is the gaine that commeth by it, *endureth for ever*, and extendeth it ſelfe to all eternitie, laſting not onely paſt this lives end, but paſt the whole worlds end, with which all worldly wealth and gaine muſt needs have an end. This world is compared to a Fiſhing; the [a] end of it, to the draw-

[f] *Pſal.* 49. 16, 17.

[g] *Nihil eſt inſolentius noviti divite. Sen. lib.* 2. *controv.* 1.

* *Vides viventem: cogita morientem. quid hic habeat, attendis: quid ſecum tollat, attende. Aug. & Ruffin. in Pſal.* 48.

[h] *Eccleſ.* 5. 14, 15.

[i] *Deut.* 23. 24, 25.

[k] *Mundus iſte gardinus eſt, nos pueri, mors janitor. &c. Guil. Pariſ. ſumma de vitiis, & Alex. Carpent. deſtruct. vit. p.* 4. *c.* 2.

[l] *Guil. Pariſ. & Alex. Carp. ibid.*

[m] *Mors mundi tonſor, qui oves ejus in exitu tondet & attonſas extra mundum mittit. Iacob. Gen. domin.* 2. *poſt Paſch. ſerm.* 1. *Mors latro eſt, qui mundanos omnes omnibus ſpoliatos nudos dimittit. Raulin. doctr. mort. tract.* 1. *cap.* 6. *etiam veſtibus ipſis exutos. Chryſoſt. in Pſal.* 48.

[n] *Non magis hæc ad defunctum pertinent hominem, quàm ſecunde ad editum infantem. Sen epiſt.* 92. *Iſtud non ſentienti ſupervacuum eſt ſentienti onus. Non defunctorum cauſa, ſed vivorum, inventa eſt ſepultura, ut corpora viſu & odore fœda amoverentur. Idem de remed. fortuit. Exhibentur iſta non ſentienti: tanquam ornatus dormienti, quàm in pannis eſſe ſe ſomniat. Aug. in Pſal.* 48. *Sed & unguentum accipis dives, poſtquam mortuus es, & fœtidus es. Perdis alienam gratiam, nec acquiris tuam. Ambr. de Nabuth. c.* 1.

[o] *Sicut charitas* 1 Cor. 13. 8. *ſic pietas non excidit. Ier.* 32. 40. *Pſal.* 85. 8. *Hæ ſunt veræ divitiæ, quas cum habuerimus, perdere non poſſumus. Auguſt. de verb. Dom.* 35. *Sapientia non amittitur: in ſtultitiam non revolvitur. Senec. epiſt.* 76.

[p] Κτῆμα ἀναφαίρετον ἡ ἀρετή. *Plut. de ethic. virt.* Τύχη μὲν ἀνάλωτος, συνοφαντία δὲ ἀναφαίρετος, νοῦς δὲ ἀδιάδοτος, γνώμη δὲ ἀλυσιτελὴς. *Plut. de pædag.* Πόλεμος ἡ λαφυραγωγεῖ ἀρετὴν. *Stilpo. Virtus nec eripi, nec ſurripi poteſt unquam, neque naufragio, neque incendio amittitur; nec tempeſtatum nec temporum permutatione mutatur. Cic. parad.* 6.

[q] *Ioſh.* 1. 9. *Heb.* 13. 5.

[r] *Vera virtus ad rotam aſcendit, ad equuleum deſcendit. Vide Cicer. Tuſcul. lib.* 5.

[s] *Apoc.* 14. 13.

[t] *Prov.* 11. 7. *Iob* 27. 8. *dum ſperat expirat.*

[u] *Prov.* 14. 32. *Iob* 13. 15, 16. *dum expirat ſperat.*

[x] *Pſal.* 19. 9.

[y] *Pſal.* 112. 3.

[z] *Pſal.* 19. 11.

[a] *Matth.* 13. 47.

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ing up of the nets: while the nets are downe, there is nothing ſaid to be caught; for the nets may breake, and the Fiſh eſcape. But at the end of the world, when the nets are drawne up, it will then evidently appeare what each man hath caught. And then thoſe that have fiſhed here for riches and gaine, may ſay with *Peter*, [b] *Domine, tota hac nocte laboravimus, & nihil cepimus: Lord, all this night have we laboured, and caught nothing at all.* For [c] *the worldly rich, when they awake out of their preſent ſleepe,* wherein they dreame of gold and gaine, *ſhall finde nothing in their hands.* But thoſe that have here fiſhed for Godlineſſe, may ſay, as [d] he might afterward have ſaid; *Domine, in verbo tuo retia demiſimus, & cepimus: Lord, at thy word, wee have let downe our nets, and have caught, yea we have caught abundantly:* wee have fiſhed for Godlineſſe, and have gotten life eternall. For [e] *Vnto thoſe that by patience and perſeverance in well doing have ſought for glory, and honour, and immortalitie, will the Lord give eternall life in that day.*

[b] *Luke* 5.7.

[c] *Præſentia amantes præſentibus indormiunt, theſauros ſomniant, tantiſper divites, quamdiu non vigilent: ubi tranſiit delectabilis ſomnus iſte, nihil in manibus ſuis inveniunt. Aug. in Pſ.* 76.5.

[d] *Luk.* 5.7,8.

[e] *Rom.* 2.7.

But let us ſift out, and ſee ſomewhat more particularly, wherein this ſpirituall Gaine conſiſteth.

First then, the ſpeciall wealth in this world, is that which commeth *by Inheritance.* [f] *Riches and poſſeſſions,* land and living, ſaith *Salomon, come from a mans auncestors.* And among thoſe things that may make a man happy, the Heathen man putteth this in the firſt place, as the chiefe, [g] *Wealth and goods not earned with ones hands, but left a man by his friends.*

[f] *Prov.* 19.14.

[g] *Res non parta labore, ſed relicta. Martial. l.* 10. *epig.* 47.

But as [h] *Vertue,* ſo *Piety is not hereditarie.* The one commeth not by kinde; neither is the other left by will: It is a greater legacie, than the mightieſt Monarch that is, can bequeath to his heire. For [i] *God* himſelfe *is the inheritance* of thoſe that have it. [k] *God* (ſaith the Pſalmiſt) *hath given a portion to them that feare him.* If a rich man give one a childes part, it is like to bee a matter of ſome worth: Much more then if God give a man a childes part. But more than that, [l] *He himſelfe is the portion that he giveth unto his.* [m] *Portio mea ipſe es, Domine;* ſaith *David*; *O Lord, thou art my portion.* And, [n] *He that beſtowed my ſelfe upon me, hath beſtowed himſelfe alſo upon me,* ſaith *Bernard.* And if [o] the *Levites* need have no inheritance among their brethren, becauſe *God is their portion*; (it is ſufficient they have him, that is, [p] *El ſhaddai, God all-ſufficient*;) and yet that was but in a temporall manner: Much more then is the godly man wealthy enough, though he have nothing in the world, though hee have no part among worldly men; ſeeing *God is his portion* in a ſpirituall manner, in a much better ſort. He whoſe portion God is, cannot be poore. We uſe to ſay, that, *He cannot lightly want money, that is maſter of the Mint:* and *he can never be poore,* [q] *that hath a well-ſpring of wealth.* [r] Much leſſe then can that man want ought that is good, who is poſſeſſed of God himſelfe, [s] the Fountaine of all good. In regard whereof, *David* having prayed for many temporall bleſſings in the behalfe of his people, [t] *that their Sonnes might be tall and hardie like goodly young Cedars; and their Daughters faire and comely, like the curious carvings about the Temple; their Oxen ſtrong to labour, and*

[h] *Virtus non eſt hereditaria: ſed nec pietas. Philoſophia non eſt res beneficiaria. Senec. ep.* 90.

[i] *Pſal.* 16.5.

[k] *Pſal.* 111.5.

[l] *Pſal.* 142.5.

[m] *Pſal.* 119.57.

[n] *Qui dedit me mihi, dedit & ſe mihi. Bern. in Pſal.* 90.

[o] *Deut.* 10.9. & 18.2.

[p] אל שדי *Geneſ.* 17.1.

[q] *Qui ἀρχὴν πρόνας, ut eſt in Proverbio; &, cum Plauti Miles, Auri montes, non maſſas, habet.*

[r] *Pſal* 34.9. & 84.11. *Beatus homo, cujus eſt Dominus ſpes ejus, cui nihil deficit, quia Chriſtus ei ſufficit. Petrus Bleſ. epiſt.* 102. *Quantumlibet ſis avarus, ſufficit tibi Deus. Etenim vult avaritia terram poſſidere totam, adde & cœlum, plus eſt qui fecit terram & cœlum. Aug. in Pſ.* 55. *Deum habens, omnia habes. Aug. de temp.* 145. *Quid tibi ſufficit, ſi Deus non ſufficit. Idem ad fratr. in erem. ſer.* 2 *Cor.* 6.10 [s] *Iam.* 1.17. *Omne enim bonum aut ipſe eſt, aut ab ipſo Aug. de doct. Chr. l.* 1. *c.* 31. *Rom.* 11,36. [t] *Pſal.* 144.12,13,14.

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their Sheepe fertile and fruitfull; that there might be no civill commoton nor forraine invaſion: at length hee windeth up all indeed with this *Epiphonema* or Concluſion, [u] *Bleſſed bee the people that are in ſuch a caſe:* but on the necke of it he commeth as with an *Epanorthoma*, or a Correction of his former ſpeech, *Yea rather bleſſed are the people that have Iehova for their God*; that have the Lord for their portion: This one bleſſing alone is better worth than all thoſe. So that as when the woman in the Goſpell cried out to Chriſt, [x] *Bleſſed is the wombe that bare thee, and the paps that gave thee ſucke:* Our Saviour, as correcting her ſpeech, (and yet [y] true alſo that was) ſaith, [z] *Bleſſed are thoſe rather that heare Gods word and keep it.* So the Pſalmiſt having pronounced them *bleſſed that be in ſuch a caſe*, as eating in and revoking his words againe, as if he had ſpoken otherwiſe than well, *Yea bleſſed* (ſaith he) *are they rather whoſe God is the Lord:* As if hee had ſaid, *That is indeed an happineſſe in ſome kinde, in ſome caſe: but yet that happineſſe is nothing to this bleſſedneſſe:* for that is but externall, this is internall; that is but temporall, this is eternall.

Secondly, the greateſt wealth in this world is of *a Kingdome:* and therefore ſaid he ſometime in the prophane Tragedie, that [a] *If a man might breake his word for ought, it ſhould be to atchieve a Crowne, to compaſſe a Kingdome.* Yea not to be a King onely, but to belong to a King in ſome place neere about him, is eſteemed a matter of great worth and dignitie, and ſuch as may prove a meane of much wealth and commoditie to one that can wiſely make uſe of it. [c] They were held *happy men* that could get into *Salomons* ſervice. And it is the greateſt matter that [d] *Salomon* could promiſe the man that is diligent and induſtrious in the managing of his affaires, that *he ſhall ſtand before*, [e] that is, *attend upon Princes, and not ſerve or wait upon any meane man.* If it be held ſuch a matter then to retaine and belong to ſome one of the Princes of this world; * What is it to appertaine and belong to God, [f] *the King of Kings, and* [g] *the Prince of Princes,* [h] *the higheſt Soveraigne* [i] *Lord of Heaven and Earth;* [k] *that depoſeth Kings and diſpoſeth of their Kingdomes* at his pleaſure; that aſſigneth every earthly King the liſts and limits both of his regiment and of his reigne? That which the Apoſtle *Paul* therefore prefixeth as no ſmall credit before ſundry of his Epiſtles; and *King David* as a great grace before ſome of his Pſalmes: [l] *Paul a ſervant of Ieſus Chriſt:* and, [m] *A Pſalme of David the ſervant of God:* as if it were [n] a greater dignitie to him, that he was Gods ſervant, than that hee was ruler and governour of Gods people.

But becauſe [o] *the ſervant is oft-times turned out at doores, whereas the ſonne abideth in the houſe for ever:* And therefore the Father telleth his Sonne in the Goſpell; [p] *Sonne, thou art ever with me: and all that I have is reſerved for thee.* The godly man is not onely ſervant to a King, but hee is [q] Sonne to ſuch a King, and [r] borne, or rather [s] *new borne*, to a Kingdome. And whereas earthly kings, if they

[u] *Pſal.*144.15.

[x] *Luk.*11.27.

[y] *Luk.*1.48.

[z] *Luk.* 11.28. *Beatior Maria percipiendo fidem Chriſti, quàm concipiendo carnem Chriſti. Luk.*1.45. *Inde fælix quia verbum Dei cuſtodivit. Luc.* 2.19. *non quia in illa verbum caro factum eſt & habitavit in nobis; ſed quia cuſtodivit Dei verbum, per quod facta eſt, & quod in illo caro factum eſt. Aug. in Ioan tract.*10.

[a] Εἰπερ χὴ ἀδικεῖν χρὴ, τυράννου γ' ὅ- πέρι Κάλλιστον ἀδικεῖν. τἄλλα δ' εὐσεβεῖν χρεών. *Eteocles apud Eurip. Phœniſſ. Nam ſi violandum eſt jus, regnandi gratia violandum eſt: aliis rebus pietatem cola. Cic. offic. l.*3. *Nulla ſancta ſocietas, nec fides regni eſt. Ennius apud eund. l.*1. *Nulla fides regni ſocius. Lucan. l.*1.

[c] 1 *King.*10.8.

[d] *Prov* 22 29.

[e] *Sic* 1 *Reg.*17.1. & *Dan* 7.10.

* *Deo ſervire regnare eſt. Bern de temp.*110. *Non maligno aut mundano principi, ſed Chriſto utique ſervire regnare eſt. Idem de bon. deſer.*

[f] *Apoc.*19.6.

[g] 1 *Tim.*6.15.

[h] *Apoc.* 1.5.

[i] *Pſal* 83.18.

[l] *Luk.*10.21.

[k] *Deponit reges, diſponit regna. Dan.*2.37. & 4.22.

[l] *Rom* 1.1. *Philip* 1.1. *Tit.*1.1.

[m] *Pſal.*36.1.

[n] *Sanctitate major quàm poteſtate. Salvian. de provid. l.*2. *Quemodo de M. Antonino Petrarc. fam. ep.*15. *lib.*7. *Imperium adeptus philoſophi nomen retinuit, majus æſtimans philoſophum eſſe quam principem. Et de Theodoſio Aug. de civit. l.*5. *c.*28. *Eccleſiæ Dei ſe membrum eſſe magis quam regnare gaudebat.*

[o] *Ioh.*8.35.

[p] *Luk.*15.31.

[q] 1 *Pet.*2.9.

[r] *Luk.*12.32.

[s] *Ioh.*3.3,5.

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have many ſonnes, can leave the Crowne but to one. [t] *Iehoſaphat* (ſaith the holy Hiſtory) *gave great gifts to his other Sonnes, but the kingdome gave he to Ioram; becauſe he was the eldeſt.* God maketh [u] all his Sonnes Kings and [x] Heires alike. For [y] *if wee bee Sonnes*, ſaith the Apoſtle, *wee are heires too; even coheires with Chriſt*, [z] *who is Heire of all.*

But how can the Godly be ſo rich, may ſome ſay, when he hath, as it may fall out, not a penny in his purſe?

Thirdly therefore: A man may truly be ſaid to be *Rich in writing*; the monied man, though hee have never a penny in the houſe, but [a] all out at intereſt; and the landed-man, though hee hold not his lands in his owne hands, but have all let out and in the occupation of others, ſo long as hee hath good ſecurity for the one, and good evidence, if need be, to ſhew, for the other. And as *in Writing*, ſo *in Reverſion*. Great ſummes of money doe many give for the reverſions of offices, of lands and leaſes; and as much may they make them againe away for, if they will. And in like manner may the Godly man be ſaid to be rich both in writing, and in reverſion; yea in either kind he is [b] the richeſt man in the world. For he hath all in the world, yea [c] *all this world*, and the next world confirmed and aſſured unto him by the word and promiſe of God, yea by his deed and bond under his owne hand and ſeale, who cannot goe from his word, or diſclaime his hand [d] *to lye*, or [e] *to deny himſelfe*; though it bee much of it in other mens hands yet for a while. For [f] *Pietie* or *Godlineſſe hath the promiſes both of this life, and of the life to come*, ſaith our Apoſtle. And againe; [g] *Bee it Paul or Apollos, or things preſent or future, or this world*; [h] *all is yours, and you Chriſts, and Chriſt Gods.* All the wealth both of this world, and of the world to come is theirs, (as [i] *having nothing*, ſaith the Apoſtle, *and yet poſſeſſing all things*) though it bee [k] for their good alſo, with held from them for a while. [l] The wicked in right have juſt nothing, having made forfeiture of all, [m] though it pleaſe God [n] not to take ever the advantage of it inſtantly, and [o] where hee doth not, man may not. They are but [p] intruders upon and uſurpers of Gods goods, and ſhall one day anſwer

[t] 2 *chron.* 21. 3.

[u] *Apoc.* 1. 6. & 20. 6.

[x] *Apoc.* 21. 7.

[y] *Rom* 8. 17.

[z] *Heb.* 1. 2.

[a] Hinc illud Palladæ: Εἰ τὸ μὲν ἐνδεδυκὼς κάτ, ὁ δ' ἄστι δίδως, ὁ δὲ μέλλεις, Οὐδέποτ' ἐλεγὸς σοῦ κύει δ' ἀργύριον. Et Polliani illud; Χάλκον ἔχων, πῶς ἔστιν ἔχεις, μὴ δῶς· πάντα διαζεῖς. Οὕτως ἔστ' ἔχεις αὐτὸς ἵν' ἄλλῳ ἔχῃ. *apud Stob. tom.* 2. *c.* 10.

[b] *Aſſatim dives eſt, qui cum Chriſto pauper eſt. Hieron. ad Heliodor. Dives pax, pietas, fides: fideli enim totus mundus poſſeſſio eſt. Ambr. ep.* 10. *Quibus locus circumſcribitur, cui totus mundus divitiarum poſſeſſio eſt? Idem de offic. l.* 3. *c.* 1.

[c] Τὸ σοφὸν πάντα εἶναι. *Antiſthenes & Zeno apud Laert. Vnus eſt ſapiens, cujus omnia ſunt. Senec. de benef. l.* 7. *c.* 3. *Fideli homini totus mundus divitiarum eſt: totus planè; quia tam adverſa quam proſpera ejus æquè omnia ſerviunt ei, & cooperantur in bonum. Bern. in Cant. ſer.* 21.

[d] *Tit.* 1. 1. [e] 2 *Tim.* 2. 13. [f] 1 *Tim* 4. 8. [g] 1 *Corin.* 3. 22, 23. [h] Τῶν Θεῶν ὅτι πάντα· φίλοι δ' οἱ σοφοὶ τοῖς θεοῖς κοινὰ δὲ τὰ τῶν φίλων. πάντα ἄρα ὅτι τοῦ σοφοῦ. *Diogenes apud Laert.* Εἰ πάντα τοῦ Θεοῦ, καὶ κοινὰ τὰ φίλων, φίλος δὲ τῷ Θεῷ ὁ πιστεύων τῷ λόγῳ, πάντα ἄρα τοῦ πιστοῦ, ὅτι πάντα τοῦ Θεοῦ. *Clem. Al protrept. Omnia Chriſto tradita. Matth.* 11. 27. *tene enim per quem ſcias Patrem, & cum ipſo omnia poſſidebis. Rom.* 8. 23. *avare, ecce habes omnia. Omnia quæ amas, ut non impendiaris à Chriſto, contemne, & ipſum tene in quo poſſis omnia poſſidere. Auguſt. hom.* 34. *Vide in Pſal.* 48. [i] Ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. 2 *Corin.* 6. 10. *Avarus terrena eſurit, ut mendicus; fidelis ea temnit, ut dominus: ille poſſidendo mendicat, ille contemnendo poſſidet. Bern. in Cant.* 21. *Comm. no eſt omnibus Chriſti fratribus. quod de ſe Chriſtus dixit, Luc.* 12. 32. *quod ſi ita eſt, non putent divites hujus ſeculi fratres Chriſti ſola poſſidere cœleſtia. poſſident & terrena; & quidem tanquam nihil habentes, ſed omnia poſſidentes, non mendicantes ut miſeri, ſed ut Domini poſſidentes. eo profectò magis Domini, quia minus cupidi. Bern. in Cant.* 21. *An non omnia poſſidet, cui omnia cooperantur in bonum? Idem be bon. deſer.* [k] *Rom.* 8. 28. *Solerter attende, quod non ad libitum famulari, ſed cooperari dicit ad bonum. neque enim ad voluntatem ſerviunt, ſed ad utilitatem, non ad voluptatem, ſed ad ſalutem, non ad votum, ſed ad commodum noſtrum. Idem de diverſ.* 1. [l] *Fidelis hominis totus mundus divitiarum eſt: infidelis autem nec obolus. Auguſt. Epiſt.* 54. Πλοῦτος δ' ἀτίμοις οὐδέν. *Pindarus apud Clement. prædag. lib.* 3. *cap.* 12. [m] Καλῶς· ἐὰν ἡμεῖς ὅταν εἰς τινα οἰκίαν τινὰ εἰσαγάγωμεν, καὶ ἡ τὸ χωρίον ἢ σπέρμα τι ἐγκάτοικον, οὐκ εὐθὺς κελεύειν ἐκεῖνον πάντων ἀπαλλάξαι, ἐὰν μὴ πρόσῃ τὸ μὴ ἀπραλείας τινὸς καὶ χάμματος ἕνεκα ἢ καὶ τοῦ χωρίου ἕνεκα ποίας τοῦ ὑφ' αὐτῆς διδομένου, ἴσως μὴ προσῇ τὸ ὡς νῦν καὶ κεκτήσεως τινα λαβεῖν. *Dion Chryſ. orat.* 85. [n] *Matth.* 5. 45. *Luk.* 6. 35. *Act.* 14. 17. [o] *Legatur Fr. à Victoria relect.* 5. §. 1. *n.* 7, 14, 15, 18, 17, 18, 19. [p] *Hoc certè alienum non eſt quod jure poſſidetur; hoc autem jure, quod juſtè; & hoc juſtè, quod benè. Omne igitur quod malè poſſidetur, alienum eſt. malè autem poſſidet, qui malè utitur. Aug. epiſt.* 54. *Res quæcunque terrenæ rectè à quoquam poſſideri non poteſt, niſi vel jure divino, quo cuncta juſtorum ſunt, vel jure humano, quod in poteſtate regum eſt. Idem epiſt.* 48.

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ſwer for their uſurpation and abuſe of them: or [q] entercommoners by ſufferance with Gods children and ſervants, whom he principally intendeth them unto: or [r] Stewards and Treaſurers, as oftimes, for the good of the Godly.

And for Reverſion; to omit what hee hath in preſent poſſeſſion, beſides [1] ſpirituall riches, of worldly wealth, as much [2] as hee hath need of, and as much [3] as it is good for him to have: Every Godly man, as he is [4] *Rich in faith*, ſo he is farre *richer by Faith*. For [5] by it he holdeth and hath right to the reverſion of ſuch [6] *an everlaſting inheritance, reſerved for him in the Heavens*, as cannot bee purchaſed with all the wealth of this world; and as goeth in worth farther beyond all the wealth of this world, than the pureſt gold doth the droſſieſt durt.

And thus have wee ſeene, both that Godlineſſe is gainfull; and wherein the gaine thereof doth conſiſt.

Now the Uſe hereof is two-fold, for Exhortation, for Examination.

For Exhortation firſt; to ſtirre up all men to labour and take paines to get Godlineſſe. [s] All men gape after gaine. It is almoſt every ones ſong, that the Pſalmiſt hath; [t] *Quis oſtendet nobis boni aliquid? who will tell us of any matter of gaine and commoditie?* [u] *Hearken*, ſaith one well, *ye ſons of Adam, a covetous race, an ambitious brood*: Here is Honour, and true Honour; here is Gaine, and true Gaine: ſuch as the [x] world cannot ſhew the like; [y] Gaine without any loſſe to, or hindrance of any: here is good Gaine, and great Gaine; here is infinite gettings. Labour for Godlineſſe; labour to get and keepe a good Conſcience: It is the gainfull'ſt Trade in the world. Who ſo followeth this Trade, ſhall not venture upon uncertainties, he ſhall be ſure to thrive, and to get infinite Gaine. For, [z] *He that followeth after righteouſneſſe*, as a man followeth a trade, *ſhall finde Honour and Life*, true Honour, and eternall Life.

And here come there two ſorts of men to be admoniſhed.

Firſt, the rich, that they content not themſelves with their worldly wealth, but that they ſeeke withall to get the true ſpirituall riches; that [a] themſelves may be rich, and not their purſe or their cheſt only; that they may not bee [b] *rich to the world* onely, but *rich* alſo to *God*. Elſe their earthly Gaine will prove their loſſe; their worldly wealth will be but a meanes to hinder their happineſſe by keeping them out of Heaven where alone is true and entire happineſſe to bee had. It is that which our Saviour himſelfe ſaith of the worldly-rich man, that hath nothing to *truſt* unto but his *riches*: (for ſo to his Apoſtles [c] he expoundeth it himſelfe:) that [d] *It is eaſier for* [e] *a Camell*;

[q] *Gen.* 39. 5. *Exod.* 12. 8. *Act.* 27. 24. *Multa malis tribuit Deus; ſed bonis caparaverat: contingunt autem etiam malis, quia ſeparari non poterant. ſatius eſt autem prodeſſe etiam malis propter bonos, quam bonis deeſſe propter malos. Senec. de benef. l. 4. c. 28.*

[r] *Gen.* 30. 27, 30, 43. & 31. 9, 16. *Iſa.* 45. 2, 3, 4, 26, 28. *Iob* 27. 16, 17. *Prov.* 13. 22. *Dei diſpenſatores; non ſibi, ſed aliis divites. quod de bonis Hieron. ad Pelag. l. 1.*

1 1 *Cor.* 1. 5, 7.

2 *Mat.* 6. 32, 33.

3 *Pſal.* 84. 12.

4 *Iam.* 2. 5.

5 *Heb.* 14. 1, 7. *Iam.* 2. 5.

6 1 *Petr.* 1. 4, 5.

[s] ——τῷ γὰρ καρδαίνειν ἄφιξ ἔχονται πάντες, κἄστι πρὸς τὰ χρήματα θνητοῖσι τἄλλα δεύτερα. *Sophoc. Creuſa.* Πᾶσιν δ' ἀνθρώποις ἀγεννὴς μία μήχεται ὁδὸς, Πλουτεῖν. *Theogn. gnō.* Τὰ χρήματ' ἀνθρώποισι τιμιώτατα, Δυνάμιν τε πλείστην ἐν ἀνθρώποις ἔχει. *Eurip.* Ἀρ' ὅτι λῆξος πάντα πρὸς τὸ χρυσίον. *Antiphanes.* Δεῖ δὲ χρημάτων, ᾧ ἀνδρὶ τῶν ἐλεύθερον ὄντι μὴ δεόντων θύεσθαι. *De noſtb. Olynth.* Totus populus in aliam diſcors, in hoc convenit: hoc ſuſpiciunt, hoc ſuis optant. *Senec. epiſt.* 115. quem vide ſis.

[t] *Pſal.* 4. 6. Πᾶς γὰρ κόλπα χρήσεως ἔχων, πόθεν οἴσεται ἀρχεῖ Ἀργύριον· πιστὸς δὲ γενήσεται ὑπὸ πενίας. *Theocr. idyll.* 16. *Prima fere vota, & cunctis notiſſima templis: Divitiæ ut creſcant, ut opes. Iuvenal. ſat.* 10. *Lucri bonus eſt odor ex re Qualibet illa tuo ſententia ſemper in ore Verſetur, Diis atque ipſo Iove digna, poeta. Hoc monſtrant pueris vetulæ poſcentibus aſſem, Hoc diſcunt omnes ante alpha & beta puella. Vnde habeas quærit nemo, ſed oportet habere. Iuven ſat.* 14.

[u] *Audite, filii Adam, avarum & ambitioſum genus. Bern. de tempor.* 4.

[x] *Pecuniam ut tu haberes, alius ante perdiderat. Senec de remed ſort. Bonum eſt, quod ut ad te tranſeat, alius dare debet, alias amittere? Idem quæſt. nat. l.* 3. *præfat. Lucrum ſine damno alterius haberi non poteſt. P. Syrus.*

[y] *Sic ab omnibus capitur, ut nil ſingulis minuatur. Bern. in Cant.* 79.

[z] *Prov.* 21. 21.

[a] *Animus hominis dives, non arca appellari ſolet. quamvis illa ſit plena, dum te inanem videbo divitem non putabo. Cic. parad.* 6. *Ex animo rem ſtare æquum puto, non animam ex re. Auſon.*

[b] *Luk.* 12. 21. *Eſtote Deo divites, nonnum facturi divitem, ſed de eo futuri divites. Auguſt. de verb. Dom.* 6.

[c] *Mark.* 10. 24.

[d] *Matth.* 19. 24.

[e] *Mark.* 10. 25. *Luk.* 18. 25.

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or, as ſome read the word, [f] *a cable rope, to paſſe through the eye of a needle, than for ſuch a rich man to enter into the kingdome of Heaven.* As if our Saviour ſhould have ſaid; *It is as eaſie a matter, nay an eaſier, to thred a ſmall Spaniſh needle with a thicke cable, or a great cart-rope, than to get ſuch a rich man in at Heaven gate.*: [g] *That great bunched beaſt, a Camell, may as ſoone, yea ſooner bee driven through a needles narrow eye, than ſuch a rich man bee drawne unto God, and bee brought into the ſtate of grace.* For ſo the moſt and the beſt reade it; and it is an ordinary by-word both with *Syrians* and *Greekes*, when they ſpeake of a thing that they thinke altogether impoſſible, to ſay, [h] *An Elephant, or a Camell may as ſoone creepe through a needles eye, as this or that come to paſſe.* But not ſo ſoon, ſaith our Saviour, but [i] ſooner may that be done, which [k] with man is altogether impoſſible, than ſuch worldly rich men attaine to true happineſſe. [l] *Chriſt* (ſaith the Apoſtle) *became poore, to make us Rich.* [m] *How became he poore?* ſaith one of the Ancients; *or how maketh hee us rich? The ſame Apoſtle* (ſaith he) *ſheweth us, and expoundeth himſelfe, where hee ſaith;* [n] *Hee that knew no ſinne, for our ſake became ſinne*, by taking upon him the guilt of our ſinne, *that we might become the* [o] *Righteouſneſſe of God in him.* And indeed, to ſpeake properly and preciſely, as the truth is, * not as the world, but as God reckoneth, [p] the onely poverty is ſinfulneſſe, and [q] righteouſneſſe the right riches. And the rich man therefore that hath not a religious heart, is but like [r] proud *Laodicea*, [s] a poore beggerly wretch in Gods ſight, and in the ſight of thoſe that ſee ſo as he ſeeth, howſoever hee may ſeeme rich and glorious in worldly mens eyes. Yea to him that hath it too, that is both rich and religious, may wee well ſay, as our Saviour did to his Diſciples, when they vaunted at their returne from preaching the Goſpell, that even the Devils were ſubdued unto them; [t] *Rejoyce ye not herein, that the Devils are ſubdued under you*: ſo were they under *Iudas* too; *but herein rejoyce, that your have your names entred in Heaven.* So * rejoyce not herein that thou art rich to the world, or that thou art great in the world, and haſt others under thee, and at thy command; that thou art clad gorgeouſly, and fareſt deliciouſly; (for [u] ſo did that reprobate rich man in the Goſpell:) but herein rejoyce that thou art *rich unto God*, and [x] in his ſight, that thou feareſt and ſerveſt God; and [y] laboureſt to keepe a good conſcience, that thou art a [z] carefull diſpenſer and faithfull diſpoſer of that treaſure that God hath entruſted thee withall. Then thou art * truly rich, when thou art ſincerely religious, when thou art truly righteous.

Secondly, the poore, they are likewiſe to bee admoniſhed, to la-

[f] Κάμιλον, χοῖνον ναυτικόν. *Suid. Viſe Theophylactum, & Euthymium.*

[g] *Inepta enim ſunt, quæ ex Lyrano Autor Dialogi inter Divitem & Pauperem, de porta garrit Hieroſolymitana, cui Acus nomen, per quam Cameli, niſi ſarcinis prius depoſitis introire neutiquam poſſent.*

[h] Κάμηλος ἢ ἐλέφας διὰ ῥαφίδος. *Caſaubon. in notis ad N. Teſt.*

[i] *Difficilem dixerat, impoſſibilem jam dixit. Hieron. in Mat. 3. imò impoſſibili magis impoſſibilem. Euthym. in Matth. c. 41.*

[k] *Matth. 19. 26. Mark. 10. 27.*

[l] *2 Cor. 8. 9. Divitiæ illius quid nobis facturæ, cujus paupertas nos divites fecit? Aug. de verb. Apoſt. 13.*

[m] *Quomodo pauper factus eſt? quomodo divites facit? Aug. de temp. 212.*

[n] *2 Cor. 5. 21.*

[o] *Puto quod Chriſti paupertas non pecuniam nobis attulit, ſed juſtitiam & immortalitatem. Aug. ibid.*

* Ὁ γὰρ ἔχων ἐν τῷ κόσμῳ τούτῳ πλούσιος, τοῦτο τῷ Θεῷ δίκαιος· καὶ ὃ ἔστιν ἐν τῷ κόσμῳ πένης, τοῦτο τῷ Θεῷ ἁμαρτωλός. ὥστε πλουτοῦντες τῷ ἁμαρτάνοντες, καὶ ἔστι πλησιώτερον τοῦ δικαιοπραγοῦντος. *Chryſoſt. tom. 6. ſerm. 78. de pœnit. 2.*

[p] *Major & miſerabilior egeſtas nulla eſt, quàm egere ſapientia, & qui ſapientia non eget, nulla re omninò egere poteſt. ſtultitia ergò egeſtas eſt. Auguſt. de beata vita diſput. 3. Paupertas in animo eſt, non in ſæculo. Idem in Pſal. 131. Paupertas in inopia mentis eſt, non in quantitate poſſeſſionis. Greg. in Ezech. l. 2. hom. 18.*

[q] *In animo divitiæ ſunt, non in patrimonio. Sen. ep. 108. Parvæne divitiæ ipſæ innocentiæ? ſi arcam plenam auro habueris, dives eris: ſi cor habueris plenum innocentia, pauper eris? Aug. in Pſal. 83.*

[r] *Apoc. 3. 17.*

[s] *Quid tibi proſunt exteriores divitiæ, ſi te interior premit egeſtas? Aug. in Pſal. 52. Tanto enim verius, quanto interius indigentes ſumus. Greg. M. mor. l. 21. c. 14.*

[t] *Luk. 10. 20.* * *Viſe ſupra quod de Theodoſio Aug. de civit. Dei l. 5. c. 22.*

[u] *Luk. 16. 19.*

[x] *1 Pet. 3. 4. Verè dives, qui in Dei conſpectu poteſt dives videri. Ambr. epiſt. 10. ſed ſolum illum divitem Deus novit, qui ſit dives æternitati. Ibid.*

[y] *2 Corin. 1. 12. 1 Pet. 4. 19.* * *Paulo ſapiens omnis liber, 1 Cor. 7. 22. Petro etiam dives eſt. 2 Pet. 3. 4. Ambroſ. epiſt. 10.* Πλούσιος ὁ σοφός. *Plato Phædone. Solus ſapiens dives eſt. Cic. parad. 6. & apud Auxl. de philoſ.* Ὁ δὲ σοφὸς οὐ πλούσιος, ἀλλὰ πάμπλουτος, &c. *Philo de Noe. Quæ pretioſiſſima quæ ſunt poſſidet, is dives eſt: at qui pretioſiſſima res virtus eſt: hanc ergò cùm ſapiens ſolus poſſideat; ſapiens ſolus dives eſt. Empir. adv. Mathem.*

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bour for Godlineſſe: that though they bee not [a] *rich to the world*, they may be *rich* yet to *God*; and their worldly povertie ſhall bee no hinderance to their ſpirituall preferment. For [b] *God* (ſaith the Apoſtle) *hath choſen the poore of this world to be rich in grace, and heires of his kingdome.* And here is great comfort for the poore man, that liveth a godly life, and maketh Conſcience of his courſes, hath a care to pleaſe God and to doe his will in all things, and to approve himſelfe and his wayes to him, walking faithfully and painfully in the workes of his calling, be it never ſo meane; that though hee be never ſo poore and bare, though he live but from hand to mouth, as we ſay; yea though hee have not one good rag to hang on his backe, or one good morſell of meat in a twelve-month to put in his mouth, though he have not the leaſt patch of land in the world to ſuſtaine him, or the leaſt hole that may be to hide his head in; [c] yet is hee a rich man for all that, richer than *Craſſus* or *Cræſus*, or the wealthieſt worldly man againe in the world. For they have but [d] *the falſe riches*, hee *the true treaſure*; they have but the counterfait [e] *glaſſie pearle*; he hath that precious orient *pearle*, which [f] *the wiſe Merchant*, when he hath found, is content to ſell all that ever hee hath to purchaſe it, to forgoe all that ever hee is worth for the compaſſing of it; and yet is he no loſer by the bargaine neither. For as hee is *a Merchant*, ſo is hee alſo *a wiſe Merchant*; and therefore knoweth well what he doth in ſo doing: he knoweth that in buying it, hee buyeth himſelfe and his owne ſafetie, his owne eternall ſalvation, together with it.

[a] *Luk.* 12. 21.

[b] *Iam.* 2. 5.

[c] *Divites dicimus ſapientes, juſtos, bonos; quibus pecunia vel parva vel nulla: magis enim ſunt virtutibus divites: pauperes verò avaros dicimus, ſemper inhiantes, ſemper egentes. Auguſt. de civ. l. 7. c. 12. Pauper eſt pius? etiam ſic dives eſt: intus dives, foris pauper: pauper in cella, dives in conſcientia. aream reſpicis auro inanem; conſcientia reſpice Deo plenam: non habet extrinſecus facultatem; ſed habet intrinſecus charitatem. Aug. in Pſal. 36. & de temp. 212. Inops auri, Deo dives eſt. quid hac virtute pauperum? quid hac paupertate ditius? Matth. 5. 3. Idem de verb. Ap. 26. Nemo apud Deum pauper eſt, niſi qui juſtitia indiget: nemo dives, niſi qui virtutibus plenus eſt. Lactant. inſtit. l. 5. c. 14.*

[d] *Luk.* 16. 11.

[e] *Vitreum margaritum, non verum. Hieron. poſt Tertull.*

[f] *Matth.* 13. 46.

[g] *Iob* 21. 15.

[h] *Malac.* 3. 14.

[i] *Quieſcat lingua, loquatur vita. Auguſt. in 1. Ioan. Efficacius eſt teſtimonium vitæ quàm linguæ. Autor de dupl. martyr.*

Yea but, may ſome ſay, ſure there bee none ſuch now a-dayes, eſpecially among us that make profeſſion of Chriſtianity; and therefore this uſe of the point might well be ſpared.

If it be ſo with us, [i] let our actions anſwer for us; let our practice prove it: And ſo we will turne the uſe from reprehenſion to examination, from confutation to conviction.

Let every one by theſe Notes then examine himſelfe, whether he be of this opinion or no.

Firſt, did men deeme *Godlineſſe* to bee a matter of Gaine, they would never thinke they had enough of it. For [k] *Riches are ſhiftleſſe; there is no end of them.* We never thinke that we have wealth enough, we are ſtill labouring for more. [l] *Many men have too much, and yet no*

Again, this ſerveth to overthrow the opinion of ſuch perſons as thinke that there is little or no Gaine to be gotten under God, little or no good at all to bee gathered in Gods ſervice. So the worldly men in *Iobs* day; [g] *Who is the All-ſufficient*, ſay they, *that wee ſhould ſerve him? or what profit ſhould we have by praying unto him?* And the wicked in *Malachies* time; [h] *It is but in vaine to ſerve God: there is nothing to be gotten by keeping his Commandements, and walking humbly before him.*

[k] Πλοῦτος δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι κεῖται. *Solon.* φιλοχρημάτῳ τῷ κτήσασθαι δοκεῖν ἀρκοῦντα ἔχειν οὐκ οἶδε. *Euſebius apud Stob. tom. 2. cap. 10.* ——*quantumlibet improbè Creſcant divitiæ, tamen curtis neſcio quid ſemper abeſt rei. Hor. Carm. 3. 23.* Τοῦ γὰρ ἔτυξ ἔχειν τὸ μέσον ὄρος οὐκ ἔστι. *Epictet. enchir. cap. 61. Eccleſ. c. 7. Nemo eſt cui felicitas ſua, etiamſi curſu veniat, ſatisfaciat. Senec. Epiſt. 115. non poteſt expleri cupiditatibus, etiamſi expleatur divitiis. Ambr. de bono mort. cap. 1. Avarus animus nullo ſatiatur lucro. Senec. epiſt. 49.* [l] *Fortuna multis nimis dat, nulli ſatis. Martial. l. 12. epigr. 10.*

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man enough. There is no ſtint of wealth; but as [m] ſome write, though [n] fabulouſly, of the *Crocodile*, that he groweth ſo long as ever hee liveth: ſo it is too too true of this myſticall *Crocodile*, the deſire of gaine and wealth, and of advancing or enlarging mens worldly eſtates, hath no *acme*, no pitch, but groweth ſtill more and more with men as long as they live, [o] rifer oft with them than ever, when they are even going out of the world, and have one foot, as wee uſe to ſay, already in the grave. But with Godlineſſe men are ſoone ſatisfied; they have ſoone enough of it. If they have attained to but a little ſuperficiall ſprinkling of common Grace, or civill honeſty, that commeth as far ſhort of ſound ſanctification and ſincerity, as the ſhadow doth of the ſubſtance; they begin preſently to ſuppoſe, with ſelfe-conceited [p] *Laodicea*, that *they are rich enough and need nothing*; that [q] they have no need to labour for any further matter, they are even as well as well may bee, as need be, at leaſt. No man is afraid of being too wealthy: but * many are afraid of being too godly; [r] *Ne ſis nimium juſtus*; *Be not too juſt*, ſticketh ſhrewdly on many a mans ſtomacke: though ſpoken [s] not of true godlineſſe or righteouſneſſe indeed; but of nouriſhing in us an over-weaning conceit of our ſelves; or of [t] being over-rigorous in cenſuring of others; like [u] *the Phariſee* in the Goſpell, who, ſaith an ancient Writer very pithily and wittily, [x] *exulting arrogantly in himſelfe, inſulteth inſolently over others, and deceiveth himſelfe alone, whom alone hee excepteth, while he contemneth and condemneth all beſides himſelfe.*

Secondly, Men would ſtrive one to go beyond another in Godlineſſe, if they counted *Godlineſſe* a matter of *Gaine*. For as the Heathen writer well obſerveth, [y] there is a kinde of emulation commonly among worldly neighbours, whereby they emulate ſuch as goe beyond them in wealth: one neighbour ſtriveth to out-build another, one to get and purchaſe more than another. The covetous man caſteth his eye on his rich neighbors, [z] as a man in a race doth on thoſe that have won ground of him, he ſtriveth to get even with this man, whom he is yet behind, to out-ſtrip that man, whom he hath got even withall. And the envious man (as thoſe two vices are ſeldom aſunder) looking through the ſpectacles of envie on his neighbours goods, [a] thinketh every thing that his neighbour hath better than his owne, and it may be better than indeed it is, his grounds fertiler, his beaſts fairer, his revenues larger, his gains greater &c. and is ready enough oft to ſay with himſelfe, *why ſhould not my beaſts looke as faire as his? why ſhould not my grounds yeeld as much as his? why ſhould not I thrive as well as he, having as good meanes to thrive by as he hath?* And even * ſo would it be with us, held we godlineſſe to be gainfull. We would

[m] *Non aliud animal ex minore origine in majorem creſcit magnitudinem. Quidam hoc unum quamdiu vivat creſcere arbitrantur. de Crocodilo, Plinius hiſt. nat. l. 8. c. 25.*

[n] *Vide Iul. Scalig. de ſubtil. exerc. 196. §. 7.*

[o] *Avaritia morbus ſenium proprius, luxuria juvenum: libidinis ſiquidem ignis paulatim extinguitur, & cum ſenectute conſeneſcit: at avaritia augeſcit continuò, & cum ſenectute ipſa juveneſcit. Rollo. in 1 Tim. 6. 10. Quid avaritia, quæ radix eſt omnium malorum, nonne in frigidis ſenibus tanto ad acquirendum ferventius inardeſcit, quanto citius relicturæ eſt quod acquirit? Aug. de temp. 246.*

[p] *Apoc. 3. 17.*

[q] *Quomodò proficis, ſi tibi jam ſufficis? Bern. de conſider. l. 2. Omnia illi deſunt, qui ſibi nihil deeſſe putat. Ib.*

[r] *Noſti illud, Nemo plus eſt, qui pietatem cavet. Cave quidquam putes eſſe verius. Cic. de fin. lib. 2. Qui timet eſſe bonus, non timet eſſe malus. Miſocoſm. de contempt. mund.*

[s] *Eccleſ. 7. 18. Modum eſſe religionis: nimium eſſe ſuperſtitioſum non oportere. Cic. pro domo ſua. Religentem eſſe & portet, religioſum nefas. Gell. lib. 4. c. 9.*

[t] *Notata eſt non juſtitia ſapientis, ſed ſuperbia præſumentis. Aug. in Ioan. 95.*

[u] *Si quem rigidum & trucem ad omnia fratrum peccata conſpexeris, &c. hunc ſcito plus juſtum eſſe quam juſtum eſt. Hieron. in Eccleſ. Iuſtitia enim, niſi miſericordia temperetur, in crudelitatem degenerat. Lavat. in Eccleſ. Huc illud Plinii hiſt. nat. l. 18. c. 6. Nihil minus expedire, quam agrum optimè colere. Et, Agrum benè colere neceſſarium, optimè damnoſum.*

[x] *Luk. 18. 11.*

[y] *Dum in ſe ſingulariter exultat, aliis arroganter inſultat; & ſe ſolum decipit, quem ſolum excipit, dum alios damnat. Bern. de gradib. humil.*

[z] —Ζηλοῖ δ' ὅτε γείτονα γείτων εἰς ἄφενος σπεύδοντα. —*Heſiod. Vicinus dives cupiditatem irritat. Sen. epiſt. 7.* —*hunc atque hunc ſuperare laborat: Vt quum carceribus miſſos rapit unguia curſus Inſtat equis auriga ſuos vincentibus illum præteritum temnens extremos inter euntem. Horat. ſerm. lib. 1. ſat. 1.*

[a] *Fertilior ſeges eſt alienis ſemper in arvis: vicinumque pecus grandius uber habet. Ovid. artis l. 1. Aliena nobis, noſtra plus aliis placent. P. Syrus.* —*major videtur, Et melior vicina ſeges. Iuven. ſat. 14.*

* Μὴ γὰρ δὴ οἴῃ, εἰ μὲν χρυσὸν ἐζητοῦμεν, ἀκ ἂν ποτε ἡμᾶς ἐθέλοντας ἑκόντας ἐν τῇ ζητέσει, καὶ διαφθείρειν τὴν εὕρεσιν αὐτῶν δικαιοσύνῃ δὲ ζητοῦντας πρᾶγμα πολλῷ χρυσίου πλείονος, ἐπειδ' ἕτως ἀνόητος εἰσέλευσιν ἀλλήλοις, καὶ ἃ συμβήσεται ὃν μάλιστα φυλάττειν αὐτό. *Plato de repub. l. 1.*

have a kinde of godly *emulation* and *ambition* among us, as the Apoſtle ſpeaketh, in matter of Godlineſſe; we would even [b] *emulate* and [c] *ambitiouſly*, as it were, *ſtrive and contend* to out-goe one another in goodneſſe and grace. And this were [d] *a good and godly emulation*, a goodly and a commendable ſtrife and contention indeed. Wee would be eying of thoſe that are got beyond us in grace, and endevour to get even with them, yea, if it be poſſible, to out-ſtrip them, and to caſt them behinde us, [e] not by hindering their progreſſe, but by mending our owne pace, and [f] by ſtraining our ſelves to runne the faſter, the later it wat ere we entred into this race. We would be as ready as they are to ſay to our ſelves; *And why ſhould not I be as forward in the feare of God, as zealous, as religious, as I ſee ſuch and ſuch are, ſince I have as good meanes of being godly as they have, as many inducements as either they or any other can have?* But ſo ſtand the moſt affected, that they will not by their good will ſuffer any man to out-goe them in wealth, in the way of the world: but they will let any man willingly out-goe them in grace, and in the good wayes of God: there only we ſtrain courteſie, and give every one the way of us. And as our Saviour telleth the *Scribes* and *Phariſees*, that [g] *the very Publicans and Harlots might goe into the kingdome of Heaven before them*: So not a few among us will ſuffer the very *Pagans* and *Papiſts*, little better than *Pagans*, if not worſe many of them than they, the very Heathen and Heretikes to goe into Heaven before them, ere they will ſtrive to out-goe them in goodneſſe and godlineſſe.

Thirdly, men would be more affected with it, if they ſuppoſed any matter of *Gaine* to be in it. [h] The covetous miſer, ſaith the Heathen man, while the people either curſe or hiſſe at him abroad, yet he pleaſeth and cheereth himſelfe the whileſt with the ſight or the conſideration of his ſubſtance at home. It doth a man good at the very heart, even to thinke upon his riches, and but [i] *to looke* upon his treaſure. It will make our hearts to ſpring and leap within us for joy, to have ſudden newes brought us of ſome rich legacy, or large patrimony by ſome meanes befallen us. But of this ſpirituall wealth and gaine moſt men are meerely ſtupide and ſenſeleſſe: No more moved commonly or affected, when either (if any time at leaſt they ſo doe,) they thinke on it, or when they heare it ſpoken of in the Pulpit, than (as a Philoſopher ſaid ſometime of an ignorant Dolt ſitting in the Theater, where the ſeats were of marble, that [k] *One ſtone ſate upon another*:) than, I ſay, either the benches that they ſit upon, or the pillars that they leane againſt: Not once ſtirred at all to heare of the heavenly inheritance, or of holineſſe, the means that muſt bring them to heaven, yea that worketh in mens hearts a kinde of [l] *heaven upon earth*, and giveth Chriſtian men ſeizin of heaven even while they live here. An evident argument that either they beleeve not the Gaine of it, or they beleeve not themſelves to have any ſhare in it.

Fourthly, men would be oft taking account of their Gaines in this kinde, of their thriving in Godlineſſe, if they held *Godlineſſe* to be ſo *gainfull*. [m] Worldly men are very frequent and diligent herein, very carefull to keepe their bookes of receipt and expenſe, poaring ever

[a] Ζηλῶτε τὰ χαρίσματα τὰ κρείττονα. 1 Cor. 12. 31. τὰ πνευματικά. 1 Cor. 14 1. Εἰ δέ ἐξ ὑμῶν ζῆλος περίσσευε τοῦ πλείονος. 2 Cor. 9. 2.

[b] φιλοτιμεῖσθαι. Rom. 15. 20. 2 Cor. 5. 9. 1 Theſſ. 4. 11.

[c] —ἀγαθὴ δ' ἔρις ἥδε βροτοῖσι. Heſiod.

[d] Qui ſtadium currit, eniti & contendere debet, quàm maximè poſſit, ut vincat: ſupplantare eum quicum certet, aut manu depellere nullo modo debet. Chryſippus apud Cicer. offic. l. 3.

[e] Faciamus quod in itinere fieri ſolet: qui tardius exierunt, velocitate penſant moram. Senec. nat quæſt lib. 3. præfat. Quod facere ſolent, qui ſerius exeunt, & volunt tempus celeritate reparare, calcar addamus. Idem ep. 68.

[f] Matth 21. 31.

[g] Populus me ſibilat; at mihi plaudo ipſe domi, ſimulac nummos contempſor in arca. Horat. ſerm. l. 1. ſat. 1.

[h] Eccleſ. 5. 10.

[i] Ερωτηθεὶς ὑπό τινος τί αὐτῷ ὁ ὑὸς ἀμείνων ἴσοι παιδοθείς, Καὶ οἱ μὲν ἄλλο, εἶπε, ἐν χρῷ τῷ θεάτρῳ κατεσκεύασται λίθος ἐπὶ λίθῳ. Ariſtippus apud Laertium l. 2.

[k] Philip. 3. 20.

[l] Avarus totus in rationibus.

ever and anon on them, running oft over their reckonings, and caſting up their accounts, to ſee how they thrive or pare in the world, how they goe forward or backward in wealth. But where wee ſhall finde a man that hath the like care of keeping and caſting up his ſpirituall accounts, of [n] examining himſelfe for his ſpirituall eſtate, how he thriveth or pareth with the graces of Gods Spirit, how hee goeth forward or backward in goodneſſe or godlineſſe? And yet would our care bee alike for either, did wee equally apprehend the gaine of either. But let us looke unto it. For whether wee call our ſelves to account here or no, God will queſtionleſſe one day call us to an account. And then not onely [o] *the prodigall ſonne*, and *the* [p] *unfaithfull ſteward*, that hath the one unthriftily laviſhed out his patrimony, and the other riotouſly waſted his maſters wealth; but [q] *the idle and unprofitable ſervant* too, that hath not gained with his Talent, that hath not thriven with the Grace of God beſtowed on him, ſhall be *bound hand and foot, and caſt out into utter darkneſſe, where ſhall bee weeping and wailing, and gnaſhing of teeth.*

[n] *Pſal.44.& 119.59. Zeph.2.1. 1 Cor.11.28. 2 Cor.13.5.*

[o] *Luk.15.13.*

[p] *Luk.16.1.*

[q] *Matth.25.30.*

Fifthly, men would make more account of *godlineſſe*, if they counted it as *gaine*. Did they indeed account *godlineſſe* more gainfull than *gaine*, they would not put *godlineſſe* away for *gaine*, they would not preferre *gaine* before *godlineſſe*. Yea did they deeme godlineſſe the gainfulleſt thing in the world, they would not forgoe godlineſſe for a world of wealth, or for ought elſe that were in the world. But it is with it, as it is with *Time*. It is a common ſaying in every mans mouth, that [r] *There is nothing in the world more precious than Time*, and yet [s] there is nothing generally more trifled away than it. So of Godlineſſe the moſt will (in word at leaſt) acknowledge, that there is nothing in the world more gainfull than it, and yet the moſt of them that ſo ſay, ſticke not to make it away for meere trifles. [t] *Godly* they are content to be *for advantage*, ſo long as godlineſſe bringeth in any worldly gaine with it, or ſo long as there is no hope of any the like gaine by ungodlineſſe. But let godlineſſe ceaſe to bring in ſuch gaine, they grow ſoone weary of it: or let but the leaſt hope of ſuch gain by ungodlines ſhew it ſelfe, and they are ready preſently to exchange godlineſſe for it. [u] *What ſhould it availe a man*, ſaith our Saviour, *to winne the whole world, and loſe his owne ſoule?* It were no gaine for a man to get the whole world by ungodlineſſe; ſince hee muſt withall loſe himſelfe, his life, his ſoule for his labour. But we are ready and willing, the moſt of us, to part with godlineſſe, and forgoe good conſcience, for farre leſſe matters than that commeth to, for a penny or an halfe-penny toy now and then; to exchange it for ſome ſmall peece or patch of the world, for ſome ſory ſnip or ſhred of the pelfe of it, or for ought elſe that wee have ſome fond fancie unto, the covetous Worldling for a little Temporary treaſure, and the laſcivious wanton for a little tranſitory pleaſure: like [x] prophane *Eſau*, *that ſold his birth-right for a meſſe of broth*, and [y] *Salomons* unjuſt Judge, that would *doe injuſtice for a morſell of bread*, and [z] the falſe Prophets in *Ezechiels* time, that would *pollute Gods name for a handfull of barley*. That which evidently ſheweth at how low a rate moſt

[r] Πο λυπλές ατον ἀ-νάλωμα ὁ χρόνος. *Theophraſtus apud Laertium & Antiche apud Plutarch. Antonio.*

[s] *Quem mihi dabis qui pretium aliquod tempori ponat. Senec.epiſt.1. Non exiguum temporis habemus, ſed multum perdimus: non inopes ejus, ſed prodigi ſumus: aſtricti ſunt homines in continendo patrimonio: ſimul ad temporis jacturam ventum eſt, profuſiſſimi in eo, cujus unius avaritia honeſta eſt. Idem de brev. vit. c.1.& 3.*

[t] *Ad mercedem pii ſumus; ad mercedem impii. honeſta quamdiu aliqua illis ſpes ineſt, ſequimur: in contrarium tranſituri, ſi plus ſcelera promittant. Senec. ep.113. Et genus & virtus, niſi cum re, vilior alga eſt. Horat. ſerm.lib.2.ſat.5.*

[u] *Matth.16.26.*

[x] *Heb.12.13. ex Gen.25.33.*

[y] *Prov.28.21. Fruſto panis conduci poteſt, vel uti taceat, vel uti loquatur. Cato in Celium apud Gellium l.1. c.15.*

[z] *Ezech.13.9.*

moſt men value godlineſſe. For as a [a] ſcoffing companion ſometime told the Biſhop that would give him his bleſſing when he would not give him an halfe-penny, that *If his bleſſing had beene worth an halfe-penny, he ſhould not have had it.* So if worldly men thought godlineſſe, and the feare and favour of God worth but an halfe-penny, they would not venture to put either away for an halfe-penny matter: they would not ſo readily exchange either for trifles, did they not make but a trifling matter of either. Neither may the greater ſort of ſuch men avoid this imputation, and waſh their hands with [b] *Pilate* from the ſoile of this ſinne, becauſe they are wont to make godlineſſe away for greater matters. To omit [c] that even the greateſt of them will beare no weight at all, if they bee laid in the ballance againſt godlineſſe, when the whole world it ſelfe is too light to weigh againſt it. Thou thy ſelfe, who ever thou art, wilt cry out ſhame on ſome poore ſilly wretch, that ſhall forſweare himſelfe, and ſo damne his ſoule, as thou thy ſelfe ſaiſt, for a penny, when thou doſt thy ſelfe, it may be, in effect as much for ſomewhat more. But do thou conſider, as [d] *Ariſtippus* ſometime told *Plato*, that a penny may be as much to him as a pound is to thee, and a pound no more with thee than a penny with him: and therefore doeſt thou value Godlineſſe at as low a rate in ſtretching and ſtraining of thy conſcience for the one, as hee in tentering it for the other.

Laſtly, men would bee content to take more paines for the compaſſing and increaſing of it in themſelves, if they held *godlineſſe* to be *gainfull.* * Men can well endure to ſit telling and taking money, and it were all day long, from morning to darke night: but to heare the word, but an houre, whereby the ſpirituall gaine is gotten, the moſt can hardly endure: they ſit all that while on thornes, and thinke every minute an houre, and are never well till all be done. They ſay, or thinke at leaſt with themſelves, as the prophane Jewes ſometime ſaid, [e] *what a toyle, or a tediouſneſſe is here?* what needeth ſo much preaching? what needeth ſo long praying? they thinke they might be as well, if not much better, without either: Yea many cannot endure ſo long as till the houre be at an end. To whom God may well ſay, as our Saviour to his drowſie Diſciples, [f] *What, could ye not watch an houre with me?* So, *Can yee not endure to wait an houre on mee, that watch ſo many over you?* On [g] worldly Mammon they could be well content to wait all day long, with forbearance not of diſport onely, but of ordinary diet too, that would thinke much but halfe an houre in the day to wait upon him.

Againe, * for worldly wealth men can toile and moile all the weeke long; and yet are they not weary; they thinke not the whole weeke long enough neither: But for the heavenly gaine, for the ſpirituall thrift, we have but one day of ſeven, and we thinke that too much too: we thinke the day all too long, the labour all loſt, and the whole time caſt away, that wee imploy and ſpend to this purpoſe. We ſay as the ſame Jewes at another time ſaid, [h] *when will the new Moone be paſt; and the Sabbath once over? that wee may returne againe unto our worldly affaires.* Yea many among us have not the patience to tarry ſo long, but ſpend a great part of the Sabbath, that is Gods

[a] *Abſtem. in fabulis.*

[b] *Matth. 27. 24.*

[c] Απας ὁ ἐπὶ γῆς καὶ ὑπὸ γλιῶ χρυσὸς ἐκ ἀντάξιος ἀρετῆς. *Plato apud Plut. de util ex inimic. Theſaurus omnibus pretioſior eſt virtus. Apul. de philoſoph.* Οὐκ ἔστιν ἀρετῆς κτῆμα πωλώτερον. Ἀρετὴ μέγιστον ἐν ἀνθρώποις κτῆμα. *Euripid. apud Stob. tom. 2. c. 1. Vilius argentum eſt auro, virtutibus aurum. Horat. epiſt. Virtus præmium eſt optimum: virtus omnibus rebus anteit. Plaut. Amphitr. 2. 2.*

[d] Σὺ δ' ἂν ἐκ ἂν ὀβολῆς ταῦτ' ἐφρίω; Τοσοῦτον ἐμοὶ δυνάμενα ἀπὸ πεντήκοντα δραχμαί. *Ariſtippus apud Laert. l. 2.*

* Κρεμάντες ἐκ κοπιῶμεν. *Plut. de ſene politic.*

[e] מה לאה *Malac. 1. 12.*

[f] *Matth. 26 40.*

[g] *Si ab illa hora, qua verbum Dei prædicare cœperim, gemmas, vel annulos, vel manilia erogarem, an non filii mei ſtare & accipere vellent? &c. Aug. homil. 26.*

* Ἐργαζόμενοι καὶ παλαιοπορεύντες ἥδονται, οἷς δὲ τις ἂν εἰς καθεύδειν ἥδεται. *Antipho apud Stob. c. 10. Cogit avarities miſeros & cæca cupido Noctes atque dies niti præſtante labore. Lucret. de nat. rerum lib. 3.*

[h] *Amos 8. 5.*

Gods Market or Mart-day, for the getting of this ſpirituall gaine, either about their worldly affaires, or their bodily delights. *The Sabbath day*, I ſay, *is Gods Market-day.* And thoſe that ſeeke to take away the Sabbaths, attempt to put downe Gods Markets, and ſo doe the Devill good ſervice, whatſoever their intent bee. As frequenting of Markets maketh a rich man; ſo keeping of Sabbaths maketh a rich Chriſtian. And as we count him a bad husband, that followeth game on the Market day: ſo may we as well count him a ſpirituall unthrift, that ſpendeth the Sabbath in that ſort.

But may ſome ſay, when we have beene at Church, and heard the Sermon and Service, is not Gods Market-day then done?

I anſwer: If *the Sabbath* be [1] *a day*, then is it not ſo ſoone done. * *Gods Market laſteth all day long.* Yea, grant the principall, becauſe the publike, of it be paſt: yet as Market-folks returning from Market will be talking of their Markets, as they goe by the way, and bee caſting up of their penny-worths, when they come home, reckon what they have taken, and what they have laid out, and how much they have gotten: So ſhould we, after we have heard the Word publikly, confer privately of it with others; at leaſt meditate on it by our ſelves, and be ſure to take an account of our ſelves, how we have profited that day by the Word that hath beene ſpoken unto us, and by other religious exerciſes that have beene uſed of us. And as the Market-man counteth that but an evill Market-day, that hee hath not gained ſomewhat on more or leſſe: So may wee well account it an evill Sabbath to us, whereon we have not profited ſomewhat, whereon we have not either increaſed our knowledge, or beene bettered in affection; whereon we have not beene further either informed in judgement, or reformed in practice, whereon we have added no whit at all to our talent.

To winde up all in a word. If wee hold Godlineſſe to bee, as the Apoſtle here ſaith it is, a matter of Gaine, and of great Gaine, that which maketh Gaine to be Gaine, and without which Gaine it ſelfe is no Gaine indeed; that [k] it bringeth all good with it to him that hath it; and that it never leaveth him, but abideth with him, and ſticketh by him for ever: Oh let us labour then to get of it, and to grow more and more in it; let us endeavour to outgoe one another in godlineſſe; let us call our ſelves to a reckoning how we thrive or pare in it; let us [l] not put it away for ſuch trifles and toyes as the world or the [m] Devil ſhall tender unto us to bereave us of ſo pretious a pearle; eſpecially let us have a care of frequenting [n] Gods Markets, of obſerving Gods Sabbaths, the principall meanes of increaſing this ſpirituall wealth in us. So ſhall it come to paſſe that we ſhall have God to be our portion; we ſhall be heires of his Kingdome, and coheires with his Chriſt; we ſhall have all the good things both of this life, and the next aſſured unto us here, and the full fruition of them for ever hereafter.

[1] *Levit.* 23. 32. *Matth.* 28. 1.

* *Debet totus dies feſtivus à Chriſtiano expendi in operibus ſanctis. Rob. Groſthed. Lincoln. Epiſc. in Decalog. præcept.* 3.

[k] *Omnia adſunt bona, quem penes eſt virtus. (pietas.) Plaut. Amphitr.* 2. 2.

[l] Ἀλλ' ἡμεῖς αὐτοῖς οὐ διαμοιρούμεθα. Τῆς ἀρετῆς τὸν πλοῦτον· ἐπεὶ τὸ μὲν ἔμπροσθεν ὄζει, χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλῳ ἔχει. *Solon apud Plut. de ſignis proficit. & de utilit. ex inimic. & de tranquill.*

[m] Οὐκ ἐννοοῦμεν τὸν Διαβόλου πλοῦ κακιῶν, ὃς διὰ τῶν μικρῶν τὰ μέγαλα ἡμᾶς ἀφαιρεῖται, καὶ δίδωσι πηλὸν, ἵνα ἁρπάσῃ θέρενον, καὶ δείκνυσι σκιὰν, ἵνα ἐκβάλῃ τῆς ἀληθείας. *Chryſoſt. tom.* 7. *eclog.* 30. *& tom.* 6. *ſerm.* 73. *& in Matth. hom* 3.

[n] *Eſa.* 55. 1.

The end of the firſt Part.

THE SECOND PART.

The Sufficiencie of it in it ſelfe.

HItherto of the maine point, to wit, that *Godlineſſe is great Gaine.* Now becauſe this propoſition will not either eaſily enter into mens mindes, or ſinke ſuddenly into their hearts: The Holy Ghoſt by the Apoſtle is content to bring a double proofe of it.

The one drawne from the time preſent; becauſe it is able alone to give a man contentment here, that which all the world elſe is not able to doe, expreſſed in this verſe:

The other taken from the time to come; becauſe it will continue with and abide by a man for ever hereafter, that which no worldly wealth, or ought elſe in the world can doe, implied in the [a] next verſe.

[a] *Verſ.7.*

Godlineſſe with contentment, or [b] *with Self-ſufficiencie:* For ſo it is word for word in the Originall; and the word ſo properly importeth. As if he had ſaid: *Godlineſſe and contentment are two inſeparable companions, that continually harbour and keepe houſe together, that goe ever hand in hand the one with other: ſo that a man cannot have the one without the other, he cannot want the one if he have the other.* There is no true Godlineſſe, where there is not contentment of minde; no true contentment of minde, where Godlineſſe is not.

[b] αὐ αὐταρκειας.

So that the Apoſtle ſeemeth to reaſon on this wiſe:

That which of it ſelfe is ſufficient to content the minde of man, that is true gaine, and great gaine indeed: For it is no ſmall matter that will ſuffice to ſtay and ſettle mans minde.

But Godlineſſe is of it ſelfe ſufficient to content the minde of man, and doth ever bring true contentment with it to him that hath it.

Godlineſſe therefore is true gaine and great gaine indeed.

Hence then may we deduce theſe three concluſions to be conſidered of in order:

1 That contentment of minde is a moſt pretious treaſure.

2 That

2 That godlineſſe alone can produce and procure this contentment.

3 That true contentment is an undoubted argument of Godlineſſe.

For the firſt: [c] contentment of minde is an unvaluable, an ineſtimable treaſure. For it is that indeed that maketh riches to bee riches. [d] *Who is rich*, ſaith one well, *but he that liveth content with his eſtate? who is poore, but hee that never hath enough?* [e] That is true wealth indeed, that freeth a man from want. But [f] what wealth call we that, when a man is alwayes in want? Or [g] how is not that man alwaies in want, that is not content with what he hath?

And on the other ſide, [h] how is he poore, that ſuffereth no want? Or [i] what wanteth hee, that reſteth content with what hee hath? [k] Many things may he be without, and yet [l] wanteth he nothing; no more than [m] the bleſſed Spirits and Angels in Heaven want food or ſuch fare as we can in no wiſe live without here upon earth. Hee is no more poore or unhappy, becauſe he hath them not, than [n] God is, or the Angels are, becauſe they have not heaps of gold and ſilver, and other ſuch earthly traſh horded up by them in heaven.

Againe, [o] *Riches*, as the Heathen man truly obſerveth, *conſiſt not ſo much in the poſſeſſion of them, as in the fruition of them.* But it is contentment alone that giveth a man a comfortable uſe and fruition of what he hath, that procureth him profit and pleaſure of what hee poſſeſſeth. For [p] where a man reſteth not content with what hee hath, there is the mide ſo carried after that hee further deſireth and hath not, that hee no more regardeth or joyeth in what hee hath, [q] than if it were not at all. And where a man is diſcontent with his preſent eſtate, there is all that he hath, be it never ſo much, rather a burthen than any way a benefit unto him; like meat that agreeing

[c] τὴν αὐτάρκειαν μέγα πλοῦτον μέγα νομίζομεν. *Epicur. apud Laert.*

[d] *Quis dives? qui nil cupiat. quis pauper? avarus. Bias apud Auſon. in 7. Sap. Divitiæ grandes homini ſunt vivere parcè Æquo animo.—Lucret. lib. 5. Non eſſe cupidum pecuniæ eſt: non eſſe emacem vectigal eſt: contentum verò ſuis rebus eſſe maximæ ſunt certiſſimæque divitiæ. Cic. parad. 6.*

[e] Πενία, πλοῦτος, ὀνόματα εὐδείας καὶ κόρου. ἔστι δὲν πλοῦτος εὐδέων, ἔστε πένης ὁ μὴ εὐδέων. *Democrit. apud Stob. c. 95.*

[f] Οὐδὲ γὰρ ἐκεῖνο καλὸν, τὸ μὴ ἀφαιρίζον σχέτλιον, ἀλλὰ τὸ ἐπαινέσιμον· εὖ δὲ πλοῦτον αὐ εἰποιμι τοῦτον, τὸν δὲ λύοντα πενίαν, ἀλλ' αὔξοντα. *Chryſoſt. in 1 Cor. hom. 13. Ex animo rem ſtare æquum puta, non animum ex re. Auſon. Non qui parum habet, ſed qui plus cupit, pauper eſt. Senec. ep. 2. Inſtructa inopia eſt in divitiis cupiditas. P. Syr.*

[g] *Semper avarus eget. Hor. epiſt. 2. l. 1. Semper inops, quicunque cupit. Claud. in Ruff. l. 1. Egentis hoc non abundantis ſignum eſt. Cic. parad. 6.*

[h] Πλούσιος γὰρ ἐκ ὁ πολλῶν χρημάτων δεόμενος, καὶ πολλὰ συλλαμβάνων, ἀλλ' ὁ μηδενὸς χρείαν ἔχων. *Chryſ. in Eph. hom. 21.* Ἐκεῖνός ἐστι πλούσιος ὁ μηδενὸς τῶν δεομένων. *Dives à divus, qui ut Deus, nihil indigere videtur. Varro de ling. Lat. l. 4. Ita tu pauperem judicas, cui nihil deeſt? Sen. ep. 119. Locuples eſt, qui paupertati ſuæ aptus eſt, & parvo ſe divitem fecit. Ib. d. 108. Cui cum paupertate benè convenit, dives eſt. Ibid. 2. & Greg. in Ezech. l. 2. hom. 18.*

[i] Τοῦτο μάλιστα πλοῦτος τὸ μὴ δεῖσθαι πλούτου. *Divitiæ ſunt maximæ divitias non indigere. Chryſ. in Pſal. 111. Quæ ſunt maximæ divitiæ? divitias non deſiderare. Mart. Dum de morib. Iki vera copia, ubi nulla eſt indigentia. Aug. de temp. 212. Is maximè divitiis fruitur, qui minimè divitiis indiget. Senec. ep. 14. Locupletem illum faciebat non multa poſſidere, ſed modica deſiderare. de Fabricio Val. Max. l. 4. c. 3. Omnia nimirum habet, qui nihil concupiſcit. Ibid.*

[k] Ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. *2 Cor. 6. 10. Sapientem nulla re indigere. Chryſippus apud Sen. ep. 9. Quid deeſſe poteſt extra deſiderium omnium poſito? quid extrinſecus opus eſt ei qui omnia ſua in ſe collegit? Sen. de vit. beat. c. 16. Is minimo eget mortalis, qui minimum cupit. Quod vult habet, qui velle quod ſatis eſt, poteſt. Idem ep. 108. Sanctus ergo quiſque terrenis non indiget, etiamſi hæc non habet. pauper eſt autem qui eget eo quod non habet. nam & qui non habens habere non appetit, dives eſt. Greg. in Ezech. hom. 18. Hinc illud Socratis; Quam multis ego non indigeo? Laert & Cic. Tuſc. 5.*

[l] *Carere enim eſt egere eo quod habere velis. Cic. Tuſcul. l. 1. Et Indigentia libido inexplebilis. Ibid. 4.*

[m] *Non tu dives, & Angelus pauper, quia non habet jumenta & rhedas & famulos. quare? quia non indiget. Tunc verè dives eris, quando nullius indigens eris. Auguſt. de temp. 74.*

[n] *Socrates dicere ſolitus eum Diis eſſe ſimillimum, qui quam pauciſſimis egeret, cum Dii nullius egeant rei. Animus eſt qui divitem facit. pecunia nihil ad animum pertinet; non magis quam ad Deos immortales terrena ponderа iſta omnia quæ ſuſpiciunt mortales. Senec. ad Helv. cap. 11. Quæ parata nobis ſunt, non habet in uſu Deus. Idem epiſt. 74. Si quis de fœlicitate Diogenis dubitat, quod non aurum, non opes habeat, poteſt idem dubitare de Deorum immortalium ſtatu, an parum beatè degant, quod illis non prædia, non horti, non rura pretioſa, non grande in foro fœnus. Idem de vit. beat. cap. 8.*

[o] Τὸ πλουτεῖν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κτᾶσθαι. *Ariſtot. rhetor. lib. 1. cap. 5. Quo mihi divitiæ, quarum ſi demſeris uſum, Quamvis dives opum, ſemper egenus ero. Maxim. eleg. 1. Legatur hac de re Teletis diſſertatio apud Stob. cap. 95.*

[p] *Ultra ſe cupiditas porrigit, & fœlicitatem ſuam non attendit. Senec. de benef. lib 2. cap. 27. Novit ſemper cupiditatibus occupati, non quid habeamus, ſed quid petamus inſpicimus: non ad id quod eſt, ſed ad id quod appetitur, intenti. Ib. lib. 3. cap. 3. Quid eſt quod faciat oblivionem acceptorum? cupiditas accipiendorum. Idem epiſt. 81. Quid aveamus, quam quid habeamus, mens frequentius cogitat.*

[q] *Avaro tam deeſt quod habet, quam quod non habet. P. Syr. Deſunt inopiæ multa, avaritiæ omnia. Idem Senec. epiſt. 108.*

not

not with the ſtomacke, lieth in it undigeſted, and not onely proveth unpleaſant and unprofitable, affording neither good relliſh nor ſound nouriſhment, but noiſome alſo and burthenſome to the whole body. So that where contentment is not, a man regardeth nothing: and where diſcontent is, it infecteth and tainteth all things, and ſo maketh them, as if ſome malignant blaſt had blowne on them, unſavoury and diſtaſtefull to him that ſo hath them, rather ſicke of them, than endowed with them. And certainly as a [s] man diſeaſed in body can have little joy of his wealth, be it never ſo much; ſince as the Heathen man ſaith, [t] *A golden crowne can not cure the head-ach, nor a Velvet ſlipper give eaſe of the gout, nor a Purple robe fray away a burning fever.* And [u] *A ſicke man is alike ſicke, whereſoever yee lay him, on a bed of gold, or on a pad of ſtraw, with a ſilken quilt or with a ſory rug on him.* So no more can riches, gold and ſilver, land or living, had a man much more than ever any man had, miniſter unto him much joy, yea or any true and ſound joy at all, where the minde is diſtract and diſcontent: without contentment there is no joy of ought; there is no profit, there is no pleaſure in ought. [v] *All* without it *is but vanitie and vexation of Spirit.*

Will wee ſee this by an example or two further confirmed to us? *Haman*, was he not a moſt happy man, as the world accounteth happineſſe, [x] if he could have thought ſo himſelfe? [y] the next man in the kingdome to the King himſelfe, the greateſt one of them that then was; he tooke place by the Kings appointment of all the Princes his Peeres, and all the Kings Court, by the Kings expreſſe command, bowed and did obeyſance to him: [z] he vaunteth himſelfe of his glory, the multitude of his children, the abundance of his treaſure, his eſpeciall favour and inwardneſſe both with the King and the Queene: enough a man would thinke to content any man [a] that had not an unmeaſurable minde. And yet ſaith hee, that is the concluſion of his diſcourſe, [b] *all this doth me no good*: It was all as good as nothing to him; he was never the better for all this, ſo long as he wanted a cap and a courteſie of *Mordecai*; becauſe *Mordecai* bowed not the knee unto him, nor adored him, as other the Kings Courtiers did. It was with him, [c] *as with little children*, (ſaith an Heathen man well of ſuch) *playing in the ſtreets*, who, if ſome man as hee paſſeth by take one of their toyes from them, are ready to caſt all the reſt away from them, though they have many more left, and ſit crying and whining for that one that is gone.

Paſſe wee from a Kings favourite to a King himſelfe. King *Ahab* had land and living enough and enough, (much more than [d] his Father *Omri* was ever borne to,) had hee not wanted this contentment of minde. But [e] the little Vineyard of his poore neighbour was ſuch an eye-ſore to his greedy affection, that the diſcontent that hee conceived, becauſe he could not preſently compaſſe it, [f] made him

poorer

s *Non domus & fundus, non æris acervus & auri, Ægroto domini deduxit corpore febres, Non animo curas.* Hor. ep. 2. l. 1.

t Οὔτε πολλάκις ἀπολλάττει κληρικὸς πολυτῆς, οὔτε δακτύλιος χρυσοῦς ῥωνυχίας, οὔτε διάδημα καφαλαλγίας. Plut. de tranquill.

u Οὔτε τὸ ἄῤῥωστον ἧττον χρυσῆ ὠφελεῖ κλίνη, οὔτε τὸ ἀνόητον ἧττον ὀπίσημος εὐτυχία. Socr. apud Stob. c. 92. *Non magnis opibus jucundè corpora curant: Nec calidæ citius decedunt corpore febres, Textilibus ſi in picturis oſtroque rubenti Iactaris, quam ſi plebeia in veſte cubandum eſt.* Lucret. l. 2. *Quemadmodum, nihil differt, utrum ægrum in ligneo lecto, an in aureo colloces; quocunque illum tranſtuleris, morbum ſuum ſecum transfert: ſic nihil refert, utrum animus æger in divitiis an in paupertate ponatur; malum ſuum illum ſequitur.* Sen. ep. 17.

v Eccleſ. 2. 10.

x *Nemo fœlix eſt, qui judicio ſuo miſer eſt.* Salvian. de provid. l. 1. *Non eſt beatus, eſſe ſe qui non putat.* P. Syr. *Miſer eſt qui ſe non beatiſſimum judicat.* Sen. ep. 10.

y Eſter 3. 1, 2.

z Eſter 5. 13.

a *Egens æquè eſt is qui non ſatis habet, & is cui nihil ſatis poteſt eſſe.* Cornif. ad Herenn. l. 4.

b Eſter. 5. 13. *O dives, neſcis quam pauper ſis, quam inops tibi ipſi videris, qui te divitem dicis?* Ambr. de Nabuth. cap. 2.

c Ὡς τὰ μικρὰ παιδία, ἀπὸ πολλῶν παιγνίων ἔν τι ἁρπάσαντα καὶ φυγόντα χαίρει καὶ βοᾷ. Plut. de tranquill.

d 1 King. 16. 16.

e 1 King. 21. 1, 2, 3, 4.

f *Duos finitimos, hiſtoria vetus deſcribit, Regem A. & pauperem N. quem horum pauperiorem, quem ditiorem credimus? alter regali ſulcro divitiarum præditus, exiguam pauperis vineam deſideravit: alter animo deſpiciens regias gazas, ſuo erat contentus palmite. an non hic magis dives, magis Rex, qui ſibi abundabat, cupiditates ſuas regebat, ut alieni nihil concupiſceret: ille autem egentiſſimus, cui aurum ſuum vile, alienus palmes pretioſiſſimus erat? Ambr. epiſt. 10. Rex ſibi egere viſus eſt, quia vineam habebat pauper vicinus. ille regni opibus affluebat, & tamen ceſpitem pauperis flagitabat: pauper nihil de poſſeſſionibus concupivit divitis. alter certè cenſu pauper videtur, alter pauper eſt affectu.* Idem de Nabuth. c. 2.

poorer than poore *Naboth*, that desired nothing that he had; and deprived him of his whole kingdome that he had no profit of it, tooke no pleasure in it; but, like a man that were in extreme want and necessitie, he getteth him home to his house, and shutteth himselfe up in his Chamber, like one that durst not bee seene abroad for feare of arrests; he casteth himselfe on the bed and refuseth his meat, like a man that tooke thought for the payment of his debts: He fareth, in a word, as the former Author saith of such, [g] *like a sullen Hen, that having store of barley lying by her, getteth her aside into some corner*, and forsaking her meat, *scrapeth alone by her selfe*, there to finde somewhat that she may be picking up out of the dunghill.

[g] Ὡς ὄρνις ζοφῶς περεχειμένης εἰς γωνίαν καταδῦσα σκαλάθι. *Plut. de curiosit.*

Yea come wee to them that were indeed Lords of the whole world, not in title onely, but in truth, having and injoying that by Gods free gift, that none since them were ever able to come any thing neere, much lesse to attaine unto. [h] *Adam* and *Eve* our first Parents, albeit they were in *the garden of Eden*, (a place abounding, as [i] the word importeth, with matter of pleasure and delight) amids all earthly happinesse; and had the whole world in their hands, and all the creatures at command: yet no sooner had the Devill sowen this unhappy seed of discontent (the very first sinne of theirs, as I take it with some other Reverend) in their hearts, but they began presently to deeme themselves poore and in want, because they had not what they would; they account themselves as deprived and debarred of all things, if they may not have the fruit of that one tree that was onely denied them, and [k] of which God had foretold them, that whensoever * they touched it or tasted of it, it would be their bane. As if some great rich man, or mighty Monarke, having wealth in abundance, and the world at will, even whatsoever heart could wish, yet should thinke himselfe streitned and cut short, but a miserable creature, or not so happy as he might be, because hee cannot, with [l] *Alexander*, get greene *Ivie* to grow in his Gardens at *Babylon*; or because he may not, with [m] *Pope Iulius*, feed upon Swines flesh, or some other dish by his Physitians forbidden him in regard of some disease hanging upon him, likely to be his bane if he doe; and so lie languishing and [n] longing after his owne evill, when he hath good enough at hand, as if it were miserie for a man to want that, though hee have no need of it, that would but hurt him if he had it. Ye see, that a man may bee *in Paradise*, (I might well say, *in heaven* too, as the Devill once was,) and yet not be happy, if hee have not a contented minde.

[h] *Genes.* 3. 1, 2, 3.

[i] עדן *Paradisum voluptatis. Vulg. hortos delicatissimos Leo Iud.*

[k] *Gen.* 2. 17.
* *Gen.* 3. 3.

[l] *Harpalum Alexandro mandante omni modo admissum, ut hederam in paradisis Babyloni adjacentibus sereret, frustra fuisse, narrant Theophr. hist. plaut. l.* 4. *c.* 4. *Plin. hist. nat. l.* 16. *c.* 34. *& Plut. in Alex.*

[m] *Cum medico monenti, porcina non apponeretur, utpote podagræ, qua Papa laborabat, inimica, Affer, inquit, mihi ferculum, al dispetto di Dio. Balæus in Iul.* 3.

[n] Ἀγαθῶν παρόντων κακὸν ζητεῖν. *Quod œnopolæ servus de hero suo, qui cum vinum venderet, Vappam ipse potabat. Plut. de tranq.*

As on the other side, where this contentment of minde is, there is wealth even in want, much more cheerefulnesse in wealth: There is as a stay of the desire, so a resting and a rejoycing in that a man enjoyeth: and therefore a comfortable usage of it, bee it more or lesse, because content in it. It is that alone that seasoneth all: it is that alone that sweetneth all: It is that that is able, not onely to season those things that are sweet and pleasant in their owne nature, but even [o] to sweeten also those things unto a man, that are harsh and unpleasant in themselves. It is contentment therefore only that maketh a man truly wealthy, because it freeth him from want, and giveth

[o] *Animus æquus optimum est ærumnæ condimentum. Plaut. Rudent.* 2. 3. *Nihil tam acerbum est, in quo non æquus animus solatium inveniat. Senec. ad Helv. cap.* 10.

giveth him comfort of that hee hath. And as a [p] peece of dry bread is more ſavoury to a man when hee is in health, than all the dainties in the world are when hee is heart-ſicke: So *a little*, ſaith *Salomon*, even [q] *a morſell of drie bread is better and more with quiet and content, than a whole houſe full of fat beaſts with an unquiet heart*, than a whole world of wealth with a diſcontented minde.

Now two wayes may this point be uſefull unto us.

Firſt, to informe us, what cauſe they have to bee thankfull unto God, be they rich or poore, whom hee hath vouchſafed this grace unto, whom [k] hee hath taught, *in whatſoever eſtate they are, therewith to be content*. For even the pooreſt man that liveth content with his preſent eſtate, is richer than the richeſt man in the world that hath not a contented minde: hee is happier than *Adam* and *Eve* were ſometime in Paradiſe, when they longed to eat of the fruit forbidden them: [l] he is a greater man than great *Alexander* himſelfe, and in farre better plight than hee, even for the preſent. For [m] hee, for want hereof, when hee had won the whole world, yet as if hee had beene pinched and ſtraitned for roome, or penned up in a corner or in a priſon, as if the whole world were not able to hold him, (whereas [n] he could not take up ſo much as ten foot of ground, as [o] his father *Philip* ſaw, when he fell in the wreſtling place, and viewed the print and proportion of his body there in the duſt) [p] he ſate weeping and wailing, like a forlorne perſon, that he could not finde out a new world to be winning. Whereas, by benefit hereof many a poore childe of God, that hath not halfe that that he had, yea that hath not a patch of land in the world, but liveth from hand to mouth by his daily labour, yet paſſeth his time as merrily, (as that *Cynicke* ſometime told his hoaſt at *Athens*) as if [q] *every day* were *holy day*, or *a feſtivall day* with him: According to that alſo which *Salomon* ſaith, that [r] *A merry heart*, or a contented minde, (for it is not ſpoken directly of a good conſcience, as it is commonly taken; (though it bee true alſo of that, and that be a meane to procure this;) as may appeare both by the oppoſition of the other member, and by the ſequele of the context) *is a perpetuall banquet*, a continuall feaſt. The poore man then hath as great cauſe to bee thankfull to God for his contentment of minde, as the rich man for his riches. Conceive it by this compariſon. Suppoſe two men lie ſicke of the ſame diſeaſe, a burning fever, or ſome ſuch like hot diſeaſe, as cauſeth drought and deſireth drinke, and call both inſtantly for cold water to quench their thirſt with. The Phyſitian comming to them, biddeth give the one that is more impatient, a good quantitie of cold drinke, and yet he crieth and calleth ſtill for more. To the other hee miniſtreth

himſelfe

p Ὁ δὲ πεπὼν ὠὰ καὶ ἐμπύλια καὶ σκληρὸν ἄρτον διαπίνει· ὁ δ' ὑγιαίνων αὐτόπυρον εἰσδέχεται προσφιλῶς καὶ προθύμως. Plut. de tranquill.

q Prov. 17. 1. Κρεῖττον γάρ ἐστιν, ἂν σκοπῇ τις κατὰ λόγον, Μὴ πολλ' ἀηδῶς, ὀλίγα δ' ἡδέως. ἔχειν, Πενίαν δ' ἄλυπον μᾶλλον, ἢ πλοῦτον πικρόν. Menand. Stob. tom. 2. c. 95.

k Philip. 3. 11, 12.

l Senſit Alexander teſta cum vidit in illa Magnum habitatorem, quanto fœlicior is, qui Nil cuperet, quàm qui totum ſibi poſceret (poſſidet) orbem. Iuven. ſat. 14. Si cui ſua non videntur ampliſſima, licet totius mundi dominus ſit, miſer eſt. Epicurus apud Sen. ep. 9.

m Vnus Pellæo Iuveni non ſufficit orbis. Æſtuat infœlix anguſto limite mundi; Vt Gyari clauſus ſcopulis, parvaque Seripho. Iuven. ſat. 10. Numquam parum eſt, quod ſatis eſt: numquam multum eſt, quod ſatis non eſt. Poſt Darium & Indos pauper eſt Alexander Macedo querit quod ſuum faciat; maria ignota ſcrutatur, mundi clauſtra perrumpit. Quod naturæ ſatis eſt, homini non eſt. Inventus eſt qui concupiſceret aliquid poſt omnia: detecto ſine terrarum per ſuum rediturus orbem triſtis eſt. Sen. epiſt. 119 Ἐγὼ ταῦτα μὲν οὐκ ἔχω· ἀλλὰ χρεῖαν αὐτῶν οὐκ ἔχω. σὺ δ' ἂν πολλὰ κλήσῃ, ἄλλων χρεῖαν ἔχεις. θέλεις, ἐθέλεις πλουσιώτερός μου εἶ. σοὶ πάντα μικρὰ φαίνεται ἃ ἔχεις, ἐμοὶ τὰ ἐμὰ πάντα μεγάλα· ἀπλήρωτός σοι ὄζει ἡ ἐπιθυμία, ἣ ἐμοὶ πεπλήρωται. Arrian. diſſert. lib. 3. cap. 9.

n Mors ſola fatetur Quantula ſint hominum corpuſcula. mortuus idem Sarcophago contentus erit. Iuven. ſat. 10.

o In paleſtra prolapſus, cum in pulvere corporis veſtigium vidiſſet, Papæ, inquit, ut minimam terræ partem natura fortiti, orbem appetimus univerſum? Eraſm. apophth. l. 4

p Cum Anaxagoram audiſſet mundos innumerabiles aſſerentem. Οὐκ ἄξιον δακρύειν εἰ κόσμων ὄντων ἀπείρων, ἑνὸς οὐδέπω κόσμου γέγονεν; Alexand. apud Plut.

q Ἁπὶς ἀγαθὸς πᾶσαν ἡμέραν ἑορτὴν ἡγεῖται. Diogen. apud Plut. de tranquill.

r Prov. 15. 15. טוב לב sicut Eſter 1. 10. & 2 Sam. 25. 36. Σὶς ῥοαὶ ἄῤῥονες. Sophocl. Ajace. i. ἡδεῖς ἔμῤῥων δ' ὁ φρόνιμος ἔυῤῥων ὁ ἦθος καὶ εὐφραντικός. Schol. Idem ferè Prov. 17. 22.

s כל ימי עני רעים omnes dies afflicti mali. Sicut Gen. 47. 9. & Matth. 6. 34.

himſelfe a little conſerve on the point of a knife, that ſlaketh his thirſt and aſſwageth his drought. Whether of the twaine in this caſe is more beholden unto him? So here; every one almoſt cryeth to God for wealth: few pray with wiſe [t] *Agur* for a competent eſtate. Now [u] to one that thus prayeth, God giveth abundance of wealth, as a deale of cold water to quench his thirſt, and yet he lieth gaping ſtill * for more, as inſatiable, ſaith *Salomon*, [x] *as the grave, or the barren wombe, or the dry land, or* [y] *the fire, that never have enough.* To another [z] hee giveth a competencie, ſome ſmall pitance, but contentment withall, as a little Phyſicall confection, that ſtinteth and ſtayeth his deſire. Whether of the twaine, thinke we, have more cauſe to be thankfull unto him, and to acknowledge his goodneſſe towards them? The latter doubtleſſe, as he enjoyeth the greater benefit, ſo hee hath greater cauſe of thankfulneſſe to him from whom hee hath it.

Againe this may ſerve to incite us to labour earneſtly for this contentment, and to pray inſtantly unto God for it. And it is hard here to ſay, whether a man had more need to perſwade the poore man to be content with his poverty, or the rich man with his riches. For as [a] the Starre that went before the wiſemen, went when they went, and ſtayed where they ſtayed: So [b] riches fly the faſter from a man, the more eagerly hee followeth them, but then ſtay, when a mans minde is ſtayed. Till that be, [c] *all is put* (as the Prophet ſpeaketh in another caſe) *into a broken bag*, that will hold nothing, or [d] *into a bottomleſſe barrell*, as the proverbe is, that is never a whit the fuller for all that is put in: And we are but like thoſe that have a flux, that take in much, but retaine nothing, and ſo thrive not with their meat, are nothing fuller or fatter for it, till this [e] ſpirituall looſeneſſe of ours be by contentment ſtayed with us. As [f] the children of Iſrael therefore paſſing along the wilderneſſe, marched forward on their way when the Cloud went that conducted them, but there ſtood ſtill where it ſtayed: So may our affections walke on, while Gods hand goeth before them: but looke where God ſtaveth his hand and ceaſeth to give, there ſhould our heart ſtay likewiſe, and wee ceaſe to deſire.

To perſwade our hearts the rather hereunto, uſe we a double conſideration, concerning others, and concerning our ſelves.

Concerning others, either thoſe that goe beyond us in riches, or thoſe that come ſhort of us in wealth.

For the former; * he that hath more than thou haſt, can but live and eat and drinke as thou doſt. And therefore [g] *if thou haſt*, as the

[t] *Prov. 30. 8. paſce me cibo dementi mei* לחם חקי׳.

[u] Ἀγροῖς οἷον τὸ ὕδωρ τοῖς διψῶσι πυρέσσουσι; κἂν ὅμοιον ἄγῃ τῷ ὑγιαίνοντι. ὁμοίως καὶ ἀποπέπωται. ὁ δὲ ἡμῖν ἐλέγετο, ναυτίᾳ, χολαὶ ποιεῖ ἀεὶ ὕδατος, ὁμοίως τρυφῶσι, διψῇ σφοδρότερον. τοῦτόν τις μετ' ἐπιθυμίας πλουτεῖν. *Arrian. diſſert. lib 4 cap. 9. Congerantur licet iſta, nunquam explebunt inexplebilem animum; non magis quàm ullus humor ſufficiet ad ſatiandum eum, cujus deſiderium non ex inopia, ſed ex eſtu ardentium viſcerum oritur. non enim ſitis illa, ſed morbus eſt. quicquid illic congeſſeris, non finis erit cupiditatis, ſed gradus. Sen. ad Helv. cap. 11.*

* *Ex magnis, ut mos eſt, majorum cupidi. Senec. de benef. lib. 3. cap. 3.*

[x] *Prov. 30. 16.*

[y] *Seviet ignibus Ætnæ Fervens amor ardet habendi. Boet. conſol. l. 2. metr. 5.*

[z] *——multa petentibus Deſunt multa. benè eſt cui Deus obtulit parca quod ſatis eſt manu. Hor. carm. 3. 16.*

[a] *Matth. 2. 9.*

[b] Ἡ πλείων κτῆσις αὐτῷ προσθήκη γίνεται πτώσεως. ὅσῳ γὰρ ἂν λάβῃ πλείονα, τοσούτῳ πλειόνων ὀρέγεται· κἂν δοθῇ ἂν πλείονα λάβῃ, τοσούτῳ μᾶλλον γίνεται πένης· ὁ γὰρ πλειόνων ἐπιθυμῶν, μᾶλλον πένης ἐστιν. *Chryſoſt. in 1. Cor. hom. 14. Neminem pecuniæ divitem fecit; imò nulli non majorem ſui cupiditatem incuſſit: plus incipit habere poſſe, qui plus habet. Senec. ep. 119. Nunquam dives erit, nunquam ſatiabere quæſtu: Semper inops, quicunque cupit. Claud. in Ruſin. l. 1. Magnas inter opes inops. Hor. car. 3. 16. Qui vult eſſe dives, pauper eſt. Aug. de temp. Nunquam parum eſt, quod ſatis eſt, nunquam multum eſt, quod ſatis non eſt. Senec. ep. 119. Qui continebit ſe intra naturalem modum, paupertatem non ſentiet: qui naturalem modum excedet, eum in ſummis opibus quoque paupertas ſequetur. Idem ad Helv. c. 11.*

[c] *Hagg. 1. 6.*

[d] Ὡς εἰς ἄπλητον πίθον πάντα ληθόμενοι. *Dion. Chryſoſt. orat. 47.* * Ψυχοδιάῤῥοια *animi proſluvium, quo laborant, iſti, quomodo λογοδιάῤῥοιᾳ illi Athen. l. 4.*

[e] *Num. 9. 17, 18.*

* *Nihil habet dives de divitiis, niſi quod ab illo poſtulat pauper; victum & veſtitum: Cætera omnia ejus ſuperflua ſunt. Aug. de verb. Dom. 5. ——nil Divitiæ poterunt regales addere majus. Hor. epiſt. 12. lib. 1.*

[g] *1 Tim 6. 8.* Σαρκὸς φωνή, μὴ πεινᾶν, μὴ διψᾶν, μὴ ῥιγοῦν. *Pythagor. apud Stob. cap. 99. In quantum ſitis atque fames, & frigora poſcunt. Iuven. ſat. 14. Corporis exigua deſideria ſunt: frigus ſubmovere vult, alimentis famem ac ſitim extinguere: quicquid extra concupiſcitur, vitiis, non uſibus laboratur. Sen. ad Helv. c. 10.*

Apoſtle

Apoſtle ſpeaketh, but *food and apparell*; (he ſaith not [h] *cates* or [i] *delicates*, but [k] *food*, that that may feed: he ſaith not [l] *ornaments* or *abillements*, but [m] *coverings* or [n] *garments*, [o] ſo much as may cover thee and keepe thee from cold) thou haſt as much as the mightieſt Monarke, as the wealthieſt man in the world can have. As [p] the children of *Iſrael* gathered *Manna*, ſome more, ſome leſſe, but every man of them, hee that gathered moſt, had no more than his *Homer*: So here, though men gather wealth ſome more, ſome leſſe, yet hath every man but *his* [q] *demeane*, [r] heape he never ſo much up, hee can for himſelfe, for his owne perſon have no more than one mans ordinary allowance: [s] Though hee threſh a thouſand quarters of corne, though he have thouſands of fat Oxen and fed beaſts in his ſtalls and paſtures, and ten thouſands of ſheepe in his folds and his fields, yet can his belly hold no more than another mans may: the reſt of it goeth to others, and is nothing to him. [t] *Where there is much meat, there are many mouthes*; *there are many eaters*: ſaith *Salomon*; and where there is much wealth, there are there many partakers: And *what good hath the owner by it, but the name and* [u] *the ſight of it?* Yea to ſpeake as the truth is, [x] the rich man is but *a Steward* to provide and [y] take care for thoſe that appertaine to him and have dependance upon him: [z] as a beaſt or a ſlave that beareth provender and food for himſelfe and his fellowes, having but a ſingle ſhare of it onely himſelfe. If he have more than thee and uſe it moderately, he hath no more himſelfe than thou haſt, unleſſe it bee that hee taketh more [a] care than thou takeſt. If hee uſe it immoderately, with the rich glutton in the Goſpell, [b] faring every day deliciouſly, (to omit that [c] hee findeth the leſſe delight in it,) [d] hee doth himſelfe the more harme, [e] and it were better for him that hee had leſſe: For that is verified of him that *Salomon* ſaith, [f] *The poore labouring mans ſleep is ſweet unto him, whether he eat more or leſſe; but the rich mans ſaturi-*

[h] ὄψον.
[i] πυρῶν, ἢ πραγήματα.
[k] Ζωὴν. ἢ πυρῶν. *Iſidor. Pel. l. 2. ep. 57.*
[l] κοσμήματα, *ornamenta.*
[m] σκεπάσματα, *operimenta.*
[n] Garments *quaſi* Gardments. *Minſhew.*
[o] —*toga quæ defendere frigus, Quamvis craſſa, queat. Horat. ſerm. lib. 1. ſatyr. 3.*
[p] *Exod. 16. 17, 18.*
[q] *Demenſam portionem, à menſura, non à menſe dictam, ut Donatus ad Terent.*
[r] Ἔνδον ἔχοντες τοσαῦτα, ὅτε ἐσθίουσι πλείω ἢ δύνανται διαφθαρῆναι· διαφθαρεῖεν γὰρ ἂν. οὗτοι ἀμφιέννυνται πλείω ἢ δύνανται φέρειν. ἀποπνιγεῖεν γὰρ ἄν, ἀλλὰ τὰ περιττὰ χρήματα πράγματα ἔχουσιν. *Xenoph. pædiæ l. 8. Quid opes opibus aggeritis? non vultis cogitare, quam parva vobis ſint corpora? nonne furor & ultimus mentium error eſt, cum tam exiguum capias, cupere multum? licet cenſus augeatis, fines promoveatis, nunquam tamen corpora veſtra laxabitis. Sen. ad Helv. c. 10.*
[s] Μέδον κλήσεως τὸ σῶμα ἐκθρῳ, ὡς ὁ πὰς τῷ ἱματίῳ. *Epictet. enchir. c. 61. & Clem. Al. pædag. lib. 3. cap. 7. Millia frumenti tua triverit area centum; Non tuus hoc capiet venter plus quàm meus. Horat. ſerm. lib. 1. ſat. 1. Quid proſunt multa cubicula? in uno jacetis. Non eſt veſtrum, ubicunque non eſtis. Senec. epiſt. 89. Legatur idem epiſt. 61.*
[t] *Eccleſ. 5. 11.* Ἐκείνῳ πλειόνων δεῖ πλείονας τρέφοντι. *de Alexandro Xenocrates apud Laert. Et Pheraulas apud Xenophontem pædiæ lib. 8.* Ἐμοὶ μὲν γὰρ οὐκ ἔστιν ὅτου νῦν ἧσσον, ἢ τότε, ὅτε πένης ἦν. ὅτι γὰρ ταῦτα πολλά ἐστι, τοσοῦτον κερδαίνω, πλείω μὲν φυλάττειν δεῖ, πλείω δὲ ἄλλοις δανείμειν, πλείονα δὲ ἐπιμέλεσθαι πράγματα ἔχειν. νῦν γὰρ ἐμοὶ πολλοὶ μὲν οἰκέται σῖτον αὐτόσι, πολλοὶ δὲ πῶν, πολλοὶ δὲ ἱμάτια, &c. ὥστε μοι δοκῶ νῦν διὰ τὸ πολλὰ ἔχειν πλείω λυπεῖσθαι ἢ πρόσθεν διὰ τὸ ὀλίγα ἔχειν.
[u] *Cn. Lentulus Augur, divitiarum maximum exemplum, quater millies HS ſuum vidit: propriè dixi; nihil enim amplius quam vidit. Senec. de benef. lib. 2. cap. 27.*
[x] Πολλῶν ὦν ταμίας. *Hieromi Pindarus Pyth. ode 1. Diſpenſatorem publicum eſſe ſe. Alex. Severus apud Lamprid.*
[y] Οἷον ἡμεῖς ὁ βίος ἐστὶν, εἰ μὴ πρὸς τὴν ὄνων χρείαν ὠφελοῦμεν ζῶμεν; *Philippus Macedo renunciantibus jumentis pabulum deeſſe ſi pro libitu ſuo caſtra metarentur. Plut. apoph.*
[z] ——*ut ſi Reticulum panis venales inter onuſto Forte vehas humero, nihilo plus accipias, quam Qui nil portarit. Horat. ſat. 1.*
[a] *Creſcentem ſequitur cura pecuniam: Majorumque fames. Hor. carm. lib. 3. ode 16. Dives à paupere non diſtinguitur niſi ſolicitudine ſola. Pauperes ditioribus eo plerumque lætiores, quo animus eorum in pauciora diſtringitur. Sen. ad Helv. c. 12. Intelligo me, non opes, ſed occupationes perdidiſſe. Ibid. 9.—miſera eſt, magni cuſtodia cenſus. Iuven. ſat. 14.*
[b] *Luk. 16. 19.*
[c] *Cibi condimentum fames, potionis ſitis. Socrates apud Cic. de finib. l. 2. Deſideriis iſta condiuntur. Idem Tuſcul. 5. Et Ibid. Confer cum iſtis (Anacharſi, cui pulpamentum fames, Laconibus Perſiſque quibus curſu, ſudore, fame, ſiti condiebantur epulæ.) ſudantes, ructantes, refertos epulis tamque opimos boves, qui nunquam ſitientes bibunt, nunquam eſurientes comedunt; tum intelliges, qui voluptatem maximè ſequantur, eos minimè conſequi; jucunditatemque victus eſſe in deſiderio, non in ſatietate. Epulis immenſis gloriantur, non delectantur. Senec. ad Helv. cap. 11.*
[d] Χρώμενος μὲν ἄσωτός ἐστι, μὴ χρώμενος δὲ ἀθλίως. *Teles de divit. & virt.* Ἐὰν θέλωσι χρῆσθαι τῷ πλούτῳ, ἡδυπαθείᾳ διαφθείρονται· ἐὰν δὲ φυλάττειν, τῇ φροντίδι. *Socrates apud Stob. cap. 91. Levior jejunio mors eſt, cruditate diſſiliunt. Senec. de provid. cap. 4.*
[e] *Iſta ſi quis deſpicit, quid illi paupertas nocet? ſi quis concupiſcit, illi etiam paupertas prodeſt. Senec. ad Helv. cap. 10.*
[f] *Eccleſ. 5. 10.* Οὐ γὰρ ἐκ χρυσοῦ καὶ ἐλέφαντος κατασκάσμενα κλίναι, καὶ πορφυροῦν ταπῆτες, ἀλλὰ ὑποδαφα καὶ παστάδες ὕπνους ποιοῦσιν· ἀλλ' ἔργα, καὶ νόμιμοι πόνοι, καὶ τὸ τῆς φύσεως αὐτῆς ἀναγκαῖον. *Teles de divit.*

ty will not ſuffer him to reſt: [s] it breaketh him of his ſleepe, it bereaveth him of his reſt, it impaireth his health, it is a meanes not to lengthen, but to ſhorten his life.

Againe conſider with thy ſelfe, how many an one wanteth that that thou haſt, and yet deſerveth as well at Gods hands as thou doſt. * Thou lookeſt on thy rich neighbours to miſlike thine owne eſtate, and to murmur for that thou wanteſt: Looke rather on thy poore brethren, [h] the far greater number, and compare thine eſtate with a many of theirs, to be thankfull for what thou haſt. Yea I may well ſay; Looke ſometime even on thy rich neighbour, that lieth grieved with the gout, not able to ſtand on his legs, or to ſtirre him without much paine on his pallet; thou haſt health, and hee hath wealth; [i] whether of the two, thinkeſt thou, is the greater bleſſing of God? Thou wouldſt thinke thy ſelfe happy, if thou hadſt his worldly wealth and abilitie; and * hee would thinke himſelfe happy, and that with much better reaſon too, if hee had that health and abilitie of body that thou haſt. But to returne to the poorer ſort, liker thy ſelfe. When thou ſeeſt a rich man, ſaith one, caried in his chaire or on mens ſhoulders, have an eye withall to them that carry him, and that run through thicke and thin by him: [l] When thou eyeſt *Xerxes* that mighty Monarke with his endleſſe army [m] digging downe hils, and drying up deeps, building bridges over the ſea it ſelfe, and linck-ing ſhore to ſhore, *Aſia* to *Europe*, making the drie land navigable, and the Ocean paſſable on foot: caſt thine eye withall downe on thoſe miſerable ſlaves, that dig downe mount *Athos* under the whip, and that are maimed and disfigured, their noſes and eares cut off, becauſe the bridge they made brake as the armie paſſed over it: thou counteſt him happy; and * they count thee happy. As if hee had ſaid, applying it to us and our times: Thou heareſt of the king of *Spaine*, what millions of treaſure he hath every third yeere from his *Indies*: and thou thinkeſt him an happy man. I ſay not to thee, though I might ſo ſay, conſider withall, how many mouthes he hath to feed, how many followers, how many favorites, how many ſhips and gallies to ſet out, how many garriſons to keepe, how many ſouldiers to pay, how many intelligencers to maintaine, &c. But, thinke withall upon thoſe poore wretches that row in his gallies, that tug at the oare end under the whip, or under worſe than it, having ſcarce a bit of good bread to put in their mouthes, or a whole rag almoſt to hang on their backes, enduring all the miſery there that can be imagined. Thou thinkeſt him happy that hath that that thou haſt not: and they thinke thee happy that haſt not that that they have, and yet haſt that that they have not. Or, (becauſe [n] ſuch exceſſive great ones are not ſo much regarded, [o] the Sun ſheweth not ſo great when hee is at his higheſt as he doth when he is neerer the edge of the *Horizon*,

[s] ——*vides ut pallidus omnis cœna Deſurgat dubia? Quin corpus onuſtum Heſternis vitiis, animum quoque prægravat una, Atque affligit humi divinæ particulam auræ. Alter ubi dicto citius curata ſopori Membra dedit, vegetus prærſcripta ad munia ſurgit. Horat. ſerm. l. 2. Hinc pallor, & genæ pendulæ, oculorum ulcera, tremulæ manus, furiales ſomni, & inquies nocturna. Solem orientem non vident, & minus diu vivunt. Plin. hiſt. nat. lib. 15. cap. 22.*

* Χρὴ ἐν μὲν τοῖς ἀγαθοῖς, ἀφορᾶν εἰς τὸν ἐλάττω ἀγαθὰ κεκτημένους· ἐν δὲ τοῖς κακοῖς, εἰς τοὺς μᾶλλον δυσχοδύντας. ἐὰν δὲ ἐν τοῖς ἀγαθοῖς εἰς τὸ ὑπερέχον, ἢ ἐν τοῖς κακοῖς εἰς τὸ ἐνδεέστερον ἀποβλέπῃς, ἀεὶ λυπήσῃ. *Favorinus apud Stob. c. 93.*

[h] τοὺς ἀπόρους ἐκπλήττει. *Plut. de tranquill. —majoriſe pauperiorum Turbæ comparet. —Hor. ſat. 1. Aſpice quanto major pars ſit pauperum. Sen. ad Helv. cap. 12. Pauper fiam? inter plures ero. Idem epiſt. 24.*

[l] Σμικρὰν διοίσομ' ἢν γὼ καθ' ἡμέραν σιτοῦ Ἔχων ἐνδεᾶ μᾶλλον, ἢ πλεῖ τῷ νοσεῖν. *Euripid. Telepho.*

* Μικρὰ σοι δοκεῖ ταῦτα, καὶ πόσου ἂν τιμήσαιντο ὅτου αὐτοὶ οἱ πλουτοῦντες καὶ ἄρχοντες. *Arrian. diſſert. lib. 4. c. 9.*

* Ὅταν θαυμάσῃς ἢ ἐν τῷ φορείῳ κομιζόμενον, ἐπονείδιστα διάνοια καὶ πολὺ βασταζόντας. *Plut. de tranq.*

[l] Ὅταν διδασκόντα ἢ ὀφθῆναι μαγείρων τὸν Ξέρξην, ἴδε καὶ τοὺς ὑπὸ μάστιγι δουλεύοντας τὸν Ἄθω, καὶ τοὺς ὠσὶ καὶ ῥῖνας κοπτομένους ὧντα καὶ ῥῆναι. [m] *Velificatus Athos, eboraque flumina Medo Prandente. Inven. ſat. 14. Sic Eſa. 37. 25.* * Τὸν οὖν βίον καὶ τὰ πράγματα μακαρίζουσι. *Plut. ibid.* [n] Αἱ τῶν ἐυτυχημάτων ὑπεροχαὶ καὶ λαμπρότητες πολλάκις τὸν φθόνον κατασβεννύουσιν. ὃ γὰρ ἔοικὸς Ἀλεξάνδρῳ φθονεῖν κυρίῳ ἁπάντων γενομένῳ. ἀλλ' ὥσπερ ὁ ἥλιος οὐκ ἂν ὑπὲρ κορυφὴς γένηται καταχόμενος τὸ φῶς, ἢ παντὶ παντὶ τῷ ὁρᾶν ἀνίησι, ἢ μικρὰν ἐποίησεν ὅτῳ καλῶς γένῃ ἐυτυχημάτων ὕψος λαβόντων καὶ γενομένων κατ' ἀκαλὴς τὸ φθονεῖν, συνίλλεται καὶ ἀναχαζεῖ καταλαμπόμενος. [o] *Stellæ terram propius in occidente vel oriente locatæ majores apparent, quàm cùm ad cœli medium elevatæ fuerint. Ex Albuceni perſpect. l. 7. Author Oculi mor. c. 6. mirab. 13.*

Apoſtle ſpeaketh, but *food and apparell*; (he ſaith not [h] *cates* or [i] *delicates*, but [k] *food*, that that may feed: he ſaith not [l] *ornaments* or *abillements*, but [m] *coverings* or [n] *garments*, [o] ſo much as may cover thee and keepe thee from cold) thou haſt as much as the mightieſt Monarke, as the wealthieſt man in the world can have. As [p] the children of *Iſrael* gathered *Manna*, ſome more, ſome leſſe, but every man of them, hee that gathered moſt, had no more than his *Homer*: So here, though men gather wealth ſome more, ſome leſſe, yet hath every man but *his* [q] *demeane*, [r] heape he never ſo much up, hee can for himſelfe, for his owne perſon have no more than one mans ordinary allowance: [s] Though hee threſh a thouſand quarters of corne, though he have thouſands of fat Oxen and fed beaſts in his ſtalls and paſtures, and ten thouſands of ſheepe in his folds and his fields, yet can his belly hold no more than another mans may: the reſt of it goeth to others, and is nothing to him. [t] *Where there is much meat, there are many mouthes; there are many eaters:* ſaith *Salomon*; and where there is much wealth, there are there many partakers: And *what good hath the owner by it, but the name and* [u] *the ſight of it?* Yea to ſpeake as the truth is, [x] the rich man is but *a Steward* to provide and [y] take care for thoſe that appertaine to him and have dependance upon him: [z] as a beaſt or a ſlave that beareth provender and food for himſelfe and his fellowes, having but a ſingle ſhare of it onely himſelfe. If he have more than thee and uſe it moderately, he hath no more himſelfe than thou haſt, unleſſe it bee that hee taketh more [a] care than thou takeſt. If hee uſe it immoderately, with the rich glutton in the Goſpell, [b] faring every day deliciouſly, (to omit that [c] hee findeth the leſſe delight in it,) [d] hee doth himſelfe the more harme, [e] and it were better for him that hee had leſſe: For that is verified of him that *Salomon* ſaith, [f] *The poore labouring mans ſleep is ſweet unto him, whether he eat more or leſſe; but the rich mans ſaturi-*

h ὄψον.
i τρυφὴ, ἢ τραγήματα.
k βρῶσις. ἢ τρυφὴ. *Iſidor. Pel. l. 2. ep. 57.*
l κοσμήματα, *ornamenta.*
m σκεπάσματα, *operimenta.*
n Garments *quaſi* Gardments. *Minſheu.*
o —*toga quæ defendere frigus, Quamvis craſſa, queat. Horat. ſerm. lib. 1. ſatyr. 3.*
p *Exod. 16. 17, 18.*
q *Demenſam portionem, à menſura, non à menſe dictam, ut Donatus ad Terent.*
r Ἔνδον ἔχοντες τοσαῦτα, ὅτε ἐσθίουσι πλείω ἢ δυνανται διαφθαγεῖν οὐδ' αὖ. οὔτ' ἀμφιέννυνται πλείω ἢ δυνανται φέρειν. ἀποπνιγεῖεν οὐδ' ἂν, ἀλλὰ τὰ περιττὰ χρήματα περίγματα ἔχουσιν. *Xenoph. pædiæ l. 8. Quid opes opibus aggeritis? non vultis cogitare, quam parva vobis ſint corpora? nonne furor & ultimus mentium error eſt, cum tam exiguum capias, cupere multum? licet cenſus augeatis, fines promoveatis, nunquam tamen corpora veſtra laxabitis. Sen. ad Helv. c. 10.*

ſ Μέδεν κλίσεως τὸ σῶμα ἐχέτω, ὡς ὁ πὸς τῷ ὑποδήματι. *Epictet. enchir. c. 61. & Clem. Al. pædag. lib. 3. cap. 7. Millia frumenti tua triverit area centum; Non tuus hoc capiet venter plus quàm meus. Horat. ſerm. lib. 1. ſat. 1. Quid proſunt multa cubicula? in uno jacetis. Non eſt veſtrum, ubicunque non eſtis. Senec. epiſt. 89. Legatur idem epiſt. 61.* t *Eccleſ. 5. 11.* Ἐκείνῳ πλεόνων δεῖ πλείονας τρέφοντι. *de Alexandro Xenocrates apud Laert. Et Pheraulas apud Xenophontem pædiæ lib. 8.* Ἐδίω μὲν γὰρ πίνω καθεύδω ἐπ' ὀτιῶν νῦν ἥδιον, ἢ τοτε, ὅτε πένης ἦν. ὅτι δ' ταῦτα πολλά ὄζι, πασῶτον κερδαίνω, πλείω μὲν φυλάττειν δεῖ, πλείω δὲ ἄλλοις δανίμειν, πλείονα δὲ ἐπιμελέμενον φρέσματα ἔχειν. νῦν γὰρ ἐμὲ πολλοὶ μὲ οἴκεται σῖτον αἰτέοντι, πολλοὶ δὲ πεῖν, πολλοὶ δὲ ἱμάτια, &c. ὥστε μοι δοκεῖ νῦν διὰ τὸ πολλὰ ἔχειν πλείω λυπεῖσθαι ἢ πρόσθεν διὰ τὸ ὀλίγα ἔχειν. u *Cn. Lentulus Augur, divitiarum maximum exemplum, quater millies* HS *ſuum vidit: propriè dixi; nihil enim amplius quam vidit. Senec. de benef. lib. 2. cap. 27.* x Πολλῶν ἔφορος τιμίας. *Hieroni Pindarus Pyth. ode 1. Diſpenſatorem publicum eſſe ſe. Alex. Severus apud Lamprid.* y Οἷον ἡμῖν ὁ βίος ἐστὶν, εἰ μὴ πρὸς τὴν ὄνων χρείην ὀφείλομεν ζῆν; *Philippus Macedo renunciantibus jumentis pabulum deeſſe ſi pro libitu ſuo caſtra metarentur. Plut. apoph.* z ——*ut ſi Reticulum panis venales inter onuſto Forte vehas humero, nihilo plus accipias, quam Qui nil portarit. Horat. ſat. 1.* a *Creſcentem ſequitur cura pecuniam: Majorumque fames. Hor. carm. lib. 3. ode 16. Dives à paupere non diſtinguitur niſi ſolicitudine ſola. Pauperes ditioribus eo plerumque lætiores, quo animus eorum in pauciora diſtringitur. Sen. ad Helv. c. 12. Intelligo me, non opes, ſed occupationes perdidiſſe. Ibid. 9.—miſera eſt, magni cuſtodia cenſus. Iuven. ſat. 14.* b *Luk. 16. 19.* c *Cibi condimentum fames, potionis ſitis. Socrates apud Cic. de finib. l. 2. Deſiderio iſta condiuntur. Idem Tuſcul. 5. Et Ibid. Confer cum iſtis (Anacharſi, cui pulpamentum fames, Lacœnibus Perſiſque quibus curſu, ſudore, fame, ſiti condiebantur epulæ.) ſudantes, ructantes, refertos epulis tamque opimos boves, qui nunquam ſitientes bibunt, nunquam eſurientes comedunt; tum intelliges, qui voluptatem maximè ſequantur, eos minimè conſequi; jucunditatemque victus eſſe in deſiderio, non in ſatietate. Epulis immenſis gloriantur, non delectantur. Senec. ad Helv. cap. 11.* d Χρώμενος μὲν ἀσωτός ὄζι, μὴ χρώμενος δὲ ἀθλίως. *Teles de divit. & virt.* Ἐὰν θέλωσι χρῆσθαι τῷ πλούτῳ, ἥδυπαθείᾳ διαφθείρονται· ἐὰν δὲ φυλάττειν, τῇ φροντίδι. *Socrates apud Stob. cap. 91. Levior jejunio mors eſt, cruditate diſſiliunt. Senec. de provid. cap. 4.* e *Iſta ſi quis deſpicit, quid illi paupertas nocet? ſi quis concupiſcit, illi etiam paupertas prodeſt. Senec. ad Helv. cap. 10.* f *Eccleſ. 5. 10.* Οὐ γὰρ ἐν χρυσοῦ καὶ ἐλέφαντος κατασκάσμασι κλίναι, καὶ πορφυρᾶ ταπήτες, οὐδὲ ὑποδάφια καὶ παστάδες ὕπνους ποιοῦσιν· ἀλλ' ἔργα, καὶ νόμιμοι πόνοι, καὶ τὸ τῆς φύσεως αὐτῆς ἀναγκαῖον. *Teles de divit.*

ty will not ſuffer him to reſt: [s] it breaketh him of his ſleepe, it bereaveth him of his reſt, it impaireth his health, it is a meanes not to lengthen, but to ſhorten his life.

Againe conſider with thy ſelfe, how many an one wanteth that that thou haſt, and yet deſerveth as well at Gods hands as thou doſt. * Thou lookeſt on thy rich neighbours to miſlike thine owne eſtate, and to murmur for that thou wanteſt: Looke rather on thy poore brethren, [h] the far greater number, and compare thine eſtate with a many of theirs, to be thankfull for what thou haſt. Yea I may well ſay; Looke ſometime even on thy rich neighbour, that lieth grieved with the gout, not able to ſtand on his legs, or to ſtirre him without much paine on his pallet; thou haſt health, and hee hath wealth; [i] whether of the two, thinkeſt thou, is the greater bleſſing of God? Thou wouldſt thinke thy ſelfe happy, if thou hadſt his worldly wealth and abilitie; and * hee would thinke himſelfe happy, and that with much better reaſon too, if hee had that health and abilitie of body that thou haſt. But to returne to the poorer ſort, liker thy ſelfe. When thou ſeeſt a rich man, ſaith one, caried in his chaire or on mens ſhoulders, have an eye withall to them that carry him, and that run through thicke and thin by him: [l] When thou eyeſt *Xerxes* that mighty Monarke with his endleſſe army * digging downe hils, and drying up deeps, building bridges over the ſea it ſelfe, and linck-ing ſhore to ſhore, *Aſia* to *Europe*, making the drie land navigable, and the Ocean paſſable on foot: caſt thine eye withall downe on thoſe miſerable ſlaves, that dig downe mount *Athos* under the whip, and that are maimed and disfigured, their noſes and eares cut off, becauſe the bridge they made brake as the armie paſſed over it: thou counteſt him happy; and * they count thee happy. As if hee had ſaid, applying it to us and our times: Thou heareſt of the king of *Spaine*, what millions of treaſure he hath every third yeere from his *Indies*: and thou thinkeſt him an happy man. I ſay not to thee, though I might ſo ſay, conſider withall, how many mouthes he hath to feed, how many followers, how many favorites, how many ſhips and gallies to ſet out, how many garriſons to keepe, how many ſouldiers to pay, how many intelligencers to maintaine, &c. But, thinke withall upon thoſe poore wretches that row in his gallies, that tug at the oare end under the whip, or under worſe than it, having ſcarce a bit of good bread to put in their mouthes, or a whole rag almoſt to hang on their backes, enduring all the miſery there that can be imagined. Thou thinkeſt him happy that hath that that thou haſt not: and they thinke thee happy that haſt not that that they have, and yet haſt that that they have not. Or, (becauſe [n] ſuch exceſſive great ones are not ſo much regarded, [o] the Sun ſheweth not ſo great when hee is at his higheſt as he doth when he is neerer the edge of the *Horizon*,

[s] ——*vides ut pallidus omnis cœna Deſurgat dubia? Quin corpus onuſtum Heſternis vitiis, animum quoque prægravat unà, Atque affligit humi divinæ particulam auræ. Alter ubi dicto citius curata ſopori Membra dedit, vegetus præſcripta ad munia ſurgit. Horat. ſerm. l. 2. Hinc pallor, & genæ pendulæ, oculorum ulcera, tremulæ manus, furiales ſomni, & inquies nocturna. Solem orientem non vident, & minus diu vivunt. Plin. hiſt. nat. lib. 15. cap. 22.*

* Χρὴ δὲ μὴν τοῖς ἀγαθοῖς, ἀφορᾶν εἰς τὸν ἐλάττω ἀγαθὰ κεκτημένης· ἐν δὲ τοῖς κακοῖς, εἰς τὸν μᾶλλον δυσχοδύντας. ἐὰν δὲ ἐν τοῖς ἀγαθοῖς εἰς τὸ ὑπέρεχον, ἢ ἐν τοῖς κακοῖς εἰς τὸ ἐνδεέστερον ἀποβλέπῃς, ἀεὶ λυπήσῃ. *Favorinus apud Stob. c. 93.*

[h] τοῦ ἑτέρους ὁρᾶν προθυμεῖσθαι. *Plut. de tranquill. —majoriſe pauperiorum Turbæ comparet. —Hor. ſat. 1. Aſpice quanto major pars ſit pauperum. Sen. ad Helv. cap. 12. Pauper fiam? inter plures ero. Idem epiſt. 24.*

[i] Σμικρὰν δηλοιμὶ ἂν ἢ καθ' ἡμέραν στρῶσιν Ἔχων ἐνοικεῖν μᾶλλον, ἢ πλεῖν ποτε. *Euripid. Telepho.*

* Μικρὰ σοι δοκεῖ ταῦτα, καὶ πόσοι ἂν τιμήσαιντο ὅτι αὐτὸ οἱ πλουτοῦντες καὶ ἄρχοντες. *Arrian. diſſert. lib. 4. c. 9.*

[l] Ὅταν δαιμόνιος ἢ ἐν τῷ φορείῳ κομιζόμενον, θαυμάζεις καὶ τοὺς βαστάζοντας. *Plut. de tranq.*

[n] Αἱ τῶν ὑπερμεγάθων εὐροιαὶ καὶ λαμπρότητες πολλάκις τὸν φθόνον κατασείουσιν. ὃ καὶ ἔοικός Ἀλεξάνδρῳ φθονεῖν κυρίῳ γῆς πασῶν ἡγουμένῳ. ἀλλ' ὥσπερ ὁ ἥλιος οὐκ ἂν οὕτω μεγάλης ἡδέως θεάσαιτο τὸ φῶς, ἢ πανταχοῦ πανταχοῦ τῆς οἰκείας ἀνίσχων, ἢ μικρὰν ἐποιήσατο τὴν ὑπὲρ κεφαλῆς τοῦ φθόνου, συνάλιται καὶ ἀναλαμπόμενος.

[o] *Stellæ terram propius in occidente vel oriente locatæ majores apparent, quàm cùm ad cœli medium elevatæ fuerint. Ex Albateni perfect. l. 7. Author Oculi mor. c. 6. mirab. 13.*

and the Faulcon ſeemeth leſſe ſtill, the higher he ſoreth, when he is once gone above that that our weak eie-ſight can well reach. [p] Thoſe that come neerer us, and are neerer at hand with us, are more in our eye, oftner [q] eyed, and conſequently more envied of us:) [r] A rich neighbour or two not much above thine owne rancke, that dwell by thee, ſet thy teeth on edge, and are a ſhrewd eye-ſore unto thee, and make thee thinke thy ſelfe but in evill caſe, that thou art not as they are, that thou haſt not ſo much comming in yeerly as they have, that thou canſt not fare as they fare, and doe as they doe. But thou conſidereſt not withall for thoſe two or three rich, how many poore and needy ones are on every ſide of thee, that come as farre ſhort of thee as thou doeſt of them. Which if thou didſt, thou mightſt juſtly ſay, as the Pſalmiſt, [t] *The Lord hath not dealt ſo with every Nation*; ſo, *The Lord hath not dealt ſo with every one, no nor with many an one, as he hath done and doth with me.* As the [t] *Cynick*, when he found a Mouſe in his ſachell, ſaid, he ſaw well that he was not yet ſo poore, but that ſome were glad of his leavings: So many a poore hungry ſoule, yea many a deare childe and ſincere ſervant of God, would be glad of thy leavings, and yet deſerveſt thou no more than any of them doe.

Laſtly, conſider thine owne unworthineſſe. Thou deſerveſt nothing at Gods hands but hunger and ſtripes. All that thou haſt from him, thou haſt it of free gift. And therefore are wee taught to pray; [u] *Give us our bread.* If wee deſerve not then ſo much as a bit of bread at Gods hands, can wee not be content, when God giveth us abundantly both bread and meat to feed us, and good clothing to cover us, and convenient houſing to harbour us, and friends, and favour, and credit, and countenance in the world, ſo much of that that ſo many want, and ſo much more than we are worthy of; unleſſe we may have [*] *to waſte on our* [*] *inordinate and extravagant luſts*, and to revell and riot, as we ſee ſome others doe? We would thinke that begger intolerably impudent and inſolent, that comming to our doores to aske an almes, when we have beſtowed on him ſome broken bread and meat, or ſome ſory caſt coat, yet like thoſe importunate perſons the Pſalmiſt ſpeaketh of, that [x] *grudge and grumble if they be not ſatisfied*, if they have not their owne fill, and their owne will, hee ſhould not bee quiet and hold himſelfe contented therewith, unleſſe he might have one of the beſt diſhes of meat from our boord, or one of our own ordinary wearing ſuits given him. And yet is this the caſe of the greateſt number of us. [y] Wee come all as *Beggars* to Gods mercy gate; and God giveth us out [z] abundance of many good things, life, libertie, health of body, ſtrength and abilitie of limmes, food and raiment, &c. a courteſie and competencie of each, as he ſeeth to be fitteſt for us: and [*] yet, forſooth, can wee not be quiet, nor thinke our ſelves well, unleſſe we may fare as deliciouſly as *Dives* did, or goe in ſilks and ſattins as ſuch and ſuch doe. *Iacob* as good a man as any of us, was farre otherwiſe minded: hee praieth to God but for [a] *bread to eat, and rayment to cloath him*: that if he might have onely, he thought himſelfe well apaid. And what made him ſo ſparing in his petition, but the ſight and conſideration

of

[p] Τοῖς ἐγγὺς χὴ χρόνῳ, χὴ τόπῳ, χὴ ἡλικίᾳ, χὴ δόξᾳ, φθονοῦσιν· ὅθεν εἰρηται, Τὸ συγγενὲς χὴ χὴ φθονεῖν ὀπίσαται. *Ariſtot. rhet. l. 2. c. 12.*

[q] *Invidendi verbum ductum eſt à nimis intuendo fortunam alterius. Cic. Tuſcul. queſt. l. 3.*

[r] *Vicinus dives cupiditatem irritat. Senec. epiſt. 7.* —Ζηλοῖ δ' τε γείτονα γείτων, *Heſiod. oper. lib. 1.*

[t] *Pſal. 147. 20.*

[t] Πρὸς τοὺς ἐρπίζοντας ἐπὶ τῷ πήρᾳ μῦς, Ἰδού, φησι, χὴ Διογένης παρασίτους τρέφει. *Laert. l. 6.*

[u] *Matth. 6. 12. Da, non, redde. Quia niſi Deo donante noſter non eſt. Aug. hom. 14.*

[*] *Iam. 4. 3.*

[*] *Coloſſ 3. 5.*

[x] *Pſal. 59. 15. De talibus ex Callimacho Zenodotus,* Πτωχῷ πίων ὑ πιμπλατεα.

[y] *Quantumvis dives es, Dei mendicus es. Auguſt. de verb. Dom. 41. & in orat. dom. An non mendicas, qui panem petis? Idem homil. 14.*

[z] *1 Tim. 6. 17.*

[*] *Imprudentia eſt (Impudentia etiam) ut à Deo divitias petas: ut panem petas quotidianum imprudentia non eſt. aliud eſt enim unde ſuperbias, aliud unde vivas. Aug. in orat. dom.*

[a] *Geneſ. 28. 20.* Οὐ πλοῦτον, ἵν' ὀφρυσίαν τινὰ ἤνεγκεν, ἀλλ' ἄρτον χὴ ἱμάτιον, τὸ μὲν εἰς τὴν τῦ σώματος θεραπείαν, τὸ δὲ εἰς ἔνδυσιν τῆς χρείας. *Chryſ. in Gen. hom. 14.*

of his owne unworthineſſe: [b] *I am leſſe*, ſaith he, *than the leaſt of all thy mercies.* He knew hee deſerved nothing, and was therefore content with any thing: he would aske no great matter, but would hold himſelfe ſatisfied, with whatſoever it ſhould pleaſe God in mercy and goodneſſe to allot and allow him. In a word; *Beggers*, as I ſaid before, *we are*; no better than beggers the very beſt of us: And *Beggers*, we uſe to ſay, *muſt be no chooſers*, they muſt not bee their owne carvers. Reſt we muſt therefore contented with what God ſhall ſee good to aſſigne us, be it more or leſſe, being more by much than ever we either doe or can deſerve any of us.

[b] *Gen.*32.10. *Inferior ſum quibuſvis beneficiis tuis.*

But is Contentment ſo neceſſarie, and ſo pretious a Jewell? let us in the next place then conſider by what meanes we may compaſſe it: And ſo paſſe we to the ſecond point before propounded, to wit, that *Godlineſſe only can procure and produce true Contentment.*

[c] A man would thinke that as meat aſſwageth hunger, and drinke allaieth thirſt; ſo riches ſhould ſatisfie, and by ſatisfying ſlake and quench the immoderate and inordinate deſire of wealth. But it [d] is herein far otherwiſe, as *Salomon* himſelfe, and it may well bee, upon his owne experience informeth us: [e] *He that loveth money*, ſaith *Salomon*, *ſhall never have enough of it.* [f] *The deſire of more groweth, as a mans riches ariſe.* [g] As the dropſie-man, the more hee drinketh, the drier he is, and [h] thoſe that are ſicke of the greedie diſeaſe, *canina appetentia*, *the doggiſh deſire*, as they terme it, the more they devoure, the more hungry they are; ſo the richer men grow, the more commonly they deſire, more greedy doe they wax ordinarily of the world, than they were when they had leſſe of it. As [i] when the fruits of their ground come in abundantly on them, they make their Barnes bigger, and their Store-houſes larger to hold more: ſo withall they beat out the walls of their hearts to covet more, and [k] *inlarge their deſire as the Grave, or as Hell; that never crieth, Ho, becauſe it never hath enough*; [m] is never the fuller for all the ſoules that deſcend downe into it, no more than the ſea is for all the rivers that emptie themſelves into it. [n] As thoſe diſeaſed perſons therefore before mentioned, have need rather to bee emptied, to have ſomewhat purged out, than to have more powred in: the one muſt be rid of the watrie humour that poſſeſſeth his bodie, ere his drought can bee ſlaked, the other of the ſalt and ſlimie ſubſtance that peſtereth his ſtomacke, ere his ravenous appetite can be ſtaied: So the covetous perſon, that is

[c] Ὡς διψῶντων τὸν μὲν ὑ πιπασκόντα τερσδοκήσειεν ἄν τις ἀπληγήσεσθαι πίοντα τῆς διψης. *Plut. de avar.*

[d] Ποτῷ μὲν ἔσβεσαι τὰω τῆ ποτῆ ὄρεξιν, ᾗ θερῷ δ τῆς θερμῆς ἐπιθυμίαν ἠκέστω· φιλαργυρίαν δὲ ἐ σβέννυσιν ἀργύριον ἐδὲ πλεονεξία παύεται κλωμένη τὸ πλέον. ἀλλ' ἔστιν εἰπεῖν πρὸς τὸν πλοῦτον ὡς πρὸς ἰατρὸν ἀλάζονα, Τὸ φαῦμακόν σε τὰω νόσον μείζω ποιεῖ. *Ibid.*

[e] *Eccleſ.* 5. 10. Τῷ πλούτῳ ἐκ ἔνεστι τῆ πλούτῳ καταφρονεῖν. *Plut. ibid.*

[f] *Creſcit amor nummi, quantum ipſa pecunia creſcit. Et minus hanc optat, qui non habet. Iuven. ſat.* 14. *Auri namque fames parto fit major ab auro. Prudent. pſychem. Et creſcit cupido cenſu creſcente cupido. Autor Oculimor. c.*12.

[g] Πλοῦτ@ κόρον ἐκ ἔχει τοῖς κτησαμένοις· ἀλλ' ὥσπερ ἡ τῶ ὑδρωπιώντων νόσ@ αὔξεται πρὸς τὸ μᾶλλον ποθεῖν ἀφ' ὧν πίμπλανται. *Teles de collat. div. & virt.* Ὑδρωποὶ οἱ φιλάργυροι· καθάπερ γὰ ἐκεῖνοι πολὺ φέροντες ὕδωρ ἐν τῷ σώματι μᾶλλον ἐκκαίονται· ὅτω κὴ οἱ φιλάργυροι πολλὰ πορφέροντες χρήματα, πλειόνων ἐπιθυμοῦσι. τὸ δὲ αἴτιον· ὅτε ἐκεῖνοι ἐν τοῖς προσήκουσι τόποις τὸ ὕδωρ ἔχασιν, ἔδη ὅτοι ἐ τοῖς προσήκουσι λογισμοῖς τὰω ἐπιθυμίαν. *Chryſoſt. in* 1. *Cor. hom.*14. *Sic quibus intumuit ſuffuſa venter ab unda, Quo plus ſint potæ, plus ſitiuntur aquæ. Ovid. faſt. l.* 1. *Habes aurum, habes argentum; & concupiſcis aurum, concupiſcis argentum: Et plenus es, & ſitis. morbus eſt, non opulentia. Sunt homines in morbo: humore pleni ſunt, & ſemper ſitiunt. Quomodò jactas opulentiam, qui habes hydropem conſcientiam? Auguſt. de verb. Dom.* 5. [h] —δῆλον ὅτι βελιμιᾷ *Ariſtoph. Pluto.* [i] *Luk.*12.18. [k] *Habb.*2.5. [l] *Prov.*30.15,16. [m] —*Vtque fretum de tota flumina terra; Sic omnes animas locus accipit ille; nec ulli Exiguus populo eſt, turbamve accedere ſentit. Ovid. met. l* 4. [n] Τὸν πάνοντα ζωοχῶς κὴ ὑ πανόμβρον ὑ πληρώσεως ἀλλὰ καθαρόσεως οἰόμεθα δεῖδ· κὴ καλόμεν. ἐμεῖν, ὡς ὄχ' ὕδ' ἐνδεία ὀχλόμενον, ἀλλά πιν@ δριμύτητος ἢ θερμότητ@ αὐτὸ ποιᾷ φύσιν ἐχούσης. ἄκεν κὴ τὸν πλείω πᾶ ἱκανῶν ἔχοντα κὴ πλειόνων ὀρεγόμενον, ὑ χρήσιον ὄτιν, ὑδὲ ἀργύριον τὸ θεραπτόν, ἀλ' ἐκβολῆς δεῖται κὴ καθαρμοῦ πνίκ γδ ἔκ ὅτιν, ἀλ' ἀπληστία τὸ πάθ@ κὴ φιλοπλουτία, διὰ κρίσιν φαύλην κὴ ἀλογιστον ἐνσπα· λὺ ἂν μή πς ἐξέλητα τῆς ψυχῆς, ὥσπερ ἕλισμα πλάγιον, ὑ παύσονται δόμενοι πᾶ ὧν ἔχουσιν, κὴ ἐπιθυμοῦντες. ὧν ὑ δέονται. *Plut. de avar. Creſcit indulgens ſibi dirus hydrops, Nec ſitim pellit, niſi cauſa morbi Fugerit venis, & aquoſus albo Corpore languor. Horat. carm.* 2.2.

so greedy of the world, and so immoderate and insatiable in his desires, hath [o] not need of more to be heaped upon him, but hath need rather of some thing to be taken away from him: he must have that discontent humour of his purged out of his head, that covetous affection of his wrought out of his heart, that is the cause of this his greedy and insatiable desire, ere he can attaine to any true Contentment of minde, ere hee can come to have his fill. Till then all this worlds wealth will be but as [p] wine and strong drinke to the drunkard, that further inflameth him, and increaseth his drought [q] as oile or fewell to the fire, that doth not quench or smother it, but feed it, and make it burne fiercer than at the first.

If no wealth then can stay, or satisfie the minde of man, what must? or what may? The Apostle pointeth us to it, as here, so elsewhere. [r] *It is good*, saith hee, *to have the heart stayed*, or ballaced as it were, *with grace, and not with meats*, nor with mony neither. That that must keepe the ship stiffe and steedie on the Sea, must not bee leavers and shores without it, but [s] weight and ballast within it. So that that must stay a mans raging and ranging desires, must not bee the outward supporting of his worldly estate, but the inward ballacing and setling of the heart and minde; that which *Gods grace* alone can doe, as the Apostle speaketh there, which is the same in effect with *Godlinesse*, of which he intreateth here. And in regard hereof it is that the Psalmist saith, that [t] *A small matter to the godly, the man that feareth God, is much better than the greatest wealth and riches, that the ungodly and the mighty hath or can have.* And *Salomon*, that [u] *a little with the feare of God is much better than great treasures and trouble or vexation therewith.* In which words also *Salomon* closely and covertly rendreth a reason of that which his Father *David* had before him said, why *A little to the godly man should bee of more worth*, even the same in effect that the Apostle here hath, because there is no *trouble* or vexation of minde, but *quietnesse* and sweet contentment withall. According to that which the same *Salomon* else-where saith, [x] *It is Gods blessing that maketh a man* truly *rich, and he addeth no sorrow with it.* [y] Without Gods permission and providence no man can have riches: For [z] it is God that giveth every man power to get wealth. But [a] God giveth a man money many times in his wrath: as in the wildernesse he gave the Israelites meat in his anger: And so the curse of God many times maketh a man rich: but those riches are but accursed riches; * there is a curse and carking care ever accompanying such wealth. But where Gods blessing maketh a man rich, there hee giveth ever withall contentment, that causeth

[o] Μὴ πειρῶ τῷ πλήσιον αὔξειν, ἀλλὰ τὴν ὀπιθυμίαν μειῶσαι, καὶ τὸ ἀεὶ ζητοῦντα χρηματίζεσθαι. *Plato apud Stob. c. 10. Et Socrates ut Laertius l. 2. Cleanthes, ut Stob. cap. 92. interrogatus* πῶς ἂν γένοιτό τις πλούσιος, εἰ τὴν ὀπιθυμίαν ἔχοι, πένης. *Sed & Epicurus,* Εἰ βούλει πλούσιον ποιῆσαι, μὴ χρημάτων προσθεῖ, τῆς δὲ ἐπιθυμίας ἄφελε. *Ibid. cap. 17. Si vis Pythoclea divitem facere, non pecuniæ adjiciendum, sed cupiditatibus detrahendum. Ex Epicuro Sen. ep. 21. Scite Arrian. Epict. dissert. lib. 3. cap. 9.* Τοῖς οὐδὲν κενόφρονι χρὴ μέτριον παιδεύσει τῷ χεῖρα ἐμβάλλειν ἐπὶ τὰ ἁρπάγια, τοῦτο συμβαίνει, ἂν πληρώσῃ τὴν χεῖρα, ἐξενεγκεῖν ἃ δύναται, εἶτα κλαίειν. ἄφες ὀλίγα ἐξ αὐτῶν, καὶ ἐξαίρεις. καὶ σὺ ἄφες τὴν ὄρεξιν· μὴ πολλῶν ὀπιθύμει, καὶ εἶσῃ. *Et verè Clemens pædag. lib. 2. 3.* Πλοῦτος ἀεὶ ἡ τῶν ἐπιθυμιῶν πενία. *Et Democr. apud Stob. c. 95.* ἢν μὴ πολλῶν ἐπιθυμήῃς, τὰ ὀλίγα τοι πολλὰ δόξει. Σμικρὰ γὰρ ὀρέξις πενίαν ἰσοδυνάμα πλούτῳ ποιέει.

[p] Ὁ οἴνῳ μεθύων ὅσῳ ἂν πλείους ἐμπίῃ κύλικας, τοσούτῳ πλείονων ἐπέρχεται· ὅτε χρημάτων ἐχόντων, ὅσῳπερ ἂν ὠφελήσηται πλείω, τοσούτῳ μᾶλλον ἀπλήστως τῆς ἐπιθυμίας τῷ φλόγα, καὶ χαλεπώτερον αὐτῷ καταστάζει τὸ δίψος. *Chrysost. in Rom. hom. 13. Scitum est Scytharum legati, Quanto plus biberint, tanto magis sitire Parthos. Plin. hist. nat. lib. 15. cap. 22. Vise Simocatum epist. 52.* [q] Φιλοχρηματῶ ζωὸς ἐπιῤῥεῖν πλοῦτος ἔχ' ὅμοιον. ὥσπερ ὕδατι πυρκαϊὰν ὕλη ἐπιδαμομένη· μείζονος δὲ τῷ ἐπιθυμίαν ἐξάπτει. *Eusch. apud Stob. c. 10. Cupiditas avari ut ignis est, cui divitiæ sunt ut ligna. quibus injectis is vehementius exardescit. Vorag. de temp. 134. Eo majora cupimus quo majora venerunt: multoque concitatior est avaritia in magnarum opum congestu collocata; ut flammæ infinito acrior vis est, quo ex majore incendio emicuit. Senec. de benef. lib. 2. cap. 27.* [r] *Heb. 13. 9.* [s] *Namque labant curvæ justo sine pondere naves, Perque mare instabiles nimia levitate feruntur. Ovid. met. lib. 2.* [t] *Psal. 37. 16.* [u] *Prov. 15. 16.* [x] *Prov. 10. 22.* Θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς. *Æschyl. Theb.* [y] *1 Chron. 29. 11, 12.* [z] *Deut. 8. 18.* [a] *Et iratus dat, & propitius negat. August. de divers. 20. Psal. 106. 15. Multis parasse divitias non finis miseriarum fuit, sed mutatio. Senec. epist. 17. Dum majore tormento pecunia possidetur, quàm queritur. Idem epist. 115. Nemo solicito bono fruitur. Idem ep. 14. Tantis parta malis cura majore metuque servantur. Misera est magni custodia census. Iuven. sat. 14.*

comfort

comfort and quiet of minde, and maketh a man reſt ſatisfied and well apaid with that portion of wealth, be it more or leſſe, that God hath aſſigned him. Neither is this a common courteſie that God caſteth on all ſorts indifferently; but a peculiar bleſſing that he beſtoweth on thoſe onely that love and feare him, and that are his beloved ones. [b] *Bleſſed is every one*, ſaith the Pſalmiſt, *that feareth God, and that walketh in his wayes: For thou*, that ſo doeſt, *ſhalt eat of the* * *labours of thine hands: happy ſhalt thou be, and it ſhall goe well with thee.* But, [c] *Vnleſſe the Lord build the houſe, they labour but in vaine that build it: It is vaine for you*, as worldly men are wont to doe, *to riſe up early* in the morning, *and ſit up late* at evening, and toile, and moile like an horſe, all the day long, and *to eat the bread of ſorrow and care*; for, *it is God that giveth his beloved reſt:* It is he alone that can give ſweet comfort, and quietneſſe, and contentment of minde, and this grace he vouchſafeth to none but his beloved, to the Godly that love him, and are beloved of him.

It is Godlineſſe then alone, that can cauſe true Contentment; and that can cauſe true Contentment alone.

Godlineſſe alone is able to cauſe true Contentment: becauſe Godlineſſe alone bringeth man home unto God, out of whom true Contentment cannot be had. For the ſoule of man, as [a] it beareth the Image of God; ſo [b] nothing can ſatisfie it, but he whoſe image it beareth. [c] *Our ſoule*, ſaith *Auguſtine* wel, *was created as by God, ſo for God, and is therefore never quiet till it reſt in God.* As [d] man fell at firſt into this reſtleſneſſe by falling away from God; ſo * he cannot be recovered of it, but by returning to him againe. It is with mans ſoule in this regard, as it was with *Noahs Dove* in the deluge. As [e] the Dove, after ſhe left the Arke, found no reſt for the ſoale of her foot in the wide world, being then all a-float, till ſhee betoke her againe thither, from whence before ſhe came forth: So neither can man, fallen from God, finde any ſure reſt for the foot of his ſoule in the whole world beſide, till he come back to him again [f] from whom it came at the firſt. But it is Godlineſſe alone, that bringeth man home unto God; that tieth and knitteth the ſoule faſt unto God; whereof [g] *Religion*, ſay ſome, hath its name; that findeth reſt and repoſe for the whole man in God, which can no where elſe bee found. That which *Salomon*, out of his owne experience, confirmeth unto us, who [h] having ranged abroad through all thoſe creatures and courſes, under the cope of Heaven, wherein any hope of contentment ſeemed to ſhew forth it ſelfe, is in concluſion inforced to retire backe againe to God, [i] directing them all to him, that deſire to finde true contentment, and pointing them the way to him [k] by the feare of him; that is, by Godlineſſe leading them unto God, that they may with him and in him finde true Contentment, as being no where elſe to be had.

[b] *Pſal.* 128. 1, 2.

* Τὰς πόνους σου καρπῶν σου. *Sept. quod vetus interpr. Labores fructuum tuorum, male reddidit: Cùm καρπὸς illic non fructum ſignificet, ſed partem corporis eam, de qua Ariſtot. de part. animal. lib.* 1.

[c] ἄρτον δὲ κενεὸς ἡ βεαχύτης, καρπός. *Id quod Auguſtinum, Proſperumque Latinos latuiſſe parum fuerit; Origenem Græcum in Rom. c.* 1. *feſelliſſe mirum.*

[a] *Geneſ.* 1. 26, 27. & 9. 5. 1 *Cor.* 11. 7. *Epheſ.* 4. 24.

[b] *Pſal.* 17. 15. *Omnis copia quæ non eſt Deus meus, mihi eſt egeſtas. Aug. ſoliloq. c.* 13. *Dei imaginem animam niſi Deus nil implet. Viſe Aug. de civit. lib.* 12. *cap.* 1.

[c] *Feciſti nos ad te; & inquietum eſt cor noſtrum, donec requieſcat in te. Aug. confeſſ. l.* 1. *c.* 1. *Humana quippe anima ad illum eſt ſuſpenſa, à quo formata. Et quia ad Deum ſolum appetendum facta eſt, omne autem quod infra appetit minus eſt, jure ei non ſufficit, quod Deus non eſt. Greg. mor. l.* 26. *cap.* 36.

[d] *Hinc eſt quod huc illuc diſpergitur, & ab unaquaque re faſtidio impellente removetur. Delectationis ſcil. avida quærit quo pauſet; unum verò quem ſufficienter habere poterat amiſit. Vnde nunc per multa ducitur, ut quia qualitate rerum non poteſt, ſaltem varietate ſatietur. Greg. ibid.* * *Hoc adepto beata eſt, quo amiſſo miſera eſt. Auguſt. civit. l.* 12. *c.* 1. [e] *Geneſ.* 8. 9. [f] *Eccleſ.* 12. 7. *Geneſ.* 2. 7. [g] *Hoc vinculo pietatis obſtricti, Deo religati ſumus, unde & ipſa Religio nomen accepit, non ut Cic. de nat. Deor. l.* 2. *à religendo. Lactant. l.* 4. *c.* 28. *Ad unum Deum tendentes, & ei uni religantes animas noſtras, unde Religio dicta creditur, omni ſuperſtitione careamus. Aug. de vera relig. cap.* 55. *Qui tamen à religendo, ſive religendo Deum, quem peccando amiſeramus, dictam tradit. Idem de civit. l.* 10. *c.* 4. *Sed illud præfert retract. l.* 1. *c.* 13. [h] *Eccleſ.* 2. 10, 11. [i] *Eccleſ.* 12. 1. [k] *Eccleſ.* 12. 13.

Godlineſſe then, you ſee, is alone able to cauſe true Contentment. But is Godlineſſe, may ſome ſay, able to cauſe true Contentment alone, without help and aid of theſe outward things? Can it make a man content as well in want as in wealth? whether he have worldly wealth or no?

Yea undoubtedly. That that is ſufficient of it ſelfe alone to make a man truly happy, is of it ſelfe alone ſufficient to give true Contentment, though a man have nothing elſe but it. For [l] Happineſſe is every mans utmoſt aime: and he that hath attained to it, cannot but reſt content with it: [m] he were not happy, if hee found no content in his happineſſe. Whatſoever thing therefore is able to bring us unto happineſſe, cannot but bring to us contentment together with it. But Godlineſſe is of it ſelfe alone able to make a man happy. That which [n] the Heathen men ſaid of their morall vertue, a meere ſhadow of it, is indeed true of true Godlineſſe, *it is ſufficient of it ſelfe to make him that hath it truly happy*, though he have nothing elſe but it. For [o] holineſſe and happineſſe, Godlineſſe and bleſſednеſſe are inſeparably lincked together, and cannot be ſevered the one from the other. [p] Every holy man is an happy man, every Godly man is in a bleſſed eſtate, be he rich or poore, be he in wealth or in want, whatſoever his worldly eſtate outwardly be. So that of true Godlineſſe, we may well ſay, as he ſometime of divine knowledge, the ground of it, it is not earthly gaine, nor worldly wealth, nor gold, nor ſilver, nor corruptible treaſures, but [q] *it is that that can make a man happy without all theſe.* And the Godly man though hee have not theſe or the like, yet hath he that that can make him truly happy without them, and ſo conſequently that can give him contentment in the want of them. And certainly if God bee [r] *El-ſhaddai, All-ſufficient*; then [s] *Gods grace* and Godlineſſe that bringeth a man home unto God, and giveth him intereſt in God, cannot but bee likewiſe *of it ſelfe ſufficient* to make a man truly happy, and to procure unto him true Contentment.

But will wee ſee yet more particularly by what meanes Godlineſſe worketh this Contentment in thoſe that are truly poſſeſſed of it?

Firſt, [d] it purgeth the heart of him that hath it: and ſo bringeth with it a ſanctified uſe of the creature. For unleſſe the veſſell be ſeaſoned, it tainteth all that commeth into it; and how can ought taſte well then, that commeth out of it? So [t] unleſſe a mans heart bee ſeaſoned with grace, it polluteth and defileth all that a man dealeth with. [u] *Vnto the pure*, ſaith the Apoſtle, *all things are pure, but unto the impure and the unbeleeving all things are impure, becauſe their minder and conſciences are defiled.* Since the worldly man then doth but moile and ſoile and defile himſelfe with his wealth, doth but taint and pollute it, and himſelfe in the uſe of it, no marvell, if hee finde no comfort or contentment at all in it. *Nothing is pure to them*, ſaith the

[l] *Ariſtot. ethic. lib. 1. c. 7 Sed & Aug. confeſſ. l. 10. c. 20. & Epiſt. 121. c. 4, 5. & de lib arb. l. 1. c. 18. & de Trinit lib 13. c. 3, 4, 5, 7. & in Pſal. 118. conc 1.*

[m] *Nemo beatus qui eo quod amat (quod avet, quod habet) non fruitur. Aug de civit. l. 8. c 9. Fruimur autem eis in quibus voluntas delectata conquieſcit. Aug ſt de trinit. l. 10 c. 10. & Aquin ſum. p. prima ſecundæ. q. 11. a. 3. Vnde Sen. Nemo fruitur bono ſolicito.*

[n] Αὐτάρκης πρὸς εὐδαιμονίαν ἡ ἀρετή. *Plutarch. Ad vivendum beatè virtus ſola ſufficit. Senec. de vit. beat. cap. 16. Beatæ vitæ virtus ſatisfacit. Idem epiſt. 87. Virtus ad explendam beatam vitam ſola ſatis efficax. Ibid 45.*

[o] *Apoc 20. 6 Inde beatus, unde bonus. Aug. epiſt. 121. Impius & fœlix ſic ſimul eſſe cupit, ut nolit pius eſſe, velit tamen eſſe beatus; Quod natura negat, nec recepit ratio de Macrino apud Capitolinum.*

[p] *Pſal. 1. 1. & 112. 1. & 119. 1. & 128 1. Etſi videantur ignaris miſeri, tamen non poſſint aliud eſſe quàm beati. Salvian. de provid. l. 1. c. 2.*

[q] *Dic te iſta neſcire, ſed noſſe quomodo etiam ſine iſtis homo poſſit eſſe beatus. Aug. epiſt. 56.*

[r] אל שדי *Geneſ. 17. 1.*

[s] Ἀρκεῖ σοι ἡ χάρις μου. *2 Corin. 12. 9.*

[t] *Act. 15. 9. & 26. 18.*

[u] Ὁ μὲν οἶνος συμμεταβάλλει τοῖς ἀγγείοις· ὁ δὲ πλοῦτος τοῖς τῶν κεκτημένων τρόποις. *Socrates, ex Ariſtonymi tomariis Stob. cap. 92. Sincerum eſt niſi vas, quodcunque infundis, acceſcit. Horat. epiſt. 2. lib. 1.* [x] *Hagg. 2. 14, 15. Vaſe fœtido, vel oleum, vel vinum facilè corrumpitur. Ambr. ep. 3.*

[q] *Tit. 1. 15.*

Apoſtle,

Apoſtle, *becauſe their heart is impure.* [h] As a foule ſtomacke, ſtuffed with Choler, turneth all into Choler, even the fineſt and daintieſt meats ſooneſt of any, by meanes whereof no good nouriſhment can accrew to the body by them, nor it grow to any good plight and health: So a foule heart turneth all into ſpirituall Choler, a bitter humour and unſavoury, that impaireth and hindreth the health and welfare of the ſoule as much, yea much more than that materiall choler doth the health and welfare of the body. Whereas Godlineſſe ſanctifying and cleanſing the heart, and purging out that corruption that before tainted and polluted it, and ſo made all uncomfortable, becauſe noyſome and hurtfull, unto us, reſtoreth unto us [i] a pure and ſanctified uſe of the creature, and enableth us to ſucke ſpirituall nouriſhment and wholſome juyce even out of temporall bleſſings; which the ſoule beginneth now to finde ſweet comfort and true contentment in, becauſe it uſeth them as it ought.

Secondly, it quieteth the Conſcience; which in the wicked, in the worldly man is ever unquiet; and no true contentment can bee till it be quieted.

[k] *The wicked man is continually like a woman in travell*, ſaith *Eliphaz*. [l] His guiltie conſcience is ever and anon inwardly griping him, and with privie pangs and throwes pinching and twitching him there, [m] where paines are moſt unſupportable, and where [n] none feeleth or [o] ſeeth ſave himſelfe. And [p] *the wicked* mans ſoule, as the Prophet compareth it, *is as a raging Sea*, full of ſoile and filth, *that is never at reſt, whoſe waters caſt up mire and dirt.* [q] *Vnto the wicked* therefore, *ſaith* the Spirit of God, *there is no peace.* [r] *A ſeeming truce they may have, true tranquillitie they cannot have:* * *Secure they may ſeeme; but they can never be ſafe.* If at ſome time they ſeeme to have reſt and to bee at eaſe; it is but as with the Sea, that ſeemeth ſtill ſometime, but indeed never ſtandeth ſtill, but is ever riſing or falling, ebbing or flowing, inceſſantly rolling to and fro from ſhore to ſhore: It is as with the Sea, [s] that ſeemeth calme and ſmooth ſometime, but upon every breath of ayre or blaſt of winde, is ready to riſe and to rage, yea upon ſome ſudden guſt ſometime ſwelleth ſo, that ſhips are there ſwallowed up ſuddenly, where they lay becalmed but a little before. Their ſeeming tranquillitie is but as the health of a feverous perſon when he is out of his fit, or the lightſomneſſe of a lunaticke that hath his *lucida intervalla*, and talketh by times as a man well in his wits.

Now what Contentment can there be in ought, while the minde is thus affected, while the Conſcience is unquieted? [t] So long as a man is heart-ſicke, hee can have no joy of ought, finde no reliſh in ought, be it never ſo pleaſant and delightfull otherwiſe, bee it never ſo acceptable to him at other times; his wonted company is then but tedious and troubleſome to him, his bed hard and uneaſie, his cham-

[h] *Quid reliqui eſt quin habeat, quæ quidem in homine dicuntur bona? Parentes, patriam in olumem, amicos, genus, cognatos, divitias? Atqui hæc perinde ſunt, uti illius animus, qui ea poſſidet. Qui uti ſcit, ei bona, illi qui non utitur re-ſtè mala. Terent. beautont. 1. 2. Malo nihil prodeſt, quia pravo uſu corrumpit, quicquid ad illum pervenit. quemadmodum ſtomachus morbo vitiatus & colligens bilem, quoſcunque acvepit, cibos mutat, & omne alimentum in cauſam doloris trahit: ita animus cæcus quicquid illi commiſerus, id onus ſuum & perniciem, & occaſionem miſeriæ facit. Senec. de benef. l. 5. cap. 12. Ideò nihil poteſt ad malos pervenire, quod proſit; imo nihil quod non noceat. quæcunque enim illis contigerunt, in naturam ſuam vertunt; & extra ſpecioſa profuturaque, ſi melioribus darentur, illis peſtifera ſunt. Ibid.*

[i] *1 Cor. 7. 14.*

[k] *1 Tim. 4. 4.*

[l] *Iob 15. 20.*

[m] *Etiamſi pœnarum ad tempus immunes videantur & exortes reatus, graviores tamen intra ſe pœnas luunt, & ſibi rei ſunt, qui alius non videntur, atque in ſe graviorem conſcientiæ ſententiam, cum de aliorum peccatis judicant. Ambr. de bono mort. c. 7. Ἡ συνεσις, ὅτι συγκαὶ δεινα εἰργασμένῳ, οἷον ἐλκῷ ἐν σαρκὶ, τῇ ψυχῇ τῷ μεταμέλειαν αἰ μάστιγες ἀεὶ ἢ νύσσουσιν, ἀνεπολείπτως. Pl. de tran.*

[n] *Prov. 18. 14. Ὡς δὲ οἱ ῥιγῶντες ἢ ἐπιτιθέασιν ἀλλοις ἢ πυρετοῖς διακειμένοις τὴν ταῦτα πασχόντων ἔξωθεν ὑπὸ χαῦμα· ἢ κρύος μᾶλλον ἐροχλοῦνται ἢ κάκιον ἔχουσιν· ὕπως ἐλαφροτέρας ἔχει τὰ ψυχικὰ τὰς λύπας φασὶν ἔξωθεν ὀπτωμένας. Plut. ibid.*

[o] *1 Corin. 2. 11.*

[p] *Eſa 57. 20.*

[q] *Eſa 48. 22. & 57. 21.*

[r] *D. Hall of Tranquill. §. 4.*

* *Contra quam Senec. epiſt. 105. Tutum aliqua res in mala conſcientia præſtat, nulla ſecurum. nocens habuit aliquando latendi fortunam, nunquam fiduciam. Verum iſtud quoad homines; ex adverſo quoad Deum. Scelus quis tutum, nullus ſecurum tulit, P. Syr.*

[s] *Noli huic tranquillitati confidere. momento temporis mare evertitur; & eodem die ubi luſerunt navigia, ſorbentur. Senec. epiſt. 4. Δυσάρεστον οἱ νοσοῦντες ἀπρεπείας ὕπο ἢ χωὴ λυπῆ, κὴ τ ἰαθὲν αἰτιῶντο, κὴ ψυχρὸν εἶναι τὸ κλινίδιον· φίλων δ' ὀλίγων ἐλθὼν λυπηρὸς, ὅ, τ' ἀπὼν ῥᾳδιος, ὡς ὁ Ἴων φησιν. Plut. de tranquill.*

ber too close, his usuall fare, yea or fare more daintie than usuall, is distastefull, hee findeth no good taste in ought that hee taketh: but [u] come health once, and that sweetneth all againe; and then liketh he his company well againe, and can endure his bed well, and can feed savourly on a dry peece of course bread, that loathed his *panada*, made of fine manchet before. [x] In like manner here: So long as a man is soule-sicke, hee can have no joy of ought; be his outward estate what it will, it can no more minister sound comfort unto him, [y] than hot clothes or blanckets can give inward warmth to a dead corps, where naturall heat is utterly extinct: He may force himselfe sometime to some seeming mirth, but, [z] *Even in laughter*, saith *Salomon, the heart is heavie.* * He may set a good face on it in outward shew to others, when his heart is full of heavinesse and bitternesse within him, and [a] wringeth and pincheth him privily there [a] where none is aware of it but himselfe onely that sustaineth and endureth it. And undoubtedly, let a man strive to smother it and smooth it over all that ever he can, let him straine himselfe to lightsomnesse by all meanes that may be, let him want no outward matter of worldly either support or delight, yet so long as he hath his guiltie conscience racking and griping him within; though [b] hee may geere and grin outwardly, while he is nipped and galled inwardly, hee can take no more true joy and delight, can finde no more sound comfort and contentment in all his wealth and his treasures, or in his delights and his pleasures, than [c] a prisoner or condemned person, that sitteth drinking and swilling, or playing at cards and tables in the Jaile, while the halter that hee is to be hanged withall, hangeth over his head.

But on the other side, to a quiet minde, to a good conscience, any any thing is acceptable, yea and comfortable, as to him that is now in health. Let the minde be truly setled, let the conscience bee once quieted; and the same man that before tooke no joy at all in a large estate, found no relish at all in great varietie of dainties, walked melancholike to and fro in his gardens of pleasure, had no comfort of friends and acquaintance, or of wife and children, can now finde much sweetnesse in a farre poorer pitance, give God hearty thankes for an homely repast, walke cheerefully abroad, live comfortably at home, rejoyce with his wife, be merry with his friends, be comforted in his children. And this quietnesse of minde and conscience can nothing procure but sincere godlinesse. Which therefore, as it giveth true ease, and worketh sound cure of those inward gripes and galls, not by benumming of a guiltie conscience, nor [d] searing it, and making it stupid and senseleſſe, as for a time it is sometime in the wicked; but by removing the ground of them, [e] by giving a man assurance of the remission of his sinne, and of reconcilement unto God, and so freeth a man from that inward disquiet of minde, that

* Ἥλιον ἡ ὑγεία, φίλα πάντα ποιεῖ καὶ φροσύνην. Plut. ibid. —valeat possessor oportet, Qui comportatis rebus benè cogitat uti. Horat. epist. 2. lib. 1. Sanus suavior est panis, quàm pulpamentum ægrotis. August. de verb. Dom. 4.

x Qui dolet, aut metuit, juvat illum sic domus, aut res, Vt lippum pictæ tabulæ, fomenta podagram, Auriculas citharæ collecta sorde dolentes. Horat. ep. 2. lib. 1. Nihil est miserius quàm animus hominis conscius. Plaut. Mostell. 3. 1. Nec Siculi gravius gemuerunt æra juvenci; Nec magis auratis pendens laquearibus ensis Purpureas subter cervices terruit. —Pers. sat. 3. Alludit ad Damoclis historiam, cui ea ratione Dionysius confirmavit, Nihil esse ei beatum, cui semper aliquis terror impendat. Cic. Tuscul. l. 5. Perpetua anxietas, nec mensæ tempore cessat, Faucibus, ut morbo, siccis, interque molares Difficili crescente cibo: sed vina Misenus Exputt: Albani veteris pretiosa senectus Displicet. —Iuvenal. sat. 13.

y Τὰ ἱμάτια δοκοῦ θερμαίνειν ἀνθρωπον, οὐκ αὐτὰ δή πω θερμαίνοντα καὶ προσβάλλοντα τὴν θερμότητα, ἀλλ' ἣν ὁ ἄνθρωπος ἀναδίδωσιν ἐξ ἑαυτῆς θερμότητα, ταύτην συνέχει καὶ περιέλλει. Plut. de virt. & vit.

z Prov. 14. 13.

* Spem vultu simulat, premit altum corde dolorem. Virg. Æn. Non benè mendaci risus comparitur ore: Nec benè solicitis ebria verba sonant. Tibul. 3. 6.

[a] Calceus iste nonne vobis concinnus satis videtur? sed ubi pedem mihi torqueat ipse solus persentisco. Æmylius apud Plut. de uxore. [a] Prov. 14. 10. Imus præcipites, qui quis sibi dicat, & intus Palleat infœlix, quod proxima nesciat uxor. Pers. sat. 3. [b] Sardonius hic risus est: intus interim eos mordet conscientiæ vermis cauteriis omnibus acrior. Calvin. instit. lib. 1. c. 3. §. 3. —quos diri conscia facti Mens habet attonitos, & surdo verbere cædit Occultum quatiente animo tortore flagellum. Iuven. sat. 3. [c] Ὥσπερ οἱ δεσμωτηρίῳ κυβεύοντες ἢ πεττεύοντες ἅμα κεφαλῆς τὴν ξυρὶς κρεμαμένην. Plut. de ser. a vindict. [d] 1 Tim. 4. 2. [e] Rom. 5. 1, 2, 3.

banished

baniſhed and kept out all true comfort and contentment before; ſo it bringeth with it a ſweet and comfortable uſe of all Gods good Creatures; which a man now enjoyeth [f] as fruits of Gods love, as effects of Gods favour, and [g] in that regard more delightfull than the things themſelves in themſelves are, as a preſent ſent a man from his Prince.

[f] *Pſal.* 41. 11.

[g] *Non tam dono quàm abs te datum: non tam munere, quàm abs te miſſum. Id verè triumphat ſcrib. Terent. Eunuch.*

Thirdly, it bringeth with it aſſurance of a greater benefit than all the world is able to countervaile; to wit, of Gods favour, and of his Fatherly love toward a man in Chriſt.

It is the moſt heavy and the moſt uncomfortable thing that can be for a man to be forth of Gods favour. [h] *The wrath of a King*, ſaith *Salomon, is as the roaring of a Lion*; [i] *as the meſſengers of the Death.* And what is the wrath of him then, [k] whoſe angry looke alone is able to ſhake Heaven and Earth? And if [l] *Haman* had little joy of all his wealth and his treaſures, when *Aſſuerus* frowned on him, when he was fallen forth of his favour; no marvell if a man have no joy of ought, finde no comfort or contentment in ought, ſo long as God frowneth on him, ſo long as hee is diſpleaſed with him, while the blacke clouds of Gods heavie [m] wrath hang over his head?

[h] *Prov.* 19. 12. & 20. 2.
[i] *Prov.* 16. 14.
[k] *Pſal.* 18. 7. & 104. 32.
[l] *Eſter.* 7. 6, 7.
[m] *Iob.* 3. 18, 36.

And on the other ſide, by [*] the law of contraries, as Gods wrath is moſt hideous, ſo his love and favour is moſt gracious. As there is nothing more diſcomfortable than the one; ſo there is nothing more comfortable than the other. [n] *In thy favour*, ſaith *David, there is life.* Yea, [o] *Thy loving kindneſſe, it is better than life.* [p] *The body is better than rayment, and life of more worth than meat* that maintaineth life, ſaith our Saviour. And, [q] *All that a man hath*, as the Devill ſometime ſaid, *will a man give for his life.* But Gods favour and the aſſurance of it is a greater bleſſing than life it ſelfe, and much more then greater than any worldly wealth, that is not at all truly deſirable, but as an helpe and prop to this preſent life: Able therefore alone of it ſelfe to ſtay and ſupport a man, to comfort and cheere up a man, to give him true contentment, [*] to make him an happy man, in the want of all worldly wealth, though he have nothing elſe but it.

[*] *Contrariorum eadem eſt ratio.*
[n] *Pſal.* 30. 5.
[o] *Pſal.* 63. 3.
[p] *Matth.* 6. 25.
[q] *Iob* 2. 4.

The old *Græcians* that had [r] fed altogether on acornes before, [s] after that bread-corne came in among them, [t] made no reckning of their maſt any more, but kept it onely for their Swine: and [u] leathren and [x] iron coyne began to grow out of requeſt, after that gold and ſilver once came in uſe. So when a man hath once found the favour and love of God in Chriſt, hath lighted once on it, and got aſſurance of it, hee ceaſeth then to be greedy of this worldly traſh, that is in regard of it but as droſſe or peble ſtones to Gold and Diamonds, as maſte to the beſt bread-corne, yea rather of farre leſſe worth and value to that, than either of theſe are to it. To which purpoſe

[*] *Quid hac Iobi miſeria miſerius? quid tamen hac infœlicitate felicius? perdiderat omnia quæ dederat Deus: ſed habuit ipſum qui omnia dederat, Deum. Aug. Data perdiderat, ſed non datorem. Idem Pſal.* 66. *Omnia perdiderat, & plenus erat. Idem de diverſ.* 12.

[r] φηγὸς ἡ δρῦς ἐξ οὗ τὸ φαγεῖν, ὅτι πάλαι οἱ ἄνθρωποι δρυκάρποις ἀντεῖχοντο. *Euſtath. in Iliad.* é. *Inde Arcades* Βαλανηφάγοι *dicti. Plut. Caio Gr.* Αἱ δρυαὶ τοῖς ἀνθρώποις φηγοὶ καὶ ὄχναι. *Tyr. Max. orat.* 11. *Fagus & eſculus arbores glandiferæ ideò vocatæ creduntur, quod harum fructibus olim homines vixerunt. Iſidor. orig. lib.* 17. *cap.* 9. [s] *Ceres frumenta invenit, cùm antea glande veſcerentur. Plin. hiſt. nat. lib.* 7. *cap.* 56. [t] *Sic odium cepit glandis.* ——*Lucret. lib.* 5. ——*gratæ poſt munus ariſtæ Contingunt homines veteris faſtidia quercus. Iuven. ſat.* 14. *Inde nata Diverbia,* Ἄλις δρυός. *Satis quercus. Et, Poſt fruges inventas glandibus veſci. Legatur Plin. hiſt. lib.* 16. *præfat. & c.* 5. [u] *Corium publica forma percuſſum apud Lacedæmonios uſum numeratæ pecuniæ præſtat. Seuec. de benef. lib.* 5. *cap.* 15. χρυσίῳ καὶ χαλκῷ χρῶνται σκυτίνῳ. *Nicol. Damaſc. Formatos è corio orbes auro modico ſignaverunt. Anonymus de reb. bell. Hinc Hieron. ad Ruffin. Aureos montes pollicitus ne ſcorteum quidem nummum profers.* [x] *De nummo ferreo videndus Plutarchus in Lycurgo. Legatur & Plin. hiſt. nat. l.* 33. *c.* 3. *& Alex. ab Alex. gen. dier. l.* 4. *c.* 15.

purpoſe *David* ſaith, that whereas the worldly mans ſong is, [y] *who will ſhew us any good, who will tell us of any matter of profit?* his wiſh or requeſt rather was, (with other the Godly) *Lord lift thou the Light of thy face, or thy favour, on us.* For that [z] hee had found more true joy and contentment in the aſſurance of Gods love, in the view of his loving countenance towards him, than they had or could reape comfort by their worldly commodities, their corne and their wine, wherein their wealth chiefly conſiſted, though they came in never ſo plentifully upon them. * There was found reſt and aſſurance of ſafetie by the one, no ſecuritie in, or ſuretie at all of the other.

[y] Pſal. 4.6.

[z] Pſal. 4.7.

* Pſal. 4.8. & 27.1. & 3.5.

Laſtly; In that * it fitteth a mans minde to his meanes, while it aſſureth him both for the time preſent, that that eſtate, whatſoever it be, that hee is then in, is the beſt and fitteſt for him; and for the time to come, that God will continually provide for him, and never ſee or ſuffer him to want ought that he ſhall ſtand in need of.

* *Socrates ab Archelao ad facultates ampliores accerſitus,* Εἰ μὴ ἱκανὰ, *inquit,* τὰ ὄντα ἐμοί· ἀλλ' ἐγὼ τοιούτοις ἱκανὸς, ᾧ ὅπως προσῇ ἐμοί. *Arrian. in protrept. apud Stob. c. 95.*

[a] *Let your converſation,* ſaith the Apoſtle, *be without covetouſneſſe; and be content with what you have. For God hath promiſed that* [b] *he will never leave nor forſake you. So that you may boldly ſay,* as the Pſalmiſt, [c] *The Lord is my protector, I need feare nothing;* ſo, [d] *The Lord is my Shepherd, I am ſure to lacke nothing.* For [e] who ſo *ſeeketh Gods Kingdome and the righteouſneſſe thereof, ſhall* bee ſure to *have all other things caſt upon him,* that may be for his good, hee ſhall have the one as an overplus in to the other. It is a great ſtay of minde to a man for himſelfe or his ſonne, if the King ſhall ſay to him, as *David* [f] to *Mephiboſheth,* or [g] to *Barzillai* the *Gileadite, I will ſee that thou, or he ſhall never want,* or, *you ſhall neither of you ever want, if I may helpe it:* What a ſtay of minde muſt it needs bee to the Godly man then, when the King of heaven and earth ſhall ſay as much unto him, [h] hee that is able to make his word good at will, and [i] liveth for ever to performe whatſoever he hath promiſed?

[a] Heb. 13.5,6.
[b] Gen. 28.15. Ioſh. 1.5.
[c] Pſal. 27.1.
[d] Pſal. 23.1.
[e] Matth. 6.33.

[f] 2 Sam. 9.7.
[g] 2 Sam. 19.38.

[h] Pſal. 146.3,4,5,6.
[i] Heb. 7.25.

Againe, the Godly may ſay it, and aſſure himſelfe of it, that whatſoever eſtate he is in, that eſtate for the preſent God ſeeth to be beſt and fitteſt for him. [k] If he be poore, povertie is beſt for him, or elſe hee ſhould not ſo bee: if he bee ſicke, ſickneſſe is beſt for him then, otherwiſe God would not ſuffer him to keepe his ſick-bed: if in priſon, reſtraint of liberty is then fitteſt for him, otherwiſe the priſon ſhould no more be able to hold him, than [l] it was to hold *Peter,* when the doors were faſt locked on him, and a guard of ſouldiers ſet to keepe him ſure. If riches were good for him, he ſhould be ſure to have them: if health were good for him, hee ſhould bee ſure not to want it: if liberty, [m] God without delay would enlarge him and reſtore it. [n] *For there ſhall nothing bee wanting to thoſe that feare God: The Lions ſhall lacke and ſuffer hunger; but thoſe that ſeeke the Lord, ſhall want nothing that is good.* [o] *God their Sunne and Shield will give them grace and glory: and no good thing will he,* [p] *who is God all-ſufficient, denie unto them, that walke uprightly before him.*

[k] *Quare multa bonis viris adverſa eveniunt? nihil accidere bono viro mali poteſt, nec miſcentur contraria. Sen. de provid. c. 2.*
[l] *Act.* 5.23,19. & 12.6,7.
[m] *Pſal.* 118.5.
[n] *Pſal.* 34.9,10.
[o] *Pſal.* 84.11.
[p] אל שדי *Gen.* 17.1. & 15.1.

Marke the Apoſtles argument, that he uſeth for the proofe of this point: [q] *He that ſpared not his Sonne, but beſtowed him upon us, how can*

[q] *Rom.* 8.32. *Qui miſit unigenitum, immiſit ſpiritum, promiſit vultum: quid tandem tibi negaturus eſt? Bern. de temp. Nihil unquam ei negaſſe credendum eſt, quem ad vituli hortatur eſum. Hieron. ad Damaſ. de Luc.* 15.31. πῶς ἡμᾶς φρονήσῃ, ὃς γε οὐ τοῦ ἰδίου υἱοῦ ἐφείσατο; πῶς τὰ ἄλλα ἀμφιβάλλεις, ἢ δέσποτιν λαβών; τὶ δαπάζεις περὶ τὴν κλημάτων, ἢ κύειν ἔχων (ὁ δὲ τὸ μεῖζον τοῖς ἐχθροῖς δεδωκὼς, πῶς τὸ ἐλάττονα οὐδώσει τοῖς φίλοις; *Chryſoſt. in Rom. hom.* 15.

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hee but give us all things together with him? And conceive wee the force of it by this comparison: Suppose a man have a friend, who having but one pretious Jewell of great price, that he maketh speciall reckoning of, is content to part with it, and bestow it on him for the ransoming and redeeming of him out of captivity: hee is content againe, when he is sicke, to be at any charge with him for Physitian and Physicke; and yet when he is in the fit of a burning Fever, hee will not by any meanes suffer him to have a cup of cold water. May not such a one in this case reason thus with himselfe? *Surely if it were good and safe for me, yea were it not certainly dangerous and prejudiciall unto me to drinke such cold and raw drinke, this my friend that thinketh nothing too good or too deare for me that may doe me good, that is content to be at all this cost and charge with me for Physicke, would never denie me a cup of cold water that standeth him in nothing.* And consequently, if he be wise, he will strive against his owne desire of it, and bend himselfe patiently to endure the want and denial of it, as done in wisdome by his friend, & out of a tender regard of his good. And in like manner doth the Apostle teach the Godly man to reason: God, that having but [r] one precious Jewell, to speake of, [f] his owne Son and his onely Sonne, was content to bestow him upon mee, to shed his heart-blood for the saving of my soule, if he saw health or wealth to be good for me, he would never deny it me, [t] being no more than as a crum of bread or a drop of water with him. So that so long as he with-holdeth it, I know well that it is better for mee to want it than to have it; and therefore * I will endevour to keepe my selfe quiet, and rest content with the want of that, which I want for my good.

[r] 1 *Petr.* 1. 18, 19.
[f] *Ioh.* 3. 16. 1 *Iohn* 4. 9.
[t] *Hagg.* 2. 9. 1 *Chron.* 29. 11, 12.

This Godlinesse perswadeth every Christian unto; and this Godlinesse enabled the same Apostle to doe: [u] *I have learned*, saith hee, [x] *to abound: and I have learned to be in want.* (Taught it a man must be, ere he can attaine to it; and it is a lesson, that is not easily learned.) [y] *I have learned to be hungry; and I have learned to be full.* (The one had need to be learned as well as the other: and till a man have learned it, he shall never be filled) *I have learned in whatsoever estate I am, therewith to bee content. I am able to doe all things*, yet [z] not of mine owne strength, but *through the power of Christ enabling mee.* And so passe wee to the third Point, that at first wee propounded, to wit, that true contentment is an undoubted argument of Godlinesse.

* Οὐ θέλεις μελετᾶν ἀρχεῖσθαι τῷ δεδομένῳ; *Rufus apud Arrianum dissert. l.* 1. *c.* 1. καὶ δεδομένους μὲν χρῆσθαι, μὴ δεδόμενα δὲ μὴ ποθεῖν. *Ibid. l.* 2. *c.* 16.

[u] *Philip.* 4. 11, 12, 13.

[x] *Magnus ille est qui fictilibus sic utitur quemadmodum argento. nec ille minor est qui sic argento utitur, quemadmodum fictilibus. infirmi animi est pati non posse divitias. Sen. epist.* 5.

[y] Καὶ τοῖς μὲν ἡδὺ τῆς ὄψεως τὸ φορτίον, Τὸ θεὸς νόσους ἔχειν μαστὴς ἀπλησίας. Σοφὸς δὲ λιμὸς καὶ ποτὲ εἰ καὶ πρέφει, Ὁ τοῖς σοφοῖς μὴ βαρύνειν τλῆ φύσιν. Ἄλλως ὁ πλουτῶν ζημιοῖ τὴν ψυχήν· σεμνὸς δ' κἀρδος εὐσεβοῦσι ζημία. *Georg. Pisid. de vanit. vitæ.*

[z] *Ille fortis est, qui novit se, sed in Deo fortis est. Aug. in Psal.* 31. *Bonus vir sine Deo nemo est, an potest aliquis supra fortunam nisi ab illo adjutus exurgere? ille dat consilia magnifica & erecta. In unoquoque bonorum virorum, qui Deus, incertum est, habitat Deus. Animum excellentem, moderatum, omnia tanquam minora transeuntem, quicquid timemus optamusque ridentem cœlestis potentiæ agitat. Non potest res tanta sine adminiculo numinis stare. Sen. ep.* 41.

A contented minde argueth a religious heart; and a discontented minde argueth an irreligious spirit. It is a signe that a man seeth not Gods goodnesse, considereth not his owne unworthinesse, when hee is ever murmuring and repining, misliking and finding fault with his owne estate, and envying those that bee above him. So that where discontentment is lodged in the heart, there is Godlinesse excluded and shut out of doores. And hereby may a man know himselfe to bee truly religious, if hee have a minde contented ever

with his preſent eſtate: not [a] barely becauſe hee cannot mend the matter, or eaſe himſelfe by being diſcontent at it; (that is a kinde [b] *of doggiſh ſtupiditie*, rather than Chriſtian æquanimitie, as one well ſaith:) but becauſe [c] God hath placed him in it, and ſeeth it fitteſt and beſt for him, whoſe [d] holy will hee deſireth to conforme his owne to, and [e] not to writhe and wreſt Gods to his; and therefore [f] is willing to receive as well evill as good from God, and [g] to reſt content with whatſoever he doth; whom he knoweth [h] to doe nothing but good, and [i] to doe all things for his good: that which is true piety, and a good note of ſinceritie whereſoever it is found.

But here every man will be ready to ſay, that he may ſeeme religious, that he is well content with his eſtate, and thanketh God for it with [k] *Iob*, whatſoever it be. Well; if it be ſo, as Saint *Iames* ſaith, [l] *Shew me thy faith by thy workes:* ſo let us [m] ſhew our contentment by the effects, by the fruits of it.

Of a note or two of contentment then a word or two, and ſo an end.

One ſigne of contentment then is, the uſe of lawfull means onely; When a man deſireth not, nor endevoureth to better his eſtate by indirect and unwarrantable courſes: when a man doth [n] *not fret to ſee wicked men riſe* by bad meanes, nor is ſory that he may not doe as they doe: much leſſe is moved to doe wickedly, and to take ſuch courſes as hee ſeeth wicked ones thrive withall, while himſelfe and other godly, as himſelfe ſeemeth to obſerve, either decay, or elſe ſtand at a ſtay. [o] *Abraham*, when the King of *Sodome* offered him ſome part of his ſpoyles, refuſed to take ſo much as a ſhoe-latchet of him, that the king of *Sodome* might not ſay that hee had made *Abraham* rich; that men might not ſay, that *Abraham* had beene made rich, not by Gods bleſſing, but by the Kings meanes; hee might thanke the King of *Sodome* for his wealth. So a godly man will not gaine, nor deſire to gaine ſo much as a ſhoe-ſtring or ſhoe-thred by prophaning Gods Sabbaths with [p] the *Zidonian* Merchants, by fraud or deceit, by oppreſſion and extortion, by biting uſury, the Devils brokery, or by any other unlawfull and indirect courſe; that the devill may not ſay, that he hath made him rich; as hee ſaid ſometime to our Saviour, [q] *All this will I give thee, if thou wilt fall downe and worſhip me.* For * it is of the devils gift, all that is gotten by ſuch means, that is compaſſed by ſuch courſes: and he hath neither a contented minde, nor a religious heart, that will ſeeke or take ought at the devils hand. As the [r] *Iſraelites* therefore travelling through the wilderneſſe towards the land of promiſe (which to have gone the next way, had not been a journy of many daies, yet were they many yeers about) they were to goe as God led them, as they ſaw the cloud goe before them, and not to take that way that ſeemed beſt or moſt

[a] *Feras, non culpes, quod vitari non poteſt. P. Syrus. Optimum eſt pati quod emendare non poſſis. Sen. ep. 107.* ——*leve fit patientia, Quicquid corrigere eſt nefas. Hor. carm. 1. 24.*

[b] *Affectio humana caninæ æquanimitatis ſtupore firmata. Tertull. de patient.*

[c] *Pſal. 39. 9. & 119. 75. Deum quo authore cuncta proveniunt, ſine murmuratione ſequi. Senec. epiſt. 107. Quicquid inciderit, non tanquam malum aſpernabitur, & in ſe caſu delatum, ſed quaſi (à Deo) delegatum ſibi (lubens amplexabitur.) Idem ep. 120.*

[d] *Matth. 26. 39.* Μηδὲν ἄλλο θέλε, ἢ ἃ ὁ Θεὸς θέλει. Τὸ ὄρεξιν σε μὴ ἔχειν τοῦ ἐκβαίνειν τῶ Θεῶ χαρίσασθαι, ἐμεῖνῳ παρασὸ ἐκεῖνο· κυβερνᾶται, μετ' ἐκείνου τεταγμένος, μὴ πρὸς ἐπιστροφάς. *Arrian. Epictet. diſſert. lib. 2. cap. 17. Placeat homini, quicquid Deo placuit. Senec. epiſt. 74. ob hoc ipſum quod Deo placeat. Hieron. alicubi. Deus quod vult, qui vult is ſemper eſt felix.*

[e] *Thymarides Pythagoricus, cum diſcedenti quidam quaſi bene precatus,* Ὅσα βούλῃ, παρὰ τῶν Θεῶν γένοιτό σοι. *Dii tibi dent, inquit, quæcunque volueris; at ille,* Εὐχήμην, ἔφη, ἀλλὰ βελτίω μᾶλλον, ὅσα μὴ παρὰ τῶν Θεῶν γένηται. *Bona verba; inquit; Velim ego potius quæcunque Dii dederint. Iamblych. de vita Pythag. l. 1. c. 28. Magnus eſt animus, qui ſe Deo tradidit: pusillus & degener, qui oblocutur, & de ordine mundi malè exiſtimat, & Deos mavult emendare quàm ſe. Senec. epiſt. 107.*

[f] *Iob 2. 10.* Ἀγαθῶν καὶ κακῶν μετεμπλοκὰς ὁμαλῷ λογισμῷ ἀποδέχου. *Marc. leg. ſpir. 159.*

[g] *1 Sam. 3. 18. Si Deus bonus, Diabolus malus, nec à malo boni quicquam, nec à bono mali quicquam poteſt provenire. Auguſt.*

[h] *Eſa. 39. 8.*

[i] *Pſal. 119. 71, 67.*

[k] *Iob 1. 21.*

[l] *Iam. 2. 18.*

[m] *Æquanimitas veſtra nota ſit. Philip. 4. 5.*

[n] *Pſal. 37. 1, 8. & 73. 12, 13.*

[o] *Geneſ. 14. 23.*

[p] *Nehem. 13. 16.*

[q] *Matth. 4. 9.*

* *Illas tibi divitias Diabolus dat, quas per furtum, quas per fraudem acquiris. Operis imperf. apud Chryſoſt. hom. 5.*

[r] *Num. 9, 22, 23.*

compendious

compendious in their owne eyes. So muſt we [f] obſerve Gods wayes in our trading and trafficking, in our walking towards wealth: wee muſt keepe the way that God leadeth us; goe no other way than we can ſee him going in before us, follow the line of his Law, though it ſeeme to lead us in and out, backward and forward, as if wee were treading of a maze; and not take thoſe wayes, leaving the guidance of it, that ſeeme gainer and neerer in our owne eyes, and much more compendious than the other. Though wee might compaſſe wealth with a word or two, with the bow of a knee only the one way, where as we muſt travell, and toile and moile much ere wee come by it the other way: tho wee might attaine to it within a day, or a weeke the one way, whereas we are like to ſtay long, many yeers, it may be, ere we come at it, the other way: yet this way muſt we keepe, and [g] refuſe all the world with our Saviour, if it be offered us to intice us out of it. Otherwiſe as the [u] *Iſraelites*, when they went out of Gods precincts, they went withall out of Gods protection, and ſo fell before their foes, into whoſe hands they fell, forſaking Gods ſhelter and ſavegard: So [x] *thoſe that make more haſte than good ſpeed to be rich*, that balke Gods paths, and ſtep aſide out of Gods way, to compaſſe wealth, *ſhall undoubtedly come to evill.* For [y] *thoſe that will be rich*, ſaith the Apoſtle, that ſet this downe, [z] rich they will be, howſoever they come by it, *per fas & nefas*, by hooke or crooke, as we ſay, by right or by wrong, *they pierce their hearts through with many ſorrowes, peſter their minds with many fond and noiſome luſts and deſires, and plunge themſelves into many dangerous ſnares, that at length drowne their ſoules in deſtruction.* Yea the very deſire of bettering a mans eſtate by ſuch means, is an evident argument of diſcontent: when it grieveth a man at the heart, that his conſcience will not give him leave, or that Gods law will not ſuffer him to uſe thoſe means that he ſeeth worldly men grow wealthy withall. [a] He is out of Gods way, though he ſeeme to be yet in it, though he ſtride not outwardly out of it, that miſliketh it, that liketh any other way better than it, that walketh in it with an evill will. And [b] as *Adam* and *Eve* ſinned and were evill even in deſiring to eat, before ever they taſted of the forbidden fruit: So the very deſire of liberty for ſuch courſes argueth evidently ſo far forth a minde irreligious, though the heart never conſent to put them in practice.

A ſecond Signe of a contented minde is the uſe of ſuch lawfull means without care and covetiſe, without diſtruſtfull care, without greedy deſire.

It is the ſaying of ſome of the Ancients, and it is a true ſaying, that [c] *A man may commit adulterie with his owne wife*: So a man may com-

[f] *Obſervare vias Domini. Pſal.* 18. 22. *Heb.* 11. 8. Τέλος ἦν τῷ Θεῷ ἕπεσθαι. *Philo de migr. Abr. Idem & Arrian. diſſert. l.* 1. *c.* 20. Ἕπεσθαι Θεῷ. *Pythagor. apud Boeth. de conſol. lib.* 1. *proſ.* 4. *Laudat & Plut. in conviv. & Cic. de fin. l.* 4. *& Sen. de vita beata cap.* 15. Ἄγε μ', ὦ Ζεῦ, καὶ σύ γ' ἡ πεπρωμένη, Ὅποι ποθ' ὑμῖν εἰμὶ διατεταγμένη. Ὡς ἕψομαι γ' ἄκνος. εἰ δὲ μὴ θέλω, Κακὸς γενήσομαι κοὐδὲν ἧττον ἕψομαι, *Cleanthes, & Epictet. enchir.* Duc me, *parens celſique dominator poli*, Quocunque placuit: nulla parendi mora eſt: *Aſſum impiger. fac nolle: comitabor gemens; Maluſque patiar, quod bono licuit pati. Ducunt volentem fata, nolentem trahunt. Sen. ep.* 107.

[g] *Matth.* 4. 10.

[u] *Num.* 14. 44, 45.

[x] *Qui properat diteſcere. Prov.* 28. 20, 22. Μὴ σπεύδε πλουτεῖν, μὴ ταχὺ πένης γένῃ. *Menand. Nam dives qui fieri vult, Et citò vult fieri: ſed quæ reverentia legum, Quis metus aut pudor eſt unquam properantis avari. Iuven. ſat.* 11.

[y] *Qui volunt ditari. 1 Tim.* 6. 9. *Non ait, qui ſunt, ſed qui fieri volunt. Bern. de diverſ.* 36. *Qui volunt, non qui ſunt. cupiditates accuſat, non facultates. Auguſt. hom.* 13. *& de temp.* 105. *Qui augere opes ambit, vitare peccatum negligit, & more avium dum eſcam terrenarum rerum avidè conſpicit, quo ſtrangu-*

letur peccati laqueo non agnoſcit. Greg. paſtor. l. 3. *c.* 1. *§.* 21. [z] *Vnde habeas, quærit nemo; ſed oportet habere. Iuvenal. ſat.* 14.

[a] *Malus miles eſt, qui Imperatorem gemens ſequitur. Sen. epiſt.* 107. *& de vita beata cap.* 15. Καὶ πῶς ἂν ὄζιν ἄλλως ἐκβαλεῖν, εἰ μὴ φρὸς μόνον τὸν Θεὸν ἀποβλέποντα, ἐκείνῳ μόνῳ προσπονδοῦντα, τοῖς ἐκείνου προστάγμασι καθωσιωμένον. ἄν δ' ἄλλό τι θέλῃς, οἰμώζων καὶ τένων ἀχολωθήσεις τῷ ἰσχυροτέρῳ. ἔξω ζητῶ ἀεὶ τ' ἀγαθὸν, καὶ μηδέποτ' εὑρεῖν δυνάμενον. ἐκεῖ γὰρ χρὴ ζητεῖς, ἔνθα ἐστὶν, ἀφεὶς ἐκεῖ ζητεῖν ὅπου ὄζι. *Arrian. diſſert. l.* 2. *c.* 16 [b] *Malum opus non eſt factum niſi ab iis qui jam mali erant. Aug. de civit. Dei l.* 14. *c.* 13. [c] Μοιχεύει τ' ἑαυτῆς γάμου ὁ ἐπιθυμητικώτερον αὐτὸν, καὶ μὴ παιδοποιούμενος παραγωγῷ τῷ λόγῳ. *Clem. Alex. ped l.* 2. *c.* 10. *Adulter eſt in ſuam uxorem amator ardentior. Xyſtus Pythag. in ſentent. In aliena uxore omnis amor turpis eſt; in ſua nimius. Hieron. ad Iovin. l.* 1. *c* 1. *Intemperans in conjugio adulter eſt uxoris ſuæ. Ambr. de Philoſoph. contra Platon. Adulterum dicit uxoris eum eſſe, qui in ipſo quoque uſu conjugii nullam verecundiæ vel honeſtatis curam habet. Aug. contra Iulian. l.* 2. *Libido appetitus eſt ſine judicio, ſine modo, ut ſi uxorem amem amore meretricio. Iul. Scal. de ſubtil. exerc.* 317. *§.* 2.

mit ſpirituall fornication with the lawfull means, that hee uſeth and lawfully may uſe, if he uſe them in unlawfull manner. For the preventing and avoiding whereof our Saviour Chriſt biddeth us, [d] *Take no care*, (or, *no thought* rather, if you will) *what we ſhall eat or drinke, or wherewith we ſhall be clad.* In which precept, or prohibition rather, he forbiddeth not the uſe of lawfull means, but the diſtruſtfull affection in the uſe of thoſe means. Which appeareth both by ſome of the inſtances that there he maketh uſe of, as that [e] of the fowles, that yet [f] labour and flie about for their food and their living, but without covetouſneſſe and care; as alſo by [g] the word that hee there uſeth, ſignifying properly ſuch [h] *a carking care, as even divideth the minde in twaine, and cutteth the very ſoule as it were aſunder.*

[d] *Matth.6.25.*

[e] *Matth.6.26.*

[f] *Matth.* 24. 28. *ex Iob* 39.31,32. *Legatur Aug. de oper. Monach. c.*22 23, 24.

[g] Μὴ μεριμνᾶτε.

[h] Μέριμνα, ἡ μεριζουσα τὴν νοῦν, Etymolog. & Euſtath. Il ad α'.

For the better and fuller conceiving hereof, we muſt know, that there is a twofold care: there is [i] *a ſtudious care*, and there is [k] *a carking care*, which we call commonly *a taking of thought*: there is *cura de opere*, and *cura de operis ſucceſſu*; *a care for our worke it ſelfe*, and *a care for the ſucceſſe of it, for the iſſue and event of it.* And it is not the former, but the latter of the two, that is there inhibited.

[i] μελέτη, ſive ἐπιμέλεια.

[k] μέριμνα.

There is *a care for the worke it ſelfe*, when a man is carefull to doe his dutie, and to doe well that he doth, and accordingly doth painfully and faithfully endevour to effect it the beſt hee can. And thus there is no man more carefull than the Child of God, than the Chriſtian man; becauſe [l] hee doth of conſcience all he doth. There is another *care about the iſſue and ſucceſſe of the worke*, which our Saviour Chriſt calleth elſe-where, [m] *an hanging in ſuſpence*, and doubt for the event of it, as the *meteors* doe in the aire, uncertaine whether to ſtay there, or to fall downe to the ground. This is then when a man is not content to doe his beſt endevour, but he caſteth doubts, and taketh thought for what the iſſue of it will be; he fore-thinketh with himſelfe, that if he gaine not by ſuch a bargaine, he ſhall be undone; if ſuch a debtor breake or keep not touch with him, he ſhall be utterly overthrowne; if his grounds take not, or his cattle ſtand not, he ſhall not have bread to put in his belly; if he cannot get the favour of ſuch a Judge, or ſuch a great man, hee ſhall never have any good ſucceſſe in his law-ſuits, or if he be toward the law, his counſell will grow out of requeſt, &c. Conceive it yet further by theſe two examples. [n] Our Saviour forbiddeth his Apoſtles both [o] *to take care*, and [p] *to take thought before hand*, when they are to appeare before great perſons; both *to fore-caſt with themſelves* what to ſpeake when they come before them, and *to fore-thinke* how that they ſhall ſpeake will bee taken when they have ſpoken it. Yet the Miniſters of the Word now adaies are [q] *to ſtudie before hand* what to ſpeake either in Church or Court, if they be there to appeare, becauſe they have it not now ordinarily by immediate inſtinct at an inſtant, as [r] they then had: But they are not [s] *to take thought* how their ſpeeches will ſpeed, but leave the iſſue of it to Gods good will. Againe, [t] the Prieſts bid the ſouldiers ſay, that Chriſts corps was ſtolne away by night while they ſlept, and promiſe withall [u] *to ſecure them*, or ſo to ſave them harmleſſe, that they ſhall not need to take further care in that kinde. The Souldiers were yet to plot and deviſe how to tell their tale ſo,

[l] *Ephes.* 6. 6.

[m] μετεωρίζεσθαι. *Luk.* 12.29.

[n] *Mark.* 13. 11.

[o] προμελετᾶν.

[p] προμεριμνᾶν.

[q] προμελετᾶν. *unde meditari. Lat.*

[r] *Matth.*10. 9.

[s] προμεριμνᾶν.

[t] *Matth.*28.13, 14.

[u] Ἡμᾶς ἀμερίμνους ποιήσειν.

as

as it might carry moſt ſhew of truth with it, and having ſo done, they were to rely on the Prieſts credit for the reſt, who had given them their word before for the iſſue of it, that it ſhould no way prove prejudiciall or jeopardous to them. In like manner it is our part to take care how to performe thoſe offices and duties that God hath called us unto in the beſt manner that wee may: but for the ſucceſſe of it, when we have performed our part, and done our duty and our endevor, we muſt, as the Apoſtle willeth us, [x] *be wholly ſecure or careleſſe*; take no thought for ought, but leave all to God, and rely wholly upon him, who hath commanded us [y] *to caſt* [z] *all our care* in this kinde *upon him*, and promiſed withall that *he will take* this *care for us*.

This diſtruſtfull care breedeth that [a] *Covetouſneſſe* that is *the root of all evill*. Not amiſſe termed the root, as ſome well have obſerved: becauſe as there is life oft in the root, when there is no ſap in the branches: ſo this vice oft liveth, when other die and decay. For [b] even old men [c] againſt reaſon that have leaſt time to live, are oft-times moſt carefull for, moſt covetous of the things of this life: they thinke, though they have never ſo much, that unleſſe they gather ſtill more, they ſhall want or ſtarve yet ere they die; *they ſhall not have meat*, ſaith one, *to put in their mouthes while they live, nor mony to bury them with when they be dead*. But neither will ſuch [e] *carefulneſſe*, or ſuch [f] *covetouſneſſe* ſtand with contentment: and therefore muſt be both far from us, if we would bee accounted truly religious. We muſt baniſh all ſuch diſtruſtfull thoughts, we muſt abandon all ſuch greedy deſires. We muſt learne, as [g] we pray but for *daily bread*; ſo to reſt content with it when we have it; yea to reſt content too, when we have it not, with the want of it. Wee muſt learne, when we have done our beſt endevour, to leave the iſſue and event of our labours to God. As *Ioab* ſaith to his ſouldiers; [h] *Let us be of good courage, and fight valiantly for our King and our Countrey; and let the Lord then doe what ſeemeth good in his ſight*. So muſt wee doe what God hath enjoyned us to doe; and when wee have ſo done, [i] *commit our way* for the iſſue of it *to him, and rely upon him, and he will bring it about*; he will be ſure then to give ſuch iſſue to it as ſhall be for our good.

The third and laſt note of Contentment may be [k] *ſilence before the Sheerer*. When God commeth to ſheere a man of his ſubſtance, of his wealth and his riches, if he have a contented minde, he will not murmur and repine at it, as [l] the Iſraelites ever and anon when they wanted [m] water, or [n] bread, or [o] fleſh in the wilderneſſe: but rather praiſe God with *Iob*; [p] *God gave it, and God taketh it: bleſſed be Gods Name*. [q] *I returne my life to nature requiring it backe*, ſaid that *Apoſtata*, as ſome report of him, when he lay a dying, *as a faithfull debtor with a good will*. So [r] ſhould we returne God his owne againe, that he hath pleaſed to lend us, as faithfull and thankfull debtors with hearty good

[x] Μηδὲν μεριμνᾶτε. *Philip.* 4. 6.

[y] 1 *Pet.* 5. 7.

[z] πᾶσαν τὴν μέριμναν.

[a] 1 *Tim.* 6. 10. ἡ φιλαργυρία πάντων κακῶν μητρόπολις. *Bion apud Stob.* c. 10. ἀκρόπολις. *Clem. Alex. pædag. l.* 2. *c.* 3. *Aviditas materia malorum omnium. Ammian. hiſt. lib.* 31. *parens. Lætus Mauritio. Sicut radix bonorum omnium eſt charitas, ita malorum omnium cupiditas. Auguſt. hom.* 8.

[b] *Libidinis ignis paulatim extinguitur, & cum ſenectute conſeneſcit: at avaritia augeſcit continuò, & cum ſenectute juveneſcit, quando vitia reliqua conſeneſcunt. Rolloc. ad* 1 *Tim.* 6.

[c] *Avaritia ſenilis quid ſibi velit non intelligo. poteſt enim quicquam eſſe abſurdius, quàm quo minus reſtat vie, eo plus quærere viatici? Cic. de ſenect. Mirabilis ſanè dementia, gravioribus enim ſumptibus ſe onerare feſtinat, cum jam ſerv venerit quo tendebat. Aug. de temp.* 246.

[d] ἂχ ἕξων δρέψονται καὶ δώσονται. *Plut. de avar.*

[e] *Philip.* 4. 5, 6.

[f] *Heb.* 13. 5.

[g] *Matth.* 6. 12.

[h] 2 *Sam.* 10. 12.

[i] *Pſal.* 37. 5.

[k] *Eſa.* 53. 7.

[l] *Pſal.* 106. 25.

[m] *Exod.* 17. 3.

[n] *Exod* 16 2, 3. [o] *Num.* 11. 4, 5, 6, 7. [p] *Iob* 1. 21. *Abſtulit, ſed & dedit. Sen. epiſt.* 64. ὃ χαίρων ἀποδοσὶς τὸ δεδωκότι; *Arrian. differt. l.* 1. *c.* 11. *Tuliſti liberos quos ipſe dederas. non contriſtor, quod recepiſti, ago gratias quod dedi ſti. Hieron ad Iulian.* [q] *Vitam reposcenti naturæ, tanquam debitor bonæ fidei, redditurus exulto. Iulian. apud Ammian. l.* 25. [r] Μηδέποτε ὀπὶ μισθοῦ ἐὰν μὴ ἐκτὸς, ὅτι ἀπαλλάσσει αὐτὸ, ἀλλ' ὅτι ἀπέχουσι. *Epictet. Enchir. Vita data eſt utenda, data eſt ſine fœnore nobis Mutua, nec certo perſoluenda die. Pedo ad Liv. Non eſt quod nos ſuſpiciamus, tanquam inter noſtra poſiti. mutuò accepimus: (non tam data, quam commodata. Primaſ ad* 1. *Cor.*) *uſus fructus noſter eſt: cujus tempora ille arbiter muneris ſui temperat. nos oportet in promptu habere, quæ in incertum diem data ſunt, & appellatos ſine querela reddere. Sen. ad Marc. cap.* 10.

will; [f] rendring thanks unto him, that we have had them so long, not repining because we can have them no longer. But we contrariwise, when we have had a long time the use of Gods blessings, are wont to lay claime to them, and to account them as our owne by prescription; and so, [t] as it falleth out oft-times by bad borrowers and worse pay-masters, God loseth a friend with us for asking his owne of us. [u] *I was dumb*, saith *David*, *and opened not my mouth, because it was thy doing.* It is a signe that a man seeth Gods hand on him for his good, if he can be silent when God straitneth and impaireth his estate. And [x] the faithfull *Hebrewes*, saith the Apostle, *with joy*, not quietly onely but cheerefully, *sustained the losse of their worldly goods, knowing that they had better treasure and more durable laid up for them in heaven.* It is a signe that [y] a man looketh at a better matter, when he can so readily and so cheerfully part with his wealth: as [z] *Iacob* regarded not his houshold-stuffe and substance in *Canaan*, when he had all the fat of *Ægypt* before him.

Shut we up this last point with this familiar similitude. A garment that hangeth loose about a man is put off with ease; but so is not the skin that sticketh fast to the flesh, nor the shirt that cleaveth fast to the ulcerous leper; a tooth if it be loose, it commeth out with ease, but if it sticke fast in the head, it is not pulled out but with paine, yea many times it bringeth away some peece of the gum or the jaw with it. So here, [a] a man is content willingly to part with his riches, when [b] his heart is not set upon his wealth: but [c] if his heart be glewed to it, it even renteth his heart in two to part with it, it pulleth as it were a peece of his soule away with it. And that is the reason why [d] *Iob* blessed God, when he tooke away all that ever he had from him, whereas most men, if God take from them but a small pitance of that they have, are ready, as [e] the devill untruly said that *Iob* would doe, even *to curse him to his face.*

To conclude then: Would wee bee esteemed truly Religious? [f] *Let our contentment of minde* [g] *appeare to the world*; in not seeking of these outward things, either by indirect courses, or with distrustfull desire; in patient enduring the want of them, when God seeth good to deny them, and in quiet parting againe with them, when God shall call againe for them: assuring our selves that God doth all for our good, as well in with-holding or with-drawing of them from us, as in conferring them upon us, or in continuing them unto us: So shall wee be sure of a comfortable use of Gods good blessings in this life, and of certaine enjoyment of eternall blessednesse together with God himselfe in the next life.

[f] *Non mæremus quod talem amisimus; sed gratias agimus, quod habuimus. Hieron. epitaph. Paulæ.*

[t] *Pessimi est debitoris creditori facere convicium. Sen. ibid.*

[u] *Psal. 39. 9.*

[x] *Heb. 10. 34.*

[y] *Heb. 11. 25, 26.*

[z] *Gen 45. 20.*

[a] *Tunc verè ostendimus, quia acceptavelut tenuimus, quum æquanimiter ad mentum sublata toleramus Greg. mor. lib. 2. c. 42. Mihi divitiæ si effluxerint, nihil auferent nisi semetipsas: tu stupebis & videberis tibi sine te relictus, si illæ à te recesserint. apud me divitiæ aliquem locum habent; apud te summum: ad postremum divitiæ meæ sunt, tu divitiarum es. Sen. de vita beat c. 12.*

[b] *Psal. 62. 10. Sapiens divitias non amat, sed mavult: non in animum illas, sed in domum recipit. Sen. ibid. 21. Omnia ista nobis accedant, non hæreant: ut si abducantur, sine ulla nostri laceratione discedant Idem epist. 74.*

[c] Περσπέφυκέ σοι τὰ χρήματα πλέον ἢ τὰ μέλη τῷ σώματι· ἐξ ἧπατος αὐτῆς ὁ χωρισμὸς ὡς ἀχρωτηριασμὸς τῆς ψυχῆς. *Basil. ad divit hom. 7.* Χρήματα δὲ ψυχὴ πίστευε δειλοῖσι βροτοῖσι. *Hesiod.* Ἀργυρίου ἔξιν αἷμα καὶ ψυχὴ βροτοῖς. *Antiphanes.* Οἱ δὲ ἐφαζόμενοι ἅμα καὶ σκυδόμενοι καὶ παλαιπορέοντες καὶ δειδιότες, ἤδονται οἷα δὴ πᾶς ἂν εἰκάσειεν ψυχὴν ἀφαιροῦντες ἅμα καὶ χρώμενοι ἀλγοῦσιν, ὥσπερ ἀπὸ τῆς σαρκῶν ἀφαιρούμενοι. *Antipho apud Stob. cap. 10.* *Vtpote quibus pecunia una obhæsit, nec sine sensu avelli potest. Sen de tranquill. c. 8.*

[d] *Iob* 1. 21.

[e] *Iob* 1. 11.

[f] *Philip.* 4. 5.

[g] *Nota sit omnibus.*

FINIS.

THE IOY OF THE IVST;

WITH

The Signes of Such.

A

DISCOVRSE TENDING TO THE COMFORT OF THE Dejected and Afflicted;

AND

To the Triall of Sinceritie.

BEING THE ENLARGEMENT of a Sermon preached at Black-Friers *London*; on PSALME 97. 11.

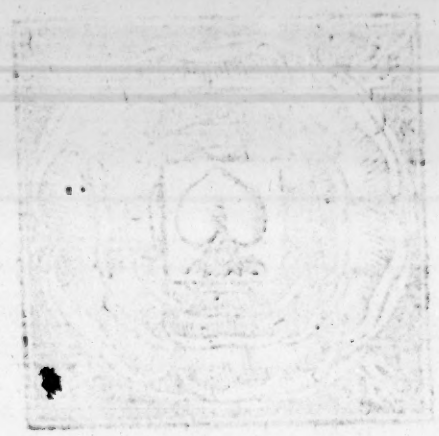
By

THOMAS GATAKER

B. of D. and Paſtor of *Rotherhith*.

LONDON,

Printed by IOHN HAVILAND for FVLKE CLIFTON, 1637.



TO THE RIGHT HONOVRABLE Sir HORATIO VERE, late Lord Generall of his Majesties Forces in the Palatinate:

And TO THE RIGHT Worthy and religious LADY his Wife: True Joy in Christ, and full Joy with Christ.

RIGHT HONOVRABLE, and [a] truly Noble, (for that is the best [b] *Nobilitie* that *Christian Grace* giveth:) give mee leave the meaneſt of many that wiſh well to your Lordſhip, and rejoyce in your well-fare, with this ſorie Preſent (though comming ſomewhat late) to wel-

[a] *Nobilis genere, nobilior ſanctitate. Auguſt. epiſt. 179.*

[b] Εὐγλώττια ἡ τῆς εἰκόνος πίστις, καὶ ἡ πρὸς τὸ ἀρχέτυπον ἐξομοίωσις. Εὐγλωῦς γὰρ καὶ λυσγλωῦς πανὶ καὶ παθμὴ ἔχ' αἵματα, ἀλλὰ ζῶόν τις. *Greg. Naz. in Gorgon. & in Baſil.* Μία ἀληθινὴ εὐγλώττια ἡ εὐσέβεια. *Idem in Patr.* Ἦν εὐσέβεια χαρακτηρίζει, καὶ ζῶον, καὶ ἡ πρὸς τὸ θεῖον τὸ ἀγαθὸν ἄνοδος, ὅταν καὶ γόνιμον. *Idem in Heron.* Ἡ ἀληθὴς εὐγλώττια ἀπὸ πρόπων χρηῶν σωίσαται, καὶ τὸ βέβαιον, ἄξιωμα ὑπ' ἀρετῆς φωτίζεται. *Iſidor. Pel. lib. 2. epiſt. 291. Summa apud Deum nobilitas eſt clarum eſſe virtutibus. Paulin. ad Celant. Chriſtianum eſſe, eſt verè nobilem eſſe. Nec genere ſed virtute cenſetur nobilitas.* Γενναιότατος ὁ βέλτιστος. *Iphicrat. Ariſt. rhet. lib. 2. cap. 23. Quod optimum nobiliſſimum. Velleius hiſt. lib. 2.* Τὰς αὐτοῦ εὐγλωττίας καὶ τοῦ ἐναρέτου. *Antiſthen. Laert. lib. 6.* Εὐγλώττια κρατίστη, ἐὰν αὐτός τις ἦ γονάδας τῶν ψυχῶν καὶ μεγαλόψυχος. *Plato ibid. lib. 3. Quis generoſus? ad virtutem benè à natura compoſitus. Non facit nobilem atrium plenum fumoſis imaginibus: animus facit. Senec. epiſt. 44. Nemo altero nobilior, niſi cui rectius ingenium, & artibus bonis aptius. Idem de ben. lib. 3. cap. 28.* Ὁ μὲν γὰρ ἐσθλὸς εὐγενὴς ἐμοὶ γ' ἀνήρ, Ὁ δ' ὃ κακὸς δυσγενὴς ἔφυ δόκει. *Eurip. Dictys.* Εὐγενὴς ὁ τῇ φύσει πρὸς πατρὸς εὐγενούς *Epicharm.* Κτεινόμενον μὲν εὐγένεια ἢ τῆς σώματος εὐδοξία, ἀνδρωπον δὲ ἢ τῆς ἤθεος ἐυτροπίη. *Democr. Stob. cap. 84.* ——*animalia muta Quis generoſa putet niſi fortia? Nobilitas ſumma eſt atque unica Virtus. Juven. ſat. 8.*

come your returne home from your late imployment abroad: And therein to joyne Her with you, whom [c] *a ſpirituall knot*, as well as *a civill band*, hath made *one* with you *in Chriſt*. This the rather, becauſe I aſſure my ſelfe, that you are both of you of the *Perſons* therein decyphered, and have joint ſhare therefore in the *Benefit* therein propounded and promiſed. For the *Worke* it ſelfe; I doubt not, but many things will bee found in it, that to a meere *Naturall Man* will ſeeme to bee [d] ſtrange *Paradoxes*; which yet every good *Chriſtian*, having duly weighed, will eaſily acknowledge with mee, to bee agreeable to *Truth*. So it is indeed that [e] *GODS Workes* (as that bleſſed [f] *Light of GOD Martine Luther*, was wont to ſay) are effected uſually *by Contraries*. And *a Chriſtian Mans Life* here (as [g] the Heathen Man ſaid of every *Mans*) is a meere *Mixture of* [h] *Contrarieties*. [i] None incumbred with more *Croſſes*; but [k] none accompanied with more *Comforts*, and thoſe ſuch as may well not countervaile onely, but even throughly weigh downe the other. In ſo much, that I ſee not why *a Chriſtian Man*, though expoſed to ſuch a multitude of *Croſſes*, (were it not for his owne, either *want of Wiſedome*, or *weakneſſe*) might not well live *the comfortableſt life* of any *Man* in the World, whatſoever eſtate or condition of life *GOD* hath pleaſed to aſſigne and confine him unto. Nor have any therefore cauſe to waive *the profeſſion of Chriſtianitie* in regard of ſuch *Croſſes*, as a diſconſolate and uncomfortable eſtate. Of *Children* wee uſe to ſay, that they are [l] *Certaine Cares*, *uncertaine Comforts*; and yet wee ſee [m] how deſirous naturally *Men and Women* are to have *Iſſue*: and that, [n] even thoſe alſo that for outward things mihgt well live comfor-

c 1 Pet. 3. 7. Οὐχ ἧττον ἀρετῆς καὶ ἡ πρὸς Θεὸν ὁμοιώσεως, ἡ σαρκὸς συζυγία. Greg. Naz. in Gorgon. Ἅπερ γὰρ ἀνδρῶν καὶ γυναικῶν εἰς ἓν συνῆλθε τὰ κεφάλαια, ὥστε οὐκ ἦλθον ἀρετῆς ἢ σωμάτων γενέσθαι συζυγίαν τὸν γάμον. Idem in Patr. Καὶ Θεῷ μᾶλλον ἢ σαρκὶ ζευχθέντες. Idem in convent. Epiſc. Itaque quod Hieron. olim præfat. in Prov. paucis immutatis, Iungat Epiſtola, quos junxit Conjugium. Imò charta non dividat, quos Chriſti nexit amor. Et ad Chrom. & Euſeb. Non debet charta dividere, quos amor mutuus copulavit, &c.

d Παράδοξα αὖν ἴσως, ἄμμι δ' ἀλήθεια. Cleanthes apud Arrian. diſſert. l. 4. c. 1.

e Opera Dei ſunt in mediis contraria. Luther. apud Paulum ab Eitzen in Geneſ. Διὰ τὴν ἐναντίαν ἐναντία εἰκονομεῖται, ἵνα καὶ μᾶλλον θαυμάζηται. Greg. Naz. in Cypr.

f Verè Λυχνὸς καιόμενος καὶ φαίνων. Quod de Bapt. Dominus Ioan. 5. 35.

g Æternitas rerum conſtat contrariis. Senec ep. 107. Οὐκ ἂν γένοιτο χωρὶς ἑῴλα καὶ καλά, Ἀλλ' ἔστι τις σύγκρασις, ὡς' ἔχειν καλῶς. Eurip. Plut. de tranquill. Οὐχ ὅτι τοῖς ἁπάντων ἀγαθὸν ἐδὲ ἐν Εὑρεῖν, ἐν ᾧ τι μὴ φρόσις καὶ κακόν. Ἀλλ' ἐγγὺς ἀγαθῶ φρονήσεως καὶ κακόν. Ἐκ τοῦ κακοῦ τ' λῦσ ῆσεν ἀγαθὸν ἡ φύσις. Menand. Stob. c. 93.

h Διὰ τὴν ἐναντίαν διδάσκεις ἡμᾶς πρὸς τὸ μανθάνειν τέλος. Cæſarius apud Greg. Naz. ep 59.

i Pſal. 34. 19. & 73. 14. Luk. 9. 23. & 21. 12, 16, 17. Act. 14. 22. 1 Cor. 15. 19.

k Luk. 9. 24. & 21. 18. 2 Cor. 1 3, 4, 5. & 2. 14 & 6. 10. & 10. 4.

l Φερτίδες μεγάλαι ἐλπίδες ἄδηλοι καὶ μάταιαι. Plut. de prolis amore. Φερτίδες οἱ παῖδες· μέγα μὲ κακόν, εἰπὲ παῖδιον. Εἰσὶ δὲ καὶ ζῶντες φερτίδες οὐκ ὀλίγαι. Incertus Author. Τεκνοδοσίη σφαλερόν· πλὴν μὲ γὰρ ἐπιτυχόντ' ἀγαθῶ μεθ' ὧν καὶ φερτίδος κέκτηται. πλὴν δ' ἀπυχίαν ἀνυπέρθετον ἐτέρῳ ὀδυρῶν. Democrit. apud Stob. cap. 74. Ἴδε ὅση λύπη παῖς παρὲξ παῖσα χρόνον. Evenus apud Plut. de am. prol.

m Gen. 15. 2. & 30. 1. Ioh. 16 21. Ὡς ἀγαθὸν ὅτι πρᾶγμα τὸ γενέσθαι τινὸς Πατέρα; —Ὦ παῖδες, ὡς φίλτρον ἀνθρώποις φρενός; Menand apud Stob. c. 73.

n 1 Sam. 1. 6, 7, 8, 11. Ὀδυνηρόν ὅτιν δ' τυχεῖν τὸ βίῳ Ἔχειν ἔρημον διαδόχου πλὴν οἰκίαν. Idem ibid.

tably

tably without. How much more have all cause to desire *Christian Grace*, when the *Comforts* that attend it, are so sure and certaine, if men bee not their owne enemies; yea when no sound *Comfort* (as is here shewed) can bee attained without it; Unworthie is hee of *Issue*, that [o] esteemeth not the *Care* hee taketh for his *Children*, especially [p] being toward, dutifull, and inclinable to good things, [q] abundantly over-countervailed in the *Comfort* he hath or may have of them. Nor is hee worthie of *Christ*, that accounteth not the *Crosses* that *Christianitie* and the *Profession* of it may procure, (for of other *Crosses* that worldly men are alike subject to with such, what need I say ought? and yet let these goe also in the same reckoning with those;) all abundantly [r] over-countervailed with those spirituall *Comforts*, that *the assurance of Gods favour* towards him *in Christ Jesus* may afford him, if the *Eye* of his *Soule* bee throughly opened duly to apprehend it. This mine endevour is to shew in this *weake Discourse*; (the *weaker*, [s] because amids much *weakenesse* during my late restraint by *sickenesse*, out of *broken Notes*, either reserved by my selfe, or taken by others from my mouth, as they are wont to bee, at the time of the deliverie of it, with addition of such things as came then further to minde, and seemed not altogether impertinent, it was by peece-meale put together:) and to encite *all good Christians* (notwithstanding such occurrents) to strive and straine themselves [t] by their *cheerefull carriage* in such cases, to seale up the truth of it (which they cannot but acknowledge;) to those that may question it, or make doubt of it. This was I the rather enduced to take some paines in, supposing that other weake ones like my selfe, (for of such am I bold to judge, as [u] the manner is, by my selfe;) being ordinarily too too backward herein, might have need of some quickening and stirring up thereunto. To which purpose if it shall be availeable unto any the meanest, I shall have cause to *blesse*

[o] Οὐκ ἔστιν ἄλλο ἀθλιώτερον πάσχος. Πάλαι ἐγὼ ἐν ἢ πλείονων παίδων πατήρ. Ἡ δεῖ μόνοι ζῆν, ἢ παίδων γηγενῶν Πατὴρ ἀποθανεῖν ἕνα τὸ μὴ ταῦτ' ὄζειν τῇ βίᾳ πικρόν. *Menand.* Ἀμηχανῶ ἐγώ, κἀκ ἔχω μαθεῖν, εἴτ' ἐν ἐμοὶ νόει γίγνεσθαι τέκνα θνητοῖσιν, εἴτ' ἄπαιδα χαίρειν βίον. Ὅσῳ γὰρ οἷς μὴ ἔστι, ἐκ ἔχουσιν ἀθλίως. Ὅσοισι δ' εἰσὶν, οὐδὲν εὐτυχέστερος. Καὶ γὰρ κακοὶ γεγῶτες, ἐγθίστη νόσος. Κἂν αὐ γένωνται σώφρονες, κακὸν μέγα, Λυπεῖσι τ' φύσαντα, μὴ πάθωσί π. *Eurip. Oenomao.*

[p] Κτῆμα κάλλιστον τόδε, Πλούτου δὲ κρεῖσσον, —Παῖδες γ' οἱ χρηστοί· κἂν δαίωσι δώμασι, Καλὸν τὸ θησαύϊσμα, τοῖς τεκοῦσί τε Ἀκαίνιμα βιότου. —*Eurip. Meleagr.* Ζηλωτὸς, ὅστις εὐτύχησεν ἐν τέκνοις. Οὐδὲ δεῖ μείζω ἡδονὴν ταύτης πατρὶ Ἢ σωφρονοῦντα καὶ φρονοῦντ' ἰδεῖν τινα Τῶν ἐξ ἑαυτοῦ. —*Menand.*

[q] Γυναῖ, φίλον μὲν ἔγγυς ἡλίου τόδε. Καλὸν δὲ πόντου χεῦμ' ἰδεῖν εὐλιμένον, Γῆ τ' ἠρινὸν θάλλουσα, πλησίστιός τ' ἔδωρ· Πολλῶν τ' ἔπαινόν ὄζει μοι λέξαι καλῶν. Ἀλλ' οὐδὲν ὅπου λαμπρὸν, δεῖ ἰδεῖν καλὸν, Ὡς τοῖς ἄπαισι καὶ πόθῳ δεδηγμένοις Παίδων νεογνῶν ἐν δόμοις ἰδεῖν φάος. *Eurip. Danae.* —πᾶσι δ' ἀνθρώποις ἀρὴ ἦν Ψυχὴ τέκν'· ὅστις αὖ τ' ἄπειρος ὢν φέγει, Ἥσσων μὲν ἀλγεῖ,

[r] *Rom.* 5. 2, 3. & 8. 18. [s] Φιλεῖ νοσοῦντι ξυνοικεῖν νοῦς σώματι. *Languente mens & languet uni corpore.* [t] *Psal.* 13. 4, 5. & 42, 5, 11. [u] Κείνῳσι γὰρ οἱ πολλοὶ τὰ τῶν ἄλλων τοῖς ἰδίοις πάθεσι. *Greg. Naz. in Iulian.* 1. Μορφὴν ἀλλοτρίαν ἔσοπτρον οἰκεῖον ἔχοντες. *Idem post redit. Summ. Hoc enim proclivius homo suspicatur in alio quod sentit in seipso. Aug. in Psal.* 118. *conc.* 12.

God

God for his *Blessing* thereupon. If to your selves among others, *Persons* for *Place* and *Pietie* so eminent, (for even [x] the *worthiest* also have their *wants*; nor doe the *best* joy so much as they either ought or might in this their *Blessed Estate*; and [y] the very *weakest* may helpe on the *worthiest*:) much more. Let it howsoever testifie my *deserved respect* to you both, and my *thankefull acknowledgement* of your *Lordships kindnesse* shewed me in my friend and my selfe, at home and abroad. So with unfained *thankes* to *Gods Goodnesse* for your Lordships *Safe returne* to us, reserved, I hope, in mercy for further *Service* to *God* and his *Church*; and heartie *Prayer* for the continuance of *health and well-fare*, such especially as [z] Saint *John* wisheth *his beloved Gaius*, to you both; I take leave, and rest ready

[x] Ἀπίστει γὰρ ἡ τῶν πολλῶν μόνον, ἀλλὰ καὶ τῶν ἀρίστων ὁ ὄμιλος. *Greg Naz. in Basil.*

[y] *Liceat usurpare Pauli illud Rom. 15. 14, 15. Martem ære lituicen accendit bellantibus Imbellis ipse: plebsque ignava fortibus Clamore stimulos subdit dimicantibus. Acer, & ad palmæ per se cursurus honores, Si tamen horteris, fortius ibit equus. Ovid. Pont. 2. 11.*

[z] *3 Iohn 2.*

To be commanded by you in the Lord,

THOMAS GATAKER.

THE

THE IOY OF THE IVST: WITH THE SIGNES OF SVCH.

PSALME 97. 11.

Light is ſowen for the Righteous; and Joy for the Upright in Heart.

AN [a] *unſeaſonable diſcourſe*, ſaith [b] *Siracks Sonne, is as muſicke in mourning.* And to ſome, peradventure, it will ſeeme ſomewhat unſeaſonable to treat of [c] *Ioy* in times of *Griefe*; in ſuch a time eſpecially, when ſo much cauſe of *ſorrow*, that it may well ſeeme *a ſinne not to be* in ſome ſort * *ſicke of it.* And yet it will not (I hope) prove ſo unſeaſonable, if all be well weighed, to treat even in ſuch a time of ſuch *Ioy*, as *Gods Spirit* here ſpeaketh of. For [d] when is *Phyſicke* more ſeaſonable than in time of *ſickneſſe*? Or when had Gods Children more need of [e] cheering up, than when they are preſſed downe with the heavieſt croſſes and calamities? The very maine *Scope* and drift of the *Pſalmiſt*, who ever he was, in this *Pſalme*.

The *Pſalme* is * partly *Prophetical*, and partly *Conſolatorie*.

And may well bee divided into { *Doctrine*, and *Vſe*.

The *Doctrine* delivered in the [f] former *Part* of the *Pſalme*, is concerning the Powerfull and Potent *Kingdome of Chriſt*: the Glory, Greatnes, Might, Majeſty, and ample extent whereof, is in moſt Majeſticall manner, and with a ſtyle no leſſe ſtately deſcribed from the firſt *verſe* to the tenth.

The

[a] *Muſica in luctu, importuna narratio.*
[b] *Eccleſ.* 22. 6.
[c] Οὐ ναῦλα χαλκωμάτοισιν ἐς λύρα φίλα. *Sophocl.* * *Amos* 6.6.
[d] *Matth.* 9.12. Τίνων γὰρ οἱ λιμένες, ἢ τῶν χειμαζομένων τίνων δὲ τὰ φάρμακα, ἢ τῶν ἀῤῥωστούντων; *Greg. Naz. ep.* 66.
[e] *Eſai.* 40.1. & 50. 4. & 61. 1. *Temporis officium eſt ſolatia dicere certi, dum dolor in curſu eſt. Ovid. de Pont.* 4. 11.
* *Partim προφητικὸς, partim παραμυθητικὸς*

Pſalme
Scope.
Matter.
Parts 2.
[f] *Verſe* 1.—9.
Doctrine.
Vſe.
Part 1.
Doctrine.

Part 2. The *Vſe* of the *Doctrine* is two-fold in the reſt of the *Pſalme*;
Vſes 2. Partly for *Encouragement*,
And partly for *Comfort*.

Vſe 1. First for *Encouragement*, [g] to incite the Godly to cleave cloſe unto
[g] *Verſ.* 10. God, and to depend wholly upon him, with aſſured expectation of ſafetie and deliverance from him, as being ſo Great, ſo Mightie, ſo Potent a Prince.

Vſe 2. Secondly, for *Comfort*, [h] to cheere up their hearts that ſo doe,
[h] *Verſ.* 12. amids thoſe manifold croſſes and calamities that they may chance to be exerciſed here withall for a while.

Text. [i] Betweene both which is this pithie and golden *Sentence* inſerted,
[i] *Verſ.* 11. inferred as a *Corollary* upon the former, prefixed as an *Introduction*
Connexion. unto the latter; and ſo ſhaking hands, as it were, joyntly with either:

Light is ſowen for the Righteous; and Joy for the upright in heart.

Diviſion.
Branches 3. In it we may conſider;
Branch 1. 1 *A Bleſſing* or *a Benefit*, and that ſuch an one as all deſire, **Light*
* *Eccleſ.* 11. 7. Τὸ φῶς τόδ' ἀνθρώποισιν ἥδιστον βλέπειν. *Eurip. Iphig. Aul.* —πᾶς ἀνὴρ Κἂν δοῦλος ᾖ πᾶς, ἥδεται τὸ φῶς ὁρῶν. *Ibid.* Τὸ φῶς ὁρᾶσθαι μὲν ἥδιστον, στέγειν δὲ ἀδωρότατον ὑπὸν χθὼν ἄντῃ. *Dion. Chryſ. orat.* 3. or *Joy*: for they are both in ſubſtance the ſame: the one put for the other, as [k] elſewhere oft, in the former part; and the one of them expounded by the other in the latter part.
[k] *Eſter* 8. 16. *Eſa.* 50. 10.

Branch 2. 2 The *Perſons* to whom this *Benefit* belongeth, who may there-
[l] 1 *Cor.* 15. 19. fore lay claime to it, and juſtly hope for and expect it; [l] thoſe that ſeeme to ſhare leaſt in it, *the Juſt*, or *the Righteous*; that is, as in the latter part of the *Verſe* it is expounded, all ſuch as are *ſincere* and *upright in heart*.

Branch 3. 3. The *Manner* or *Meaſure*, how farre forth ſuch either doe or may partake in it for the preſent: *It is ſowen for them*: it is as yet but *ſeed-time* with them: ſome beginnings of it they have already, and the reſt they ſhall have; but their *Harveſt* is behinde yet, the maine *Crop* is yet to come.

Conſider. 3. We will firſt joyne the *firſt* and the *ſecond* together. For to ſpeake
Conſider. 1. much of the *firſt* apart would be to ſmall purpoſe.
Conſider. 2. Then conſider ſomewhat of the *third* by it ſelfe:
Conſider. 3. And ſo paſſe on to, and conclude with the *Illuſtration* of the *ſecond*, ending there our *Diſcourſe*, where the *Text* it ſelfe endeth.

Conſider. 1. The maine *Point* then that in the firſt place offereth it ſelfe to us,
Point 1. is this; that
Branches 2. * *Light or Joy is the Juſt mans Lot*;
* *Gaudium bonorum eſt. Aug. de Civit. Dei, l.* 14. *c.* 8.
" *Niſi juſtus non gaudet. Senec. epiſt.* 59. And
" *The Juſt Mans Lot alone.*

Joy belongeth to the *Righteous*, and to the *Righteous onely*: None but the *Godly* have good or juſt cauſe to *rejoyce*.

Branch 1. *The Righteous have right to it.*
Obſervation 1. For, for them it is prepared. *There is* * *Light and Joy ſowen for*
Reaſon 1. *them.*
* φῶς αἰνίττεται δικαίῳ, καὶ φωτὶ συζυγῆ εὐφροσύνη. *Greg. Naz. de bapt.*

To

To them it is promiſed: [m] *The Righteous ſhall bee glad and rejoyce before God; yea they ſhall exceedingly rejoyce:* And, [n] *The Righteous ſhall bee glad in the Lord, and truſt in him: and all that bee upright in heart ſhall rejoyce.* *Reaſon 2.*

[m] *Pſal.68. 4.*
[n] *Pſal 64. 10.*

To them it ſhall be performed: [o] *They that ſow now in teares, ſhall reape in Ioy.* [p] *The redeemed of the Lord ſhall turne unto Sion: and everlaſting joy ſhall be upon their heads.* Yea when the wicked ſhall *mourne* and howle, they ſhall ſing merrily. [q] *My ſervants ſhall rejoyce, when you ſhall be abaſhed: my ſervants ſhall ſing for joy of heart, when you ſhall crie out for anguiſh of heart, and ſhall howle againe for vexation of ſpirit.* *Reaſon 3.*

[o] *Pſal. 126. 5.*
[p] *Eſa. 35. 10.*
[q] *Eſa. 65. 13, 14.*

To them it is in part made good for the preſent. [r] *There is a ſnare,* or *a cord,* ſaith *Salomon, in the ſinne of the wicked* to ſtrangle their joy with: *but the righteous ſing and are merry.* And, [s] *Thou haſt turned my mourning into dancing,* ſaith *David, thou haſt looſed my ſackcloth, and girt me with gladneſſe.* *Reaſon 4.*

[r] *Prov. 29. 6.*
[s] *Pſal. 30. 11. & 32. 7.*

Unto it they are exhorted. *Rejoyce in the Lord,* ſaith the Pſalmiſt, *yee righteous,* as [t] eiſe-where, ſo * in the very next words to my Text. And, [u] *Be glad in the Lord, and rejoyce, ye righteous: and ſhout for joy, all ye that are upright of heart.* And [x] *Finally,* ſaith the Apoſtle, *brethren rejoyce in the Lord:* And, [y] *Rejoyce evermore:* And again, [z] *Rejoyce in the Lord alwayes: and* yet *againe, I ſay, Rejoyce.* Nor would the Holy Ghoſt thus incite to it, if there were not good ground for it. *Reaſon 5.*

[t] *Pſal. 33. 1.*
* *Verſ. 12.*
[u] *Pſal. 32. 11.*
[x] *Philip. 3. 1.*
[y] *1 Theſſ. 5. 17.*
[z] *Phil. 4. 4.*

Now the *Godly* have *a twofold cauſe* to rejoyce:

[a] In regard of what they have; and in regard of what they hope for:

In regard of the preſent grace and favour of God:

And in regard of their hope of future glory with God:

They are in preſent poſſeſſion of the one; they live in expectation of the other.

Grounds 2.

[a] *Et res plena gaudio & ſpes. Gaudium in re; gaudium in ſpe. Gaudium de poſſeſſione, gaudium de promiſſione. Gaudium de præſenti exhibitione; gaudiũ de futura expectatione. Bern. de temp. 15*

Ground 1.

Branches 2.

Firſt, for the preſent: they are [b] *freed from Gods wrath:* they are [c] *reconciled unto God;* they are [d] *at one* againe *with him;* yea they are [e] *in ſpeciall grace and favour with him.*

[b] *Rom. 5. 9.*
[c] *Rom. 5. 10.*
[d] *Rom. 5. 1.*
[e] *Epheſ. 1. 6.*

Branch 1.

Firſt, they are *freed from Gods wrath.* Which the more heavy and dreadfull it is, the greater joy it muſt needs be for a man to be freed from it, that was before obnoxious, as wee are all naturally unto it. [f] *The wrath of a King,* ſaith *Salomon, is as the roaring of a Lion:* ([g] who *when he roareth, who trembleth not?*) and [h] *as the meſſengers of death.* And what is the wrath then of [i] *the King of Kings,* the ſoveraigne *Lord,* not *of mens bodies* onely, but of their *ſoules* too, able as [k] hee *made* both, ſo [l] *to deſtroy* both *in Hell fire,* [m] *where the worme never dieth, and the fire never decayeth,* and [n] the torment conſequently is never at an end? Now what greater joy can there be to a poore Priſoner, a condemned perſon, that lieth in hourely expectation of being drawne forth to execution, That *through daily feare of death,* [o] *dieth daily before he die,* and [p] leadeth by meanes thereof *an anxi-*

[f] *Prov. 20. 2. & 19. 12.*
[g] *Amos 3. 8.*
[h] *Prov. 16. 14.*
[i] *1 Tim. 6. 15. Apoc. 19. 16.*
[k] *Geneſ. 2. 7.*
[l] *Iam. 4. 12. Matth. 10. 28.*
[m] *Eſa 66. 24.*
[n] *Apoc. 14. 10, 11. Vbi mors ſine morte, finis ſine fine, defectus ſine defectu: quia & mors ſemper vivit, & finis ſemper incipit, & defectus deficere neſcit. Greg. mor. l. 9. c. 47.*
[o] *Heb. 2. 15. 1 Cor. 15. 31. Quotidiè moritur, mortem qui aſſiduè pavet. Perit ante vulnus pavore, cui ſpiritum rapuit timor. Sen. Herc. fur. 4. Si quod ab hoſtis timetur malum, eo perinde dum expectatur quaſi veniſſet urgetur: & quicquid ne patiatur timet, jam metu patitur. Sen. ep. 74.*
[p] *Morte mori potiùs quam vitam ducere mortis. Moreſque minus pœna quàm mora (quàm metus) mortis habet. Maximin. eleg. 1. Quid enim hujus vivere eſt, niſi diu mori? Sen. epiſt. 101.*

ous life, *little better*, if not [q] *more bitter, than death*; What greater *Ioy*, I say, can there be to such an one, than to have tidings brought him that his *Pardon* is procured? We read in our owne *Chronicles*, of [r] some who have beene so surcharged and transported with joy thereupon, that they have even surfetted of it, (as persons that have beene long famished, feeding over-greedily upon good victuals, when they come at first againe to them) and have died with it: Their joy hath beene more than they were able [s] to digest. And what greater joy then can there be to a poore distressed soule, especially having lien some space of time under the heavie apprehension of *Gods wrath*, and so having had some kinde of * *Hell* here *out of Hell*; than to have [t] the *pardon* of his sinnes sealed unto him by *God*, to have [u] *tidings* hereof brought him by the ministery of *Gods Word*, and some [w] *assurance* of it given him by the testimony of *Gods Spirit*? To which purpose *David* having upon his owne experience both of the one estate and the other, pronounced them to be in a most happy and [x] *blessed* estate, *that have their iniquities forgiven, and are eased of their sinnes*; concludeth his discourse with an incitement of all such to [y] *Ioy* and to *great Ioy*; as none having better or greater cause than such [z] to rejoyce.

[q] Insidias semel subire satius est quàm cavere semper. Iul. Cæsar Sueto. c. 66. Incidi semel est satius quàm semper pre i. Nemo tam timidus est ut malit semper pendere quam semel cadere. Sen. epist. 22. Gravius est aliquem spem mortis expectare, quàm tormentum in cruciatu sustinere. Cassiod. epist. var. 7.6.

[r] Vicount Lisle in Hen. 8. Francisc. Lanaav in Annal. Li. & Holinsh. in Hen. 8. an 34

[s] Quomodo de Tantalo Pindar. Olymp. 1. μέγαν ὄλβον κατασχεῖν οὐκ ἠδυνήθη, κόρῳ δ' ἔβλαψεν ἄτλατον ὑπερόπλως.

* Quomodo Bern. ad illud Psal 55.15. Descendant in infernum viventes Descendant viventes, ut non descendant morientes. Ad fratr de mont. Dei. Sed & Anselm. in deplor. & Gers. super Magnif. 9.

[t] Ephes. 1.17. [u] 2 Corin. 5. 19, 20. Luke 24. 47. Act. 13 38. [w] 1 Corin. 2.12. [x] Psal. 32.1. [y] Psal. 32.11. [z] Act. 2.38, 41, 46 & 16. 31, 34.

Branch 2. It is matter of much *Ioy* then for a man *to be freed from Gods wrath*. But the Godly are not so onely. They are not *freed from Gods wrath* alone, but they are *received into speciall grace and favour with God*. And if [a] *the favour of a King*, [b] a mortall man, *whose breath is in his nostrills*, bee (it is *Salomons* comparison) *as the dew upon the grasse*, or *the green herbs*, that refresheth and cheereth, and maketh all to thrive: What a benefit is it then to be in favour with [c] *God*, *in whose favour there is life*? yea [d] *whose favour is better than life*? Since the Godly therefore are [e] *girt about*, as the *Psalmist* speaketh, *with Gods favour*, they may well be [f] *girt about with Ioy*. And the assurance of it alone being *better than life*, may well serve sufficiently to cheere up their hearts even amids those afflictions that are [g] *more bitter than death*.

[a] Prov 19. 12.
[b] Psal. 146. 3, 4. Esa. 2, 22.
[c] Psal. 30 5.
[d] Psal. 63. 3.
[e] Psal. 5. 12. & 32. 10. & 103. 4.
[f] Psal. 30. 11.
[g] Eccles. 7. 26.

Ground 2. Secondly, the righteous have just cause to rejoyce, as in regard of what they *have*, so in regard of what they *hope* for and expect. * *Rejoyce in hope*, saith the Apostle: a second *Ground* of their *Ioy*. For they live in hope and expectation of [h] *a Crowne*, of [i] *a Kingdome*; of [k] *an incorruptible Crowne*, of [l] *an everlasting Kingdome*: of a most happy, a most blissefull, a most blessed estate. [m] *Hope*, we say, *is the very Heart of the Soule, and the very Life of a Mans Life*. It is that that putteth *Spirit* into our *Spirits*, and maketh our *Life* to be *Life*. [n] *An hopelesse Life, is an heartlesse Life*: And hee is a most forlorne man that hath no *Hopes*. [o] It is that that is wont to support mens Soules, and not to

[h] Rom 12. 12.
[i] Iam. 1. 12.
[k] Luk. 12. 32.
[l] 1 Cor. 9. 25.
[m] 1 Pet. 1. 4. Apoc. 15. 22. Luke 1. 33.
[n] Ἐσὶ τὰ πλείω τοῖς ἀνθρώποις τὸ βίω ἐν ἐλπίσιν. Antiph. de therent. Spes delissima oblectamenta. Sen. epist. 23. [o] Βίον ἀβίωτον ἐς' ἀνὰ τῆς ἐλπίδον. Miserrimum est timere, cùm speres nihil. Sen. Troad. 3. Itaque postquam adempta spes est, lassus cura confectus animus stupet. Ter. And. 2. 1. [o] Ἔμπας πάντα πράσσει πεπόηχοσιν ἐλπίδα βόσκων. Electra apud Nonnum Dionys. l. 7. Ἐλπὶς γὰρ δυσχόσης πρέσβ' ἕτι ψυχῆς. Theophyl. ep. 24 Ἐλπὶς μόνον τοῖς δυσψυχοῦσι φάρμακον. Greg. Naz. propauper. Sola spes hominem in miseriis consolari solet. Cic. in Catil. 4. Vide Ovidium de Ponto 1. 7.

stay

ſtay them onely from fainting, but to cheere up their hearts, and to fill them with joy, amids many ſore croſſes and occaſions of much griefe. And if worldly hopes can doe ſo much, being ſo *vaine*, ſo [p] *uncertaine:* How much more may a Chriſtian mans hopes, (for there is [q] no man that liveth more by hope than hee; nor hath any man better, or greater, or ſurer hopes than he hath:) being ſo great that he cannot poſſibly hope for ſo much, but he ſhall receive much more; and he ſhall finde, when he commeth to it, as the *Queene* of [r] *Saba* told *Solomon*, [s] that *the one halfe was not told him:* ſo certain, that he is as ſure of what he hopeth for, as if already he had it; (for this [t] *hope never faileth:* and [u] *thoſe that God hath juſtified, thoſe he hath glorified*; they are as ſure to be glorified, as if already they were.) How much more, I ſay, may * theſe *hopes* of the godly, being ſo *good*, ſo *great*, ſo *ſure*, ſo *certaine*, fill their hearts with joy amids all occaſions of griefe? [x] *Rejoyce*, ſaith our Saviour, *your names are written in Heaven.* And [y] *when men perſecute you, and put out your names, and revile you, and ſpeake all the evill that may bee of you; even then rejoyce yee, and be glad; for great is your reward in Heaven.* And, [z] *Being juſtified by faith*, ſaith the Apoſtle, *we are at peace with God, and we rejoyce in hope of the glory of God: yea we rejoyce in tribulations.* And, *wherein* (that is, *in the hope whereof*) *yee greatly rejoyce*, ſaith *S. Peter, though for a ſeaſon yee bee in heavineſſe by meanes of manifold afflictions.*

[p] *Spes incerti boni nomen eſt. Sen. epiſt. 10. Fallitur augurio ſpes bona ſæpe ſuo. Ovid. epiſt. 16. Multa quidem præter ſpem ſcio multis bona eveniſſe. At ego etiam qui ſperaverint ſpem decepiſſe multos. Plaut. Rud. 2. 3.*

[q] *Rom. 8. 24. Heb. 11. 1.*

[r] *1 King. 10. 6, 7.*

[s] *Epheſ. 3. 20. Eſa 64. 4. 1 Cor. 3. 9.*

[t] *Rom. 5. 5. Spes non confundit. Spes in terrenis incerti nomen boni: Spes in divinis nomen eſt certiſſimi. Heb. 11. 1.*

[u] *Rom. 8. 30. Quia jam fecit quæ futura ſunt. Aug. de corrept. & grat. c. 9.*

* Δεξιὸν ἐν πῆς κακῆς φάρμακον, ἡ ἔ κπαιχμώσα ἐλπίς. *Greg. Naz. in Iulian. 1. Spes inconcuſſa.*

[x] *Luke 10. 20.* [y] *Matth. 5. 11, 12.* [z] *Rom. 5. 1, 2, 3.*

Concluſion.

So that if either *the enjoyment of Gods preſent favour*, or *the aſſurance of future glory*, may either of them alone ſeverally, and much more both of them joyntly, well and ſufficiently countervaile and over-weigh all matter of griefe whatſoever; then it is apparent that the godly being preſently poſſeſſed of the one, and as ſure to have, as if they were already poſſeſſed of it, the other, can never want, if they could ſee it, much matter of joy.

Branch 2.
Obſervation 2.

[a] *Let the Saints* therefore *rejoyce*, ſaith the *Pſalmiſt.* But, [b] *Rejoyce not thou Iſrael*, ſaith the Prophet *Hoſhe, ſo long as thou goeſt a whoring from thy God.* The Godly may well joy, but

* *The wicked can have no true joy*;

the ungodly have no cauſe at all to rejoyce.

[a] *Pſal. 149. 5. Gaudeant ſancti.*

[b] *Hoſh. 10. 1. Etiamſi læta tibi obveniant omnia, non eſt tamen quod læteris. Riber. ibid.*

* *Non poteſt gaudere niſi fortis, juſtus, & temperans. Senec. epiſt. 59. Stulti ac mali non gaudent. Ibid.*

Reaſon 1.

First, the wicked can have no true *Ioy*, becauſe they have not Gods *Spirit.* For true [c] *Ioy* is *a fruit* and an effect *of the Spirit.* Now where the root is not, the fruit cannot be: [d] there may be *a root without a ſtocke*, as when [e] a tree is hewen downe, or a buſh cut up; and *a ſtocke without leafe or fruit*, as in winter time; but *neither fruit nor ſtocke where the root is not.* But wicked men [f] *have not the Spirit.* As [g] *they are none of Chriſts that have it not*; ſo none have it that are not *Chriſts.* And wanting *the root* therefore, they cannot have *the fruit*, which ſpringing from it, cannot poſſibly be without it. For [h] how can *an effect* be without *the cauſe* of it?

[c] *Gal 5. 22.*

[d] *Poteſt eſſe radix ſine ſtipite, ſtipes ſine fructu: ſed nec ſtipes nec fructus ſine radice.*

[e] *Iob 14. 7, 8. Dan. 4. 14, 15.*

[f] *Iude 19.*

[g] *Rom. 8. 9.*

[h] Ἅμα γὰρ τὸ αἴτιον καὶ τὸ αἰτιον. *Ariſtot. analyt. poſt. l. 2. c. 11. & rhet. l. 2. c. 22.*

Reason 2.

Secondly, [i] there is *no joy to the wicked*; becauſe there is [k] *no peace to the wicked.* For there can be no true Joy, where there is no inward peace; ([l] *Righteouſneſſe, and Peace, and Ioy in the Holy Ghoſt:* and, [m] *The God of Hope fill you with all Ioy and Peace:* and, [n] *The fruit of the Spirit is Ioy and Peace*, ſaith the Apoſtle) no ſound and ſolid joy, where there is nothing but diſquiet and diſtraction, nothing but terrour and horrour, nothing but apprehenſion and expectation of wrath. But [o] *the wicked man*, ſaith *Iob*, *is like a woman that is alwayes in travell; there is a noiſe of feare ever in his eare.* [p] *They are as the raging Sea that caſteth up mire and dirt*, ſaith the Prophet *Eſay: There is no peace, ſaith my God, to the wicked.* A ſeeming [q] *uncertaine peace* they may have; but they are never ſafe, no where ſure, ſeeme they never ſo ſecure. [r] It is but, ſaith the Heathen man, *like the calmeneſſe of the Sea*, that ſeemeth ſometimes ſo ſmooth that men may play upon it at pleaſure, but if there ariſe but ſome ſudden flaw or guſt of wind, as there doth oft in an inſtant, all is turned topſie turvie, and where men were pleaſantl y ſporting themſelves a little before, there whole ſhips are now ſwallowed up. The wicked therefore having no ſound or ſure peace, they can have no ſerious or ſetled Joy.

[i] Οὐκ ἔστι χαίρειν τοῖς ἀσεβέσι. Sept. Eſa. 57. 21. Gaudere non eſt impiis. Aug. de Civit. l. 14. cap. 8. & in Pſal. 96.

[k] *Non eſt pax impiis.* Eſa. 48. 22.

[l] *Rom.* 14. 17.

[m] *Rom.* 15. 13.

[n] *Galat.* 5. 22.

[o] *Iob* 15 20, 21.

[p] Eſa. 57. 20, 21. *Nihil ſtultitia pacatum habet. Tam ſuperne illi metus eſt quàm infra: ad utrumque trepidat latus. Sequuntur pericula & occurrunt. Ad omnia pavida, imparata eſt: & ipſis terretur auxiliis.* Sen. ep. 92.

[q] *Pax infida, pax incerta. Vti de Romana cum Samnitibus tranſactione.* Liv. hiſt. l. 9.

[r] *Noli huic tranquillitati confidere. Momento temporis mare evertitur; & eadem die ubi luſerunt, ſorbentur navigia.* Senec. epiſt. 4.

Reaſon 3.

Thirdly, *Light* and *Ioy* are put the one for the other. [s] *The Iewes had Gladneſſe, and Light, and Ioy*, ſaith the Story. And there can bee *no Ioy*, where is *no Light.* [t] *what Ioy can I have*, ſaith blinde *Tobie*, *when I ſit in darkneſſe, and doe not ſee the Light of Heaven?* Now the Godly indeed as they are called [u] *Light*, and [x] *Children of Light*; ſo they are ſaid [y] *to be and* [z] *abide in the Light*, and [a] *to walke in the Light*, even [b] *in the Light of Gods countenance.* But all wicked ones as they are called [c] *Darkneſſe*, and the [d] *Children of darkneſſe*; the prince they ſerve is called [e] *the Prince of darkneſſe*, and the State that they live in [f] *a kingdome of darkneſſe*; ſo they are ſaid [g] *to walke in the darke*, [h] *to be and* [i] *abide in the darke*, [k] *to ſit in darkneſſe and in a deadly ſhade.* Nor is there hope of ever altering or mending this their eſtate, unleſſe they alter and amend themſelves. For [l] *the blackneſſe of darkneſſe*, (or darkneſſe as blacke as pitch, darkneſſe more palpable than that [m] of *Ægypt* was) *is reſerved and laid up for them* (not for a few dayes, but) *for ever.* As they [n] *walke in darkneſſe*, ſo they *walke unto darkneſſe*, [o] from ſpirituall darkneſſe that holdeth them here for a time, to that [p] *utter*, that eternall [q] *darkneſſe*, wherein is *nothing but weeping and gnaſhing of teeth*; which when they are once entred into, they ſhall never get out of againe. And ſeeing then that there can be no joy without light: there can be no true joy to any wicked man wanting true light.

[s] *Eſter* 8. 16.

[t] *Tobit.* 5. vulg. edit. Κάλλιον καὶ ἥδιον τῶν ὁραμάτων τὸ φῶς, ἃ χωρεῖς ἐδὲ τὴν ἄλλων ὠφελῶν ἐδὲν τῆς καλῶν, ὅτε ὑρανίων, ὅτε ὀπηγείων, ἀλλ' ἐδὲ τὸ ζῆν. Dion. Chryſ. orat. 4. Nec fruſtra prædicant mentes hominum nitere liquido die, coacta nube flacceſcere. Symmach. epiſt. 31.

[u] *Epheſ.* 5. 8.

[x] *Luke* 16. 8. *Iohn* 12. 36. 1. *Theſſ.* 5. 5.

[y] 1 *Theſſ.* 5. 4.

[z] 1 *Iohn* 2. 9.

[a] 1 *Iohn* 2. 10. *Iohn* 12. 35.

[b] 1 *Iohn* 1. 7. *Pſal* 89. 15.

[c] *Epheſ.* 5. 8.

[d] 1 *Theſſ.* 5. 5.

[e] *Epheſ* 6. 12.

[f] *Coloſſ.* 1. 13.

[g] 1 *Iohn* 1. 6. & 2. 11.

[h] 1 *Iohn* 2. 9.

[i] 1 *Iohn* 2. 11.

[k] *Eſa.* 9. 2. *Luke* 1. 79.

[l] *Iude* 13. *Iob* 10. 21, 22.

[m] *Exod* 10. 22, 23.

[n] *Eſa.* 9. 2.

[o] *Sunt enim modò in tenebris exteris, unde correctio deſperanda non eſt; quaſi contemſerint, ibunt in tenebras exteriores, ubi correctionis locus non erit. Auguſt epiſt.* 120. *cap.* 22. *Ab iſtis exteris tenebris in exteriores, mittentur, qui ex iſtis exteris non ad interiora convertuntur. Ibid. cap.* 36. *In tenebris ex tenebris infœliciter exclusi infœlicius includendi. Idem homil.* 16.

[p] *Matth.* 8. 12.

[q] *Ignis gehenna lucebit miſeris ad miſeriæ augmentum, ut videant unde doleant; ſed non lucebit ad conſolationem ut videant unde gaudeant. Greg. mor. l.* 9. *c.* 49. *Iſidor. de ſum. bon. lib.* 1. *cap.* 31. & *Ludolf. vit. Chriſt. lib.* 2. *cap.* 88.

Now

Vſe 1.

Now this firſt may ſerve to confute and controule the prepoſterous and erroneous conceit of worldly men, that thinke to finde *Ioy* where it is not to bee had; thinke there is no *Ioy* where it is alone to be had.

Error 1.

1. That thinke to finde and attaine true Joy without Faith, the feare of God, repentance of ſinne, righteouſneſſe, and reconcilement to God, in the outward things of this world, or in ſinfull delights. But alas, they deceive and delude themſelves, embracing with *Ixion* [r] *a cloud* in ſtead of *Iuno*, and [ſ] *a figment* in ſtead of *Helen*, with *Paris*, [t] a counterfeit *ſhadow of mirth* in ſtead of *true Ioy*.

[r] Νεφέλιον ἀντὶ τῆς Ἥρας. *Videndus Euſtath. ad Iliad. α'. Lucian in Deor. dialog. & Serv. ad Æn. 6.* [ſ] εἴδωλον ἔμπνουν. *Eurip. Helen.* Εἰδωλόπλαστον ῥέθος. *Lycophr. Caſſand. i.* εἴδωλον Ἑλένης. *Vt ex Steſichoro Tzetzes.* [t] Ψυχῆς φάσκελισμα. *Lycophron ex Sophoclis Antigone, quod is de uxore mala extulit. Oblectamenta fallacia: falſa gaudia. Ex Virgil. Æneid. 4. Sen. ep. 59. —& mala mentis Gaudia. Ex eodem Aug. de civit. l. 14. c. 8. Improprie locutus, cùm nullum gaudium malum ſit. Sen. ibid.*

Reaſon 1.

For what ſound or inward joy can from outward things accrue? It is [u] *a groundleſſe Ioy* that commeth from them; ſuch as may like a little *counterfeit complexion*, alter the looke and ſmooth the face outwardly, but never throughly fill, or truly cheere up the ſoule inwardly. The ground of all true and ſound joy muſt come from within, it muſt have his rooting in the ſoule; elſe it is but [x] as *weeds that grow on the top of the water*, that float aloft, but can take no ſure hold, becauſe they never come at, nor doe ſpring up from the bottome. Caſt as many clothes as you will upon a dead corps, you ſhall never be able to put any naturall heat into it. No, [y] the garments that we weare muſt receive heat from the body before they can returne any warmth againe unto it. And there muſt bee matter of joy and comfort from within, ere any ſound joy or comfort can accrue from any thing without.

[u] *Quodcunque invectitium gaudium eſt, fundamento caret. Senec. epiſt. 23. Fragilibus innititur, qui adventitio lætus eſt: exibit gaudium, quod intrævit. Ibid 98.*

[x] Ὥσπερ ἐπὶ ῥίζων, αἱ καθ' ὕδατος ὀχοῦνται, πῆξιν οὐκ ἔχουσι. *Greg. Naz. in Iulian. 1.*

[y] Τὰ ἱμάτια δοκεῖ θερμαίνειν τὸν ἄνθρωπον, ἐκ αὐτὰ δὲ μᾶλλον θερμαίνοντα καὶ προσκάλλοντα τὸ θερμόν, ἀλλ' ὑπὸ τοῦ θερμοῦ, καὶ ἀφυσέλλει, καὶ ἀναδίδωσιν ἐξ ἑαυτῶν θερμότητα, παύεται δὲ ἐάν τὸ σῶμα προσενεγκόν συνέχει ἐπηρχυμένον εἰς τὸ σῶμα ἐκ ἐᾷ πάλιν σκεδαννύναι. *Plut. de Virt. & Vit.*

Reaſon 2.

Againe, what ſound joy or comfort can any man have, ſo long as he is forth of Gods favour? For no creature can comfort, where he diſcomforteth. * *If God be for us*, ſaith the Apoſtle, *who can be againſt us?* But * if God bee ſet againſt us, who can be for us? What joy could *Haman* have of the favour of his fellow-Courtiers, when [a] King *Aſſuerus* frowned upon him? He might well have ſaid then, as he had formerly ſaid in another caſe, [b] *All nothing availeth me, as long as Aſſuerus frowneth on mee.* Or what comfort found *Baltaſar* in the furniture of his Table, the honour of his Princes, the ſtate of his Palace, or the multitude of his Provinces, when the finger of God writ him his deſtinie on the wall, [“] which he feared ſo much before he heard what it was? What ſound joy can there be to a malefactor condemned to die a moſt cruell death, and to ſuffer ſo much torture before he die, that [c] *the delay of death ſhall be worſe*, and more intolerable *than death*, though he revell and ſwagger in the priſon, and

* *Rom. 8. 31.*

* *Si contra nos, quis pronobis. Petr. Cell. ep. 112.*

[a] *Eſter 7. 6, 7.*

[b] *Eſter 5. 13.*

[“] *Dan. 5. 5, 6.*

[c] *Iob 3. 20, 21. Morſque minus pœnæ quàm mora mortis habet. Maximin. eleg. 1. Cæſus non temerè in quenquam, niſi crebris & minutis ictibus animadverti paſſus eſt, perpetuo notoque jam præcepto, ita fieri ut ſe mori ſentiat: qui & mortem deposcenti, Nondum, inquit, tecum in gratiam redii. Sueton. cap. 30. Hinc Oedipus Senec. Theb. 1. O mitte pœnas languidas longæ moræ, Funus meum ne extende; qui cogit mori Nolentem, in æquo eſt, quique properantem impedit. Occidere eſt, vetare cupientem mori. Non tamen in æquo eſt, alterum gravius reor. Malo imperari, quàm eripi mortem mihi.*

Reason 2.

Secondly, [i] there is *no joy to the wicked*; becauſe there is [k] *no peace to the wicked.* For there can be no true Joy, where there is no inward peace; ([l] *Righteouſneſſe, and Peace, and Ioy in the Holy Ghoſt*: and, [m] *The God of Hope fill you with all Ioy and Peace*: and, [n] *The fruit of the Spirit is Ioy and Peace*, ſaith the Apoſtle) no ſound and ſolid joy, where there is nothing but diſquiet and diſtraction, nothing but terrour and horrour, nothing but apprehenſion and expectation of wrath. But [o] *the wicked man*, ſaith *Iob*, *is like a woman that is alwayes in travell; there is a noiſe of feare ever in his eare.* [p] *They are as the raging Sea that caſteth up mire and dirt*, ſaith the Prophet *Eſay*: *There is no peace, ſaith my God, to the wicked.* A ſeeming [q] *uncertaine peace* they may have; but they are never ſafe, no where ſure, ſeeme they never ſo ſecure. [r] It is but, ſaith the Heathen man, *like the calmeneſſe of the Sea*, that ſeemeth ſometimes ſo ſmooth that men may play upon it at pleaſure, but if there ariſe but ſome ſudden flaw or guſt of wind, as there doth oft in an inſtant, all is turned topſie turvie, and where men were pleaſantl y ſporting themſelves a little before, there whole ſhips are now ſwallowed up. The wicked therefore having no ſound or ſure peace, they can have no ſerious or ſetled Joy.

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Thirdly, *Light* and *Ioy* are put the one for the other. [s] *The Iewes had Gladneſſe, and Light, and Ioy*, ſaith the Story. And there can bee *no Ioy*, where is *no Light.* [t] *what Ioy can I have*, ſaith blinde *Tobie*, *when I ſit in darkneſſe, and doe not ſee the Light of Heaven?* Now the Godly indeed as they are called [u] *Light*, and [x] *Children of Light*; ſo they are ſaid [y] *to be and* [z] *abide in the Light*, and [a] *to walke in the Light*, even [b] *in the Light of Gods countenance.* But all wicked ones as they are called [c] *Darkneſſe*, and the [d] *Children of darkneſſe*; the prince they ſerve is called [e] *the Prince of darkneſſe*, and the State that they live in [f] *a kingdome of darkneſſe*; ſo they are ſaid [g] *to walke in the darke*, [h] *to be and* [i] *abide in the darke*, [k] *to ſit in darkneſſe and in a deadly ſhade.* Nor is there hope of ever altering or mending this their eſtate, unleſſe they alter and amend themſelves. For [l] *the blackneſſe of darkneſſe*, (or darkneſſe as blacke as pitch, darkneſſe more palpable than that [m] of *Ægypt* was) *is reſerved and laid up for them* (not for a few dayes, but) *for ever.* As they [n] *walke in darkneſſe*, ſo they *walke unto darkneſſe*, [o] from ſpirituall darkneſſe that holdeth them here for a time, to that [p] *utter*, that eternall [q] *darkneſſe*, wherein is *nothing but weeping and gnaſhing of teeth*; which when they are once entred into, they ſhall never get out of againe. And ſeeing then that there can be no joy without light: there can be no true joy to any wicked man wanting true light.

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[z] *1 Iohn 2. 10.*

[a] *Iohn 12. 35. 1 Iohn 1. 7.*

[b] *Pſal 89. 15.*

[c] *Epheſ. 5. 8.*

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[i] *1 Iohn 2. 11.*

[k] *Eſa. 9. 2. Luke 1. 79.*

[l] *Iude 13. Iob 10. 21, 22.*

[m] *Exod 10. 22, 23.*

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Now

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Vse 1.

Errour I.

Νεφέλιον ἀντὶ τῆς ... Videndus Eustath. ad Iliad. α'. Lucian in Deor. dialog. & ...ον Ἑλένης. Vt ex ...ula extulit. Oblectamenta ... & malâ mentis Gaudia. Ex eodem Aug. de civit. l. 14. c. 8.

...ruptus tonitrus, cum nullum gaudium malum sit. Sen. ibid.

For what ſound or inward joy can from outward things accrue? It is [u] *a groundleſſe Ioy* that commeth from them; ſuch as may like a little *counterfeit complexion*, alter the looke and ſmooth the face outwardly, but never throughly fill, or truly cheere up the ſoule inwardly. The ground of all true and ſound joy muſt come from within, it muſt have his rooting in the ſoule; elſe it is but [x] as *weeds that grow on the top of the water*, that float aloft, but can take no ſure hold, becauſe they never come at, nor doe ſpring up from the bottome. Caſt as many clothes as you will upon a dead corps, you ſhall never be able to put any naturall heat into it. No, [y] the garments that we weare muſt receive heat from the body before they can returne any warmth againe unto it. And there muſt bee matter of joy and comfort from within, ere any ſound joy or comfort can accrue from any thing without.

Reaſon I.

[u] *Quodcunque invectitium gaudium eſt, ſundamento caret. Senec. epiſt. 23. Fragilibus innititur, qui adventitio lætus eſt: exibit gaudium, quod intrævit. Ibid* 98.

[x] Ὥσπερ ἂν ῥίζων, αἱ καθ' ὕδατος ὀχεῖνται, πῆξιν οὐκ ἔχουσι. Greg. Naz. in Iulian. I.

[y] Τὰ ἱμάτια δοκεῖ θερμαίνειν τὸν ἄνθρωπον, ἐκ αὐτὰ ὑπὸ θερμαίνοντα καὶ προσκάλλοντα πρὸς θερμότητα, ἀλλ' ὑπὸ τοῦ σώματος θερμαινόμενα καὶ ἀφιεμένα, καὶ κατὰ

ἄνθρωπος ἀναδίδωσιν ἐξ ἑαυτοῦ θερμότητα, παρ' ἣν ἄθης τὸ σῶμα προσιοῦσα σωίχει ἐναργυμένῳ εἰς τὸ σῶμα ἐκ ἐᾷ πάλιν σκεδαννύναι. Plin. de Virt. & Vit.

Againe, what ſound joy or comfort can any man have, ſo long as he is forth of Gods favour? For no creature can comfort, where he diſcomforteth. * *If God be for us*, ſaith the Apoſtle, *who can be againſt us?* But * if God bee ſet againſt us, who can be for us? What joy could *Haman* have of the favour of his fellow-Courtiers, when [a] King *Aſſuerus* frowned upon him? He might well have ſaid then, as he had formerly ſaid in another caſe, [b] *All nothing availeth me, as long as Aſſuerus frowneth on mee.* Or what comfort found *Baltaſar* in the furniture of his Table, the honour of his Princes, the ſtate of his Palace, or the multitude of his Provinces, when the finger of God writ him his deſtinie on the wall, [c] which he feared ſo much before he heard what it was? What ſound joy can there be to a malefactor condemned to die a moſt cruell death, and to ſuffer ſo much torture before he die, that [c] *the delay of death ſhall be worſe*, and more intolerable *than death*, though he revell and ſwagger in the priſon, and

Reaſon 2.

* Rom. 8. 31.

* *Si contra nos, quis pro nobis. Petr. Cell. ep.* 112.

[a] *Eſter* 7. 6, 7.

[b] *Eſter* 5. 13.

[c] *Dan.* 5. 5, 6.

[c] *Iob* 3. 20, 21. *Morſque minus pœnæ quàm mora mortis habet. Maximin. eleg.* 1. *Caius non temerè in quenquam, niſi crebris & minutis ictibus animadverti paſſus eſt, perpetuo notoque jam præcepto, ita fieri ut ſe mori ſentiat: qui & mortem deposcenti, Nondum, inquit, tecum in gratiam redii. Sueton. cap.* 30. *Hinc Oedipus Senec. Theb.* 1. *O mitte pœnas languidas longæ moræ, Funus meum ne extende; qui cogit mori Nolentem, in æquo eſt, quique properantem impedit. Occidere eſt, vetare cupientem mori. Non tamen in æquo eſt, alterum gravius reor. Malo imperari, quam eripi mortem mihi.*

Reason 2.

Secondly, [i] there is *no joy to the wicked*; becauſe there is [k] *no peace to the wicked.* For there can be no true Joy, where there is no inward peace; ([l] *Righteouſneſſe, and Peace, and Ioy in the Holy Ghoſt*: and, [m] *The God of Hope fill you with all Ioy and Peace*: and, [n] *The fruit of the Spirit is Ioy and Peace*, ſaith the Apoſtle) no ſound and ſolid joy, where there is nothing but diſquiet and diſtraction, nothing but terrour and horrour, nothing but apprehenſion and expectation of wrath. But [o] *the wicked man*, ſaith *Iob*, *is like a woman that is alwayes in travell; there is a noiſe of feare ever in his eare.* [p] *They are as the raging Sea that caſteth up mire and dirt*, ſaith the Prophet *Eſay*: *There is no peace, ſaith my God, to the wicked.* A ſeeming [q] *uncertaine peace* they may have; but they are never ſafe, no where ſure, ſeeme they never ſo ſecure. [r] It is but, ſaith the Heathen man, *like the calmeneſſe of the Sea*, that ſeemeth ſometimes ſo ſmooth that men may play upon it at pleaſure, but if there ariſe but ſome ſudden flaw or guſt of wind, as there doth oft in an inſtant, all is turned topſie turvie, and where men were pleaſantl y ſporting themſelves a little before, there whole ſhips are now ſwallowed up. The wicked therefore having no ſound or ſure peace, they can have no ſerious or ſetled Joy.

[i] Οὐκ ἔστι χαίρειν τοῖς ἀσεβέσι. Sept. Eſa. 57. 21. *Gaudere non eſt impiis. Aug. de Civit. l. 14. cap. 8. & in Pſal. 96.*

[k] *Non eſt pax impiis. Eſa. 48. 22.*

[l] *Rom. 14. 17.*

[m] *Rom. 15. 13.*

[n] *Galat. 5. 22.*

[o] *Iob 15. 20, 21.*

[p] *Eſa. 57. 20, 21. Nihil ſtultitia pacatum habet. Tam ſuperne illi metus eſt quàm infra: ad utrumque tepidat latus. Sequuntur pericula & occurrunt. Ad omnia pavida, imparata eſt: & ipſis terretur auxiliis. Sen. ep. 91.*

[q] *Pax infida, pax incerta. Vti de Romana cum Samnitibus tranſactione. Liv. hiſt. l. 9.*

[r] *Noli huic tranquillitati confidere. Momento temporis mare evertitur; & eadem die ubi luſerunt, ſorbentur navigia. Senec. epiſt. 4.*

Reaſon 3.

Thirdly, *Light* and *Ioy* are put the one for the other. [s] *The Iewes had Gladneſſe, and Light, and Ioy*, ſaith the Story. And there can bee *no Ioy*, where is *no Light.* [t] *What Ioy can I have*, ſaith blinde *Tobie*, *when I ſit in darkneſſe, and doe not ſee the Light of Heaven?* Now the Godly indeed as they are called [u] *Light*, and [x] *Children of Light*; ſo they are ſaid [y] *to be and* [z] *abide in the Light*, and [a] *to walke in the Light*, even [b] *in the Light of Gods countenance.* But all wicked ones as they are called [c] *Darkneſſe*, and the [d] *Children of darkneſſe*; the prince they ſerve is called [e] *the Prince of darkneſſe*, and the State that they live in [f] *a kingdome of darkneſſe*; ſo they are ſaid [g] *to walke in the darke*, [h] *to be and* [i] *abide in the darke*, [k] *to ſit in darkneſſe and in a deadly ſhade.* Nor is there hope of ever altering or mending this their eſtate, unleſſe they alter and amend themſelves. For [l] *the blackneſſe of darkneſſe*, (or darkneſſe as blacke as pitch, darkneſſe more palpable than that [m] of *Ægypt* was) *is reſerved and laid up for them* (not for a few dayes, but) *for ever.* As they [n] *walke in darkneſſe*, ſo they *walke unto darkneſſe*, [o] from ſpirituall darkneſſe that holdeth them here for a time, to that [p] *utter*, that eternall [q] *darkneſſe*, wherein is *nothing but weeping and gnaſhing of teeth*; which when they are once entred into, they ſhall never get out of againe. And ſeeing then that there can be no joy without light: there can be no true joy to any wicked man wanting true light.

[s] *Eſter 8. 16.*

[t] *Tobit. 5. vulg. edit.* Κάλλιον καὶ ἥδιον τῶν ὁραμάτων τὸ φῶς, ὑμεῖς ἐν σκότει ἐστὲ καὶ οὐκ ὁρᾶτε τὸ ἄλλων ὄφελος· ἐν σκότει τὴν καλὴν, ἔτη ἑπτακαίδεκα, ἔτη ἑβδομήκοντα, ἀλλ' ἐν τῷ ζῆν. *Dion. Chryſ. orat. 4. Nec fruſtra prædicant mentes hominum nitere liquido die, coacta nube flacceſcere. Symmach. epiſt. 31.*

[u] *Epheſ. 5. 8.*

[x] *Luke 16. 8. Iohn 12. 36. 1. Theſſ. 5. 5.*

[y] *1 Theſſ. 5. 4.*

[z] *1 Iohn 2. 9.*

[a] *1 Iohn 2. 10. Iohn 12. 35.*

[b] *1 Iohn 1. 7. Pſal 89. 15.*

[c] *Epheſ. 5. 8.*

[d] *1 Theſſ. 5. 5.*

[e] *Epheſ 6. 12.*

[f] *Coloſſ. 1. 13.*

[g] *1 Iohn 1. 6. & 2. 11.*

[h] *1 Iohn 2. 9.*

[i] *1 Iohn 2. 11.*

[k] *Eſa. 9. 2. Luke 1. 79.*

[l] *Iude 13. Iob 10. 21, 22.*

[m] *Exod 10. 22, 23.*

[n] *Eſa. 9. 2.*

[o] *Sunt enim modo in tenebris exteris, unde correctio deſperanda non eſt; quam ſi contempſerint, ibunt in tenebras exteriores, ubi correctionis locus non erit. Auguſt epiſt. 120. cap. 22. Ab iſtis exteris tenebris in exteriores mittentur, qui ex iſtis exteris non ad interiora convertuntur. Ibid. cap. 36. In tenebris ex tenebris infœliciter excluſi infœlicius includendi. Idem homil. 16.*

[p] *Matth. 8. 12.*

[q] *Ignis gehennæ lucebit miſeris ad miſeriæ augmentum, ut videant unde doleant; ſed non lucebit ad conſolationem ut videant unde gaudeant. Greg. mor. l. 9. c. 49. Iſidor. de ſum. bon. lib. 1. cap. 32. & Ludolf. vit. Chriſt. lib. 2. cap. 88.*

Now

Now this firſt may ſerve to confute and controule the prepoſterous and erroneous conceit of worldly men, that thinke to finde *Ioy* where it is not to bee had; thinke there is no *Ioy* where it is alone to be had. *Vſe* 1.

1. That thinke to finde and attaine true Joy without Faith, the feare of God, repentance of ſinne, righteouſneſſe, and reconcilement to God, in the outward things of this world, or in ſinfull delights. But alas, they deceive and delude themſelves, embracing with *Ixion* [r] *a cloud* in ſtead of *Iuno*, and [t] *a figment* in ſtead of *Helen*, with *Paris*, [t] a counterfeit *ſhadow of mirth* in ſtead of *true Ioy*. *Erreur* 1.

[r] Νεφέλῳ ἀντὶ τῆς Ἥρας. *Videndus Euſtath. ad Iliad. α'. Lucian in Deor. dialog. & Serv. ad Æn. 6.* [t] εἴδωλον ἔμπνουν. *Eurip. Helen.* Εἰδωλόπλαστον ῥέθος. *Lycophr. Caſſand. i.* εἴδωλον Ἑλένης. *Vt ex Steſichoro Tzetzes.* [t] Ψυχεῦν ἀλαζόνισμα. *Lycophron ex Sophoclis Antigone, quod is de uxore mala extulit. Oblectamenta fallacia: falſa gaudia. Ex Virgil. Æneid. 4. Sen. ep. 59. —& mala mentis Gaudia. Ex eodem Aug. de civit. l. 14. c. 8. improprie locutus, cùm nullum gaudium malum ſit. Sen. ibid.*

For what ſound or inward joy can from outward things accrue? It is [u] *a groundleſſe Ioy* that commeth from them; ſuch as may like a little *counterfeit complexion*, alter the looke and ſmooth the face outwardly, but never throughly fill, or truly cheere up the ſoule inwardly. The ground of all true and ſound joy muſt come from within, it muſt have his rooting in the ſoule; elſe it is but [x] as *weeds that grow on the top of the water*, that float aloft, but can take no ſure hold, becauſe they never come at, nor doe ſpring up from the bottome. Caſt as many clothes as you will upon a dead corps, you ſhall never be able to put any naturall heat into it. No, [y] the garments that we weare muſt receive heat from the body before they can returne any warmth againe unto it. And there muſt bee matter of joy and comfort from within, ere any ſound joy or comfort can accrue from any thing without. *Reaſon* 1.

[u] *Quodcunque inveſtitium gaudium eſt, fundamento caret. Senec. epiſt. 23. Fragilibus innititur, qui adventitio Lætus eſt: exibit gaudium, quod intrævit. Ibid* 98.

[x] Ὥσπερ οἱ ῥίζων, αἱ καθ' ὕδατος ὀχοῦνται, πῆξιν οὐκ ἔχουσι. *Greg. Naz. in Iulian. 1.*

[y] Τὰ ἱμάτια δοκεῖ θερμαίνειν ὁ ἄνθρωπον, οὐκ αὐτὰ ὑπὸ θερμαίνοντα καὶ προσκάλλοντα τὸ θερμότητα, ἀλλ' ὑπὸ τοῦ θερμότητα, ἀλλ' ὑπὸ τοῦ σώματος προσπνεῦσα συνέχει καὶ περιγινομένῳ εἰς τὸ σῶμα οὐκ ἐᾷ πάλιν σκεδαννυσθαι. *Plut. de Virt. & Vit.*

Againe, what ſound joy or comfort can any man have, ſo long as he is forth of Gods favour? For no creature can comfort, where he diſcomforteth. * *If God be for us*, ſaith the Apoſtle, *who can be againſt us?* But * if God bee ſet againſt us, who can be for us? What joy could *Haman* have of the favour of his fellow-Courtiers, when [a] King *Aſſuerus* frowned upon him? He might well have ſaid then, as he had formerly ſaid in another caſe, [b] *All nothing availeth me, as long as Aſſuerus frowneth on mee.* Or what comfort found *Baltaſar* in the furniture of his Table, the honour of his Princes, the ſtate of his Palace, or the multitude of his Provinces, when the finger of God writ him his deſtinie on the wall, [c] which he feared ſo much before he heard what it was? What ſound joy can there be to a malefactor condemned to die a moſt cruell death, and to ſuffer ſo much torture before he die, that [c] *the delay of death ſhall be worſe*, and more intolerable *than death*, though he revell and ſwagger in the priſon, and *Reaſon* 2.

* *Rom.* 8. 31.

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[a] *Eſter* 7. 6, 7.

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ſtrive to paſſe away the time with his companions, as merrily as hee may, while the halter, that he muſt die by, hangeth over his head? [d] It is the ſtate of every wicked one. He is, while he ſo continueth, but a damned wretch, a condemned perſon; ([e] *Hee that beleeveth not*, ſaith our Saviour, *is condemned already*:) [f] He is in this *world*, as in *Gods Priſon*, whence there can be no eſcape: hee is there faſt under [g] *the chaines of a guiltie conſcience*, ready to pinch and gall him, if they bee but a little ſtreitned: howſoever therefore hee riot and revell here, and ſtrive to paſſe over pleaſantly the time of his reſtraint, having by his Jailors leave and permiſſion, the liberty of ſome part of this his priſon; yet he can never be truly joyfull, never heartily merry, ſo long as he remaineth ſo: His mirth it is not heartie, it is but ſtrained, or it is but a meere deluſion, a fooles paradiſe at the moſt. There can be no cauſe in the world therefore of rejoycing to any man, till he be reconciled unto God. Becauſe though a man had all the world, yet could all the world doe him no good, [h] ſo long as the heavy wrath of God hangeth over his head, as *the ſword* did ſometime over the head of the *Tyrants flatterer*, ready every houre to ſeize on him, and Hell-mouth gapeth under him, readie as ſoone to receive him. He may out of ignorance of his owne eſtate, ſlumber a while in ſecuritie, or apply himſelfe to ſome flaſhie pleaſures; but if he ſaw his owne eſtate, if hee knew his owne plight, hee would rather * houle and weepe every houre all his life long.

d Ὥσπερ ἐν δεσμωτηρίῳ κωθωνοῦντες καὶ πυκτεύοντες ὑπὸ καταλῆς τῆς ἐπικρεμαμένης. Plut. de ſera vind.

e Iohn 3.18. Quotidiè damnatur, qui ſemper timet. P. Syr.

f Ἐν βίῳ καθάπερ εἰρκτῇ μικρᾶς ἐξουσίᾳ μικρὸν διαφέρειν φρονοῦσι, κἂν ὑπὸ δαμόκλειον ξίφος καθεζόμενοι. Plut. de ſer. vind. Mundus hic malis carcer eſt, Merita carcerem faciunt. In uno eodemque habitaculo alteri domus eſt, alteri carcer eſt, dum ille cuſtodit, ille cuſtoditur: alteri domum fecit libertas, alteri carcerem ſervitus. Aug. in Pſal. 141.

g Carcere includitur; reatu ligatur: carcer ejus cor ejus eſt. Aug. homil. 40. Nihil eſt miſerius quàm animus hominis conſcius. Plaut. Moſtell. 3.1. h Anne magis ſiculi gemuerunt aera tyranni? Aut magis auratis pendens laquearibus enſis Purpureas ſubter cervices torruit, Imus Imus præcipites, quam ſi ſibi dicat, & intus Palleat infœlix, quod proxima neſciat uxor. Perſ. ſat. 3. Alluſit ad Damoclis hiſtoriam, cui ea ratione Dionyſius confirmavit, Nihil eſſe ei beatum, cui ſemper aliquis terror impendat. Cic. Tuſcul. l. 5. * Iam. 5.1, 2.

Error 2.

A ſecond conceit of worldly men, is, that they thinke there is no joy there, where it is onely to be had: There is no joy, they thinke, to bee found in the good waies of God. It is the conceit of many, and it keepeth many backe from looking that way, that if a man ſet foot once into Gods waies, all his joy is inſtantly daſhed and loſt, all his mirth is marred, he muſt never looke to live merry houre after: Whereas indeed it is cleane contrary. [i] There is no true joy but there; no ſound mirth to be found in any thing elſe-where. Thou ſhalt never be truly merry, till thou beeſt truly godly, till thou art become ſincerely religious. [k] *True Ioy is proper and peculiar to the godly alone.* It is * *a fruit of Gods Spirit*; which they alone have: it is ‘‘ *a branch of Chriſts Kingdome*, which they onely belong to. As the Heathen man ſaith, that * *A wiſe man onely loveth, others but dally and luſt* onely: ſo others may revell, the godly onely rejoyce. Chriſtianitie and Pietie doth [l] not call men away from joy; but it inviteth them to true joy, to ſound joy, to inceſſant and everlaſting rejoycing. It doth [m] not quell and kill, or quench our mirth; it doth

i Ἐν τοῖς τῆς ψυχῆς μόνοις ἀγαθοῖς ἡ ἀνόδευτος χαρὰ καὶ ἀμιγὴς ἐπέτακται. Philo de malorum inſid. Sola virtus præſtat gaudium perpetuum, ſecurum. Sen ep. 27.

k Gaudium proprium bonorum & piorum eſt. Aug de civit, Dei, 14. c. 8.

* Galat. 5 22.

‘‘ Rom. 14.17.

* Amabit ſapiens; cupient cæteri. Afram. Solus ſapiens ſcit amare. Sen. epiſt. 81. Gaudebit ſanctus; cæteri laſcivient, vel geſtient, ut Aug. de ſerm. in mont. l. 1. Gaudium niſi ſapienti non contingit. Sen. ep. 59. l Exiſtimas me nunc detrahere tibi multas voluptates. Imò contra. Noli tibi unquam deeſſe lætitiam. Volo illam tibi domi naſci: naſcitur, ſi modò intra teipſum ſit. In veri gaudii poſſeſſione eſſe te volo, quod nunquam deficiat. Ad ſolidum conor perducere, quod introrſus plus pateat. Sen. ep. 23. Major eſt ſuavitas mentis quàm ventris. Aug. de verb. Dom. 27. m Iſaacum, i. gaudium jugulandum tibi formidas? ſecurus eſto. Non Iſaak, ſed aries mactabitur: non peribit tibi lætitia, ſed contumacia, cujus utique cornua vepribus hærent, & ſine punctionibus anxietatis eſſe non poteſt. Bern. de bon. deſer.

onely

onely correct and qualifie it, that it may be such as it should be, and such as is behovefull for us for it to bee. [n] The Christian man may live as merrily as any man in the world may: yea his life may well be the merrieſt of any mans under the Sunne. Since that [o] he draweth his mirth from *the Well-head*, where there is *Ioy and Pleasure Gods plentie*; where there is [p] *Fulneſſe of moſt delightfull Ioyes*, and [q] *Streams of pleaſures that flow for ever*. For to omit that Godlineſſe doth not debar or reſtraine a man of the uſe of any honeſt and lawfull naturall delight; much leſſe deprive him of all comfort and [r] delight in the uſe of them. A Christian man hath a good right unto, and a juſt intereſt in all things procured for him by Chriſt, and in him againe reſtored to him, (though by his firſt Parents default forfeited) and among other things alſo even to the comforts and delights of this life. For *all things* [b] ſaith the Apoſtle, as well *things preſent*, as *things to come*, and even *this world* too, (and ſuch honeſt joyes and delights conſequently as it is able to afford) *are yours*, becauſe *you are Chriſts*, who is [c] *the Heire of all things*, and [d] *you in him*, being [e] *Coheires with him*; and *he Gods*. Though his joy depend not upon them, as the worldly mans doth, yet [f] he is not debarred of them, and of the free and comfortable uſe of them: which [g] for his ſake many times even the wicked worldly ones have more plentie of, than otherwiſe they ſhould have had. [h] Nor doth it follow, ſaith the Heathen man, that a wiſe mans palat ſhould finde no reliſh in his meat, becauſe [i] his minde findeth more reliſh in ſome other better matters: or that a Christian man ſhould not finde [k] much delight and comfort even in theſe outward things, becauſe [l] hee hath other and better matter of joy and comfort within. He could not bee ſo [m] heartily thankfull to God for them, if hee found not much comfort, delight, releeſe and refreſhing in them. Yea [n] no man may eat his meat with more delight, or uſe his honeſt recreations and diſports with more comfort, or have more joy of his worldly wealth and eſtate, than the Godly man may: worldly men have theſe things but as theeves ſtollen goods, that they make merry with in hugger mugger; or as a man that hath robbed the kings Exchequer, and by that means enriched himſelfe. Whereas the godly man hath them [o] as favours beſtowed on him by God, as effects and fruits of his love, which maketh them the more comfortable by much to him, and doth exceedingly improve his joy and delight in them: ſince [p] it is the Giver oft that joyeth a man more than the gift: and a ſmall matter beſtowed on a man out of grace and favour by his Soveraigne, doth more rejoyce him, than a far greater gotten from him by ſtealth. And as for ſuch filthy and beaſtly delights, ſuch inordinate and brutiſh luſts, as [q] have indeed no ſound pleaſure in them, no more than is found in the ſcratching of ſome unſound or evill-affected part when it itcheth;

[n] *Sapiens lætitia fruitur maxima, continua, ſua. Sen. epiſt. 72.*

[o] *Pſal. 36. 9. Humecta fundatum neceſſe eſt ſequatur hilaritas continua, lætitia alta atque ex alto veniens. Senec. de beat. c. 4.*

[p] *Satietas gaudiorum amœniſſimorum. Pſal. 16. 11.*

[q] *Torrens delitiarum. Pſal. 36. 8.*

[r] *Hæc quoque fortuita tunc delectant, cùm illa ratio temperavit & miſcuit Sen. ep. 72.*

[b] 1 Cor. 3. 22, 23. Τὰ σοφῶ πάντα ἴδια. *Antiſth. & Zeno apud Laert. Unus eſt ſapiens, cujus omnia ſunt. Sen. de benef. l. 7. c. 3.* Εἰ πάντα τοῦ Θεοῦ, καὶ πᾶσι τὰ φίλων, εἰ λῷον δὲ τῶν Θεῶν ὁ πιστὸς μεστεύοντι τῷ λόγῳ, πάντα ἄρα τῷ πιστῷ, ὅτι πάντα τῶν Θεῶν. *Poſt Diogenem Clemens Alex. in protrept.*

[c] *Hebr. 1. 2.*

[d] *Apoc. 21. 7.*

[e] *Rom. 8. 17.*

[f] 1 Cor. 7. 30, 31. Deut. 12. 21, 22. & 14. 23, 26. Neh. 8. 10, 11, 12. Zech. 3. 10.

[g] Gen. 30. 27, 30. & 39. 5. *Deus multa malis tribuit. Sed ea bonis paraverat. Contingunt autem & malis, quia ſeparari non poſſunt. Non poſſent certis contingere, niſi & cæteris donarentur. Sen. de benef. lib. 4. cap. 28.*

[h] *Non ſequitur, ut cui mens ſapit, ei palatum non ſapiat. Cic. de fin. l. 1. Senſum enim hominis nulla exuit virtus. Sen. ep. 85.*

[i] Iob 12. 11. & 34. 3. Σιτίοις μὲ γὰρ οὖμα, λόγῳ δὲ ψυχὴ πρέ-

φεται. *Greg. Naz. ad Eunom.* [k] *Pſalm. 66. 13.* [l] *Pſalm. 4. 7.* [m] *Gen. 32. 10 & 48. 15. Deut. 32. 13, 14.* [n] Καὶ πλοῦτῳ ἥδιον, καὶ δόξα λαμπροτέρα, καὶ δυνάμις, ἂν τὸ ἀπὸ τῆς ψυχῆς ἔχῃ γῆθος. *Plut. de virt. & vit.* [o] *Geneſ. 32. 10. Pſal. 65. 9, 10, 11, 12. Zech. 9. 17.* [p] *Non tam dono læta eſt, quam abs te datum; (non tam munere quàm abs te miſſum;) id verò triumphat ſeriò. Ter. Eun. 3. 11. At illa quanto gratiora ſunt, quanto que in partem interiorem animi ante quam exitura deſcendunt, cùm delectant cogitantem magis à quo, quàm quid acceperis? Sen. de ben. l. 1. c. 15.* [q] *Non eſt vera jucunditas quæ ſecundùm ſeculum jucunditas eſt. Auguſt. in Pſal. 98. Vulg. cùm malamentis Gaudia dixit, impropriè locutus, ſignificavit homines ſuo malo lætos. Sen. ep. 59.*

eth;

eth; and [r] bring much more paine with them commonly at parting, or if not then preſently, not long after: howſoever hee may have formerly taken ſome delight in them, as worldly men ordinarily doe: yet being healed now of his diſeaſe, it is no paine for him to part with them, [s] hee deſireth not the itch, that hee may bee ſcratching againe; no more than *Saul*, when [t] *a new heart* was given him, had a minde to be following *his Fathers Aſſes* any more. Hee is no more troubled with the leaving and forbearing of them, than [u] men growen are wont to be troubled, when they are come to maturitie and ripeneſſe of yeers, that they may not now play at cherypit, as they had wont to doe when they were children; or that they muſt lay aſide and leave off ſuch childiſh toyes, as ſometime they made much reckoning of: or than men glorified in Heaven after the reſurrection ſhall bee grieved, that they doe [x] not eat and drinke, and marrie, and make merry ſtill in that manner as they did, while they lived here on earth. Theſe and the like vanities godlineſſe indeed waineth men, and eſtrangeth their mindes from, and [y] by reſtraining them of ſuch pleaſures, freeth them from far greater pains, that ſuch filthy, froathy, and flitting delights are [z] dearely bought with. But in ſtead thereof it [a] furniſheth them with other joyes and delight, ſuch as doe ſo farre ſurpaſſe all outward joyes whatſoever, as there is indeed [b] no compariſon betweene the one and the other: the one is as no joy in regard of the other. For what is the Kingdome of Chriſt? nothing but dumps and doubts, and drooping, and melancholy fits, as many imagine. Or what is the worke of Gods Spirit in the hearts of his Children? To poſſeſſe their ſoules wholly with terrours and feares; or to fill them with griefe and penſiveneſſe onely? No, [c] *The fruit of the Spirit is Ioy and Peace*, ſaith the Apoſtle. And, [d] *the Kingdome of God is Righteouſneſſe, and Peace, and Ioy in the Holy Ghoſt.* There is true joy, there is ſound joy, there is unutterable joy; ([l] *You rejoyce with a Ioy glorious*, ſaith the Apoſtle *Peter, and unſpeakable*; And [m] *I doe over-abound exceedingly in Ioy*, ſaith Saint *Paul*; as finding no words ſufficient to expreſſe his joy with;) ſuch joy, as [n] no worldly joy is once to be compared with; ſuch joy, [o] as no worldly man is able to conceive what it is. [p] *The ſoule only*, ſaith *Solomon*, *knoweth it owne bitterneſſe; nor doth another feele its Ioy.* And [q] *Talke*, ſaith *Auguſtine*, *as long as you will, and all you can, of honey, and of the ſweetneſſe of it, unleſſe a man taſte it, hee*

[r] *Dimitte iſtas voluptates turbidas, magno luendas: non venturæ tantum, ſed præteritæ nocent. Quemadmodum ſcelera etiam ſi non ſint deprehenſa cùm fierent, ſolicitudo non cum ipſis abit: ita improbarum voluptatum etiam poſt ipſas pœnitentia eſt. Non ſunt ſolidæ, non ſunt fideles: etiamſi non nocent, fugiunt. Sen. ep. 27. Oblectamenta fallacia & brevia; ebrietatis inſtar, quæ unius horæ hilarem inſaniam longi temporis tædio penſat. Idem ep. 59. Adeò hæc gaudia non ſunt, ut ſæpe initia futuræ triſtitiæ ſint. Ibid.*

[s] *At non eſt voluptatum tanta quaſi titillatio in ſenibus. Credo, ſed ne deſideratio quidem. Nihil autem moleſtum, quod non deſideres. Cupidis fortaſſe rerum talium odioſum & moleſtum eſt carere: ſatiatis verò & expletis jucundius eſt carere quam frui. Quanquam non caret is qui non deſiderat. Iucundius ergò non deſiderare quàm frui. Cic. de ſenect. An tu malam optares ſcabiem, quia ſcabendi aliqua eſt voluptas? Eraſm. in colloq.*

[t] 1 Sam. 10. 9.

[u] 1 Cor. 13. 11. Μὴ τὸ δὲ δειμαίνε, μή σε τὰ πολλὰ χὴ ὄπτρητῆ τῆς σοφίας ἀφέληται· αὐτὸς ἔχων ἐπόβησον τὸν λόγον τῆς σωφροσύνης, καθάπερ χὴ οἱ παῖδες τὰ ἀδύρματα ἄνδρες γιόμενοι ἀπέρριψαν. Clem. Alex. in protrept. ſub nutrice puella velut cùm luderet infans, Quod cupidè petiit, maturè plena reliquit. Horat. epiſt. 1 lib. 2.

[x] Luk. 20. 34. 35.

[y] *Vanas voluptates, breves, pœnitendas, in contrarium abituras. Ita dico, in præcipiti voluptas eſt, ad dolorem vergit. Sen. epiſt. 23.*

[z] *——nocet empta dolore voluptas. Horat. epiſt. 1.*

[a] *Tenes utique memoria quantum ſenſeris gaudium, cum prætexta poſita, ſumpſiſti virilem togam, & in forum deductus es. Majus expecta, cum puerilem animum depoſueris, & te in viros philoſophia tranſcripſerit. Senec. epiſt. 4.*

[b] *Homo erat, qui improbos gaudere negabat: norat gaudia calicis, menſæ, lecti &c. ſed tale gaudium videbat in cujus comparatione illud gaudium non erat. Ac ſi tu noſſes Solem, & alii laudanti lucernam diceres, Non eſt lux iſta. Auguſt. in Pſal. 96. Quæ ſunt epularum, aut ludorum, ſcortorumve voluptates cum his voluptatibus comparandæ? Cic. de ſenect. Nemo ſanæ mentis ampliorem credat eſſe in vitiis quàm in virtutibus delectationem. Bern. de bon. deſer.*

[c] Galat. 5. 22.

[d] Rom. 14. 17.

[l] 1 Pet. 1. 8. χαρᾷ ἀνεκλαλήτῳ χὴ δεδοξασμένῃ.

[m] 2 Cor. 7. 4. ὑπερπερισσεύομαι τῇ χαρᾷ.

[n] *Illud verum & ſolum eſt gaudium, quod non de terra, ſed de cœlo eſt, quod non de creatura, ſed de Creatore concipitur. Cui comparata omnis aliunde jucunditas mœror eſt, omnis ſuavitas dolor eſt, omne dulce amarum, decorum omne fœdum, omne aliud quodcunque delectare poſſit, moleſtum. Bern. epiſt. 114.*

[o] Apoc. 2. 17. *Ego neminem arbitror poſſe vel ſcire quid ſit, niſi qui acceperit. Bern. in Cant. 3. Melius impreſſum quàm expreſſum innotescit. Ibid. 9.*

[p] Prov. 14. 10.

[q] *Mel ſi non noſſes, quàm bene ſaperet, niſi guſtares non ſcires. Laude verbis quantum potes, qui non guſtaverit, non intelliget. Aug. in Pſal. 30. & 51. Cyrill. ad Ioan. lib. 4. c. 38. & Greg. in Evang. 36.*

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can never conceive what it is. So undoubtedly it is here: [r] Hee alone that hath taſted it, can tell, what ſweet peace and tranquillitie of heart and minde, what unſpeakable joy and comfort of ſpirit is there found and felt, where the mercy of God in Jeſus Chriſt is once ſoundly aſſured and ſealed up to the ſoule.

Secondly, this may ſerve for *Exhortation*, and incitement to *Godlineſſe*, and to *godly Ioy*; to *labour for it*, and to *Ioy in it*.

Vſe 2. Exhortation. Branch 1.

First, to incite men to labour for *righteouſneſſe*, if they deſire to attaine to true and heartie *rejoycing*. Wouldſt thou have joy? ([a] Who would not? For [b] all men deſire happineſſe: and * as there is no full happineſſe without joy; ſo there is no ſound joy without true happineſſe.) then [c] learne here the right way to it: then take that courſe that will bring thee to true Joy and ſound Peace, [d] *Seeke the Kingdome of God and the Righteouſneſſe thereof.* It is the *righteous* man onely that can truly rejoyce. For [e] *The Kingdome of God is Righteouſneſſe and Peace, and Ioy in the Holy Ghoſt.* There is [f] *Ioy in the end*, ſaith *Bernard*, and *Ioy without end*: but [g] *the way to this Ioy is by Righteouſneſſe and Peace. From Righteouſneſſe Peace floweth*, and *Ioy from Peace.* The one is [h] the *way*, the other is the *end*; and unleſſe wee goe the way, we can never come to the end.

It is true indeed, if there were * divers wayes that tended to one end, it were no great matter, which of them a man tooke: though he ſhould goe further about, it may be, and take ſomewhat the more paines, yet he were ſure at the laſt to arrive where hee would. But when a man hath tried all other courſes, he ſhall finde in concluſion, that there is [i] no other way but this to attaine to true joy, and that all his labour therefore was loſt in beating about and ſeeking by other courſes to compaſſe it. It was *Salomons* owne caſe. And [k] who can hope after him to diſcover ſome new paſſage that hee could not? [l] He was the wiſeſt man that ever was: [m] nor wanted he abundance of all ſuch things as worldly men are wont to take delight in, and make the matter of their joy. But when [n] he had wearied himſelfe in a multiplicitie of by-wayes, treading one while in one path, and travelling another while another, and [o] purſuing each as farre as any of them would lead, at length hee concludeth that there was no true joy, comfort and contentment to bee found in any thing but [p] *in the feare of God and in doing his Will*; and that in all other courſes, carried they never ſo goodly a ſhew with them, or ſeemed they to promiſe never ſo great matters, there was [q] *nothing* to be found *but vanitie and vexation of ſpirit*, and no more therefore to be gotten or gained by them. And [r] the like ſhall every one finde that *Salomon* did;

[r] *In his non capit intelligentia, niſi quantum attingit experientia, Bern. in Cant. 22. Expertus novit; inexpertus ignorat. Idem de diverſ. 19.*

[a] *Nemo eſt qui non gaudere velit. Bern. de diverſ. 19.*

[b] *Nemo eſt qui non beatus eſſe velit. Aug. ep. 121. & de Trinit. lib. 13. cap. 3. Vivere omnes beatè volunt. Sen. de beat. cap. 1.*

* *Beata quippe vita eſt gaudere veritate. Aug. confeſſ. l. 10. c. 23.*

[c] *Diſce gaudere. Sen. epiſt. 23. Hujus fundamentum quod ſit, quæris? ne gaudeas vanis. Fundamentum eſſe dixi? culmen eſt. Ad ſumma pervenit, qui ſcit quò gaudeat. Ibid.*

[d] *Matth. 6. 33.*

[e] *Rom. 14. 17.*

[f] *Gaudium in fine; ſed gaudium ſine fine. Bern. de diverſ. 19.*

[g] *Eſt gaudium de regno Dei, ſed non eſt primum in regno Dei: de juſtitia & pace gaudium procedit. Ibid. 18. Lætitia merces; juſtitia meritum & materia eſt. Idem de temp. 30.*

[h] *Ipſa eſt via per quam ad pacem proceditur, ad lætitiam pervenitur. Idem de temp. 30. Quid viam prætergredimini, qui ad gaudium properatis? Idem de diverſ. 18. Quid præcipiti ſaltu juſtitiam tranſilientes & pacem, rem ſtabilem in principium convertere & pervertere vultis. Ibid. 19.*

* *Eundem curſu diverſo portum petas. Plin. lib. 9 epiſt. 19. Hieron. epitaph. Nepot.* [i] *Gaudium hoc non naſcitur niſi ex virtutum conſcientia. Senec. epiſt. 59.* [k] *Eccleſ. 2. 12.* [l] *Eccleſ. 1. 16. 1 King. 3. 12.* [m] *1 King. 3. 13. Eccleſ. 2. 1.——11.* [n] *Eccleſ. 1. 13, 17. & 2. 1, 2, &c.* [o] *Eccleſ. 7. 7, 9.* [p] *Eccleſ. 12. 1, 13.* [q] *Eccleſ. 1. 1, 14, 17. & 2. 1, 11.* [r] *Væ his qui prætergrediuntur viam, qui relicta juſtitia vanam & tranſitoriam lætitiam quærunt. Cùm enim de tranſitoriis quærunt lætitiam, non poterit non tranſire lætitia tranſeuntibus eis de quibus erat: ſic lignis deficientibus deficit ignis. Bern. de temp. 30. Ad gaudium pervenire cupis; ſed erras, qui inter divitias illuc venturum eſſe te ſperas. Inter honores gaudium, i. inter ſolicitudines quæris? Ista quæ ſic petis, tanquam datura gaudium & voluptates, cauſſæ dolorum ſunt. Omnes tendimus ad gaudium: ſed unde magnum & ſtabile conſequantur, ignorant. Ille ex convivijs & luxuria; ille ex ambitione & circumfuſa clientium turba; ille ex amicis; alius ex ſtudijs liberalium vana oſtentatione, & nihil ſanantibus litteris. Omnes iſtos obſtrumenta fallacia & brevia decipiunt: ſicut plauſus & acclamationis ſecundæ favor, qui magna ſolicitudine & paratus eſt, & expiandus. Sen. ep. 59.*

did, [f] when hee hath toyled and tired himselfe in beating about to finde it elsе-where, that he hath but taken paines in vaine, and deprived himselfe of joy, in seeking joy there, where it is not to bee had; as one that seeking for [t] *Grapes* among *Brambles*, or for *Figs* among *Briers* and *Thornes*, shall but teare his cloathes, and * prick his hands, but never finde any such fruit on them, as he there seeketh for. [u] It is not Wit, nor Wealth, nor Honour, nor Nobilitie, nor Learning, nor any Worldly thing elsе, but Righteousnesse and a good Conscience alone, that is able to work setled tranquillitie, to minister sound comfort, to procure constant alacritie and cheerfulnesse of minde. That alone can give a good relish to any state or condition, be it nenever so meane, or, in the eye of the world, never so miserable: whereas the greatest, highest, largest, gloriousest estates cannot give any dramme or drop of pure joy, sure comfort, or true content without it. Any course of life may be cheerefull and lightsome with it; none can ever be truly comfortable or delightfull without it. Godlinesse [x] and a good conscience is as a sweet perfume, that can give a good sent even to rags; ungodlinesse and an evill conscience, as filthy matter, that issuing from an ulcerous body, is able to infect and make unsavoury the best apparell that can bee, to him especially that weareth it. And therefore [y] *Heape up and gather thee together Gold and Silver*, saith an Heathen man, *build thee stately Galleries, plant thee pleasant Orchards and Gardens; fill thee thy house with Servitours, and the whole Citie with Debtors, till thy minde bee setled and satisfied* ([z] *nor can any thing but God*, and the assurance of his favour *settle or satisfie it:*) all will be but (I say not as another saith, * *as curious Pictures to a bleared eye, as exquisite musicke to an aking head*, that doth neither helpe nor hurt, but) *as a cup of neat wine given one in a Fever, as Honey ministred to one that hath his stomacke pestered with Choler, as delicate Meats dressed for a dysenterious person, that can relliſh nothing, can retaine nothing, receiveth no strength from them, is but the worse for them, and put by them to more paine.* None of all these will be able to minister any sound joy or comfort to thee, no more than they could doe to " him, that had more of them before thee, than thou canst hope ever to attaine unto, untill thou come to have part in him, who is the † *Fountaine of all joy*, and the * *God of all comfort*, without whom there is no true joy, no sound comfott to be had.

[f] *Cùm fatigaverint se vino & libidinibus, cum inter vina (vitia Lipſ.) illos nox deſecit, tunc exclamant miseri Virgilianum illud, Namque ut poſtremam ſalſa inter gaudia noctem Egerimus noſtri.* ——*Sen. ibid.*

[t] *Matth.* 7. 16.

* 1 *Tim* 6. 9, 10.

[u] Οὔτε οἰκία πολυτελὴς, οὔτε χρυσίου πλῆθος, οὔτε ἀξιωμα ἡγεμονίας, οὔτε μεγάλη ἀρχὴ, οὔτε λόγου χάρις, οὔτε δεινότης εὐδίαν παρέχει βίῳ καὶ γαλήνιον τοσαύτην, ὅσην ψυχὴ καθαρεύουσα πραγμάτων καὶ βουλευμάτων πονηρῶν, &c. *Plut. de tranquill.*

[x] Ὡς γὰρ ἀρώματα πείθουσας εὐώδεις καὶ ῥᾴκια ποιεῖ, ἅ δ' Ἀρχίσου τὸ σῶμα ἰχῶρος πονηροῦ ἐξεδίδου, γώτου καταστάζοντα βύσσινον ῥάκος· οὕτως μεῖ' ἀρετῆς καὶ δίαιτα πᾶσι καὶ βίος ἀλυπὸς δεῖ καὶ ὀφθαρτικῆς· ἢ καὶ κακία καὶ τὰ λαμπρὰ φαινόμενα καὶ πολυτελῆ καὶ σεμνὰ μιγνυμένη λυπηρὰ καὶ ναυπάθη καὶ δυσπρόσδεκτα παρέχει τοῖς κεκτημένοις. *Plut. ibid.*

[y] Ἄθροιζε χρυσὸν, σύναγε ἀργύριον, οἰκοδόμει περιπάτους, ἔμπλησον ἀνδραπόδων τὴν οἰκίαν, καὶ χρεωστῶν τὴν πόλιν, ἐὰν μὴ τὰ πάθη τῆς ψυχῆς καταστορέσῃς, καὶ τὴν ἀπληστίαν παύσῃς, οἵαν δηδεῖς πυρέττοντι, καὶ χολικῷ μέλι προσφέρεις, καὶ σπία καὶ ὄψα κοιλιακοῖς ἑτοιμάζεις καὶ δυσεντερικοῖς, μὴ τέγγει, μηδὲ ῥωννύμενος, ἀλλὰ προσλαβόμενα ἐπ' αὐτῷ. *Plut. de virt. & vit.*

[z] *Feciſti nos, Domine, ad te: & inquietum eſt cor noſtrum, donec requieſcat in te. Auguſt. confeſſ. lib.* 1. *cap.* 1. *Animam niſi Deus non implet. Hugo Vict. de ſpir. & anim. cap.* 65. *non ſatiat. Aug. de verb. Apoſt.* 16. *——juvat illum ſic domus aut res, Vt lippum pictæ tabulæ, fomenta podagram, Auriculas citharæ collecta ſorde dolentes. Horat. lib.* 1. *epiſt.* 2. [s] *Eccleſ.* 2. 4—11. † *Pſal.* 36. 9. *&* 16. 11. " 2 *Cor.* 1. 3.

Branch 2. Secondly, to incite all those that have attained to this estate, to joy in it: and not to suffer outward losses, worldly crosses, calamities or the like, to deprive and bereave them of that alacrity and cheerefulnesse that their estate may well afford them; and that the Holy Ghost, as we heard before, doth so oft require of them, even so [a] oft, as no one thing almost more. True it is indeed, that it is a very hard and a difficult thing, especially amids the manifold miseries of this

[a] *Pſal.* 2. 11. *&* 32. 11. *&* 33. 1. *&* 97. 12. *&* 68. 4. *&* 48. 11. *&* 149. 2, 5. *Matth.* 5. 12. *Luke* 10. 20. *Rom.* 12. 12. *Phil.* 3. 1. *&* 4. 4. 1 *Theſſ.* 5. 17.

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our preſent [b] *Pilgrimage*, and the [c] *evill dayes* that here wee paſſe rather than live, and the rather alſo having ſo much of that [d] *dull mettall*, that [e] *muddie mould* of the *old Adam* remaining ſtill in the moſt of us, for Chriſtian men to rejoyce ſo as they ought, and as they have juſt cauſe to doe. It is a point that is farre more eaſily preached than practiſed. Yet this ſhould we every one of vs ſtrive and ſtraine our ſelves unto; and to this purpoſe [f] *Give*, as the Apoſtle adviſeth, *all diligent endevour to get aſſurance* to our ſelves *of our election and of our calling* and converſion unto God; ſince that [g] upon our notice and apprehenſion of it, doth this our joyfull and comfortable eſtate for the preſent depend; and for want of it, many that have much cauſe of joy and comfort, were they but aware of it, live oft times a very heavy and uncomfortable life, and ſo are, through their owne ignorance and default, many times moſt miſerable, when yet they are indeed, or at leaſt might bee moſt happy. And when wee finde our ſelves ſo depreſſed and dejected, by means of croſſe occurrents, that this alacritie and cheerfulneſſe is overwhelmed therewith, labour to rouſe up our ſpirits, and ſay, as *David* ſometime ſaid; [h] *why art thou thus dejected and caſt downe, O my Soule? and why art thou ſo diſtracted and diſquieted within me? Truſt ſtill in God, and fix thy hopes on him, who is the Light of thy countenance, and thy God.* Yea doe as *David* did, endevour at leaſt to doe it: when he was in a great ſtreit, his Citie ſacked and burned, his owne wives, and the wives and children of his followers carried captive; and for ought hee or they then knew, all ſlaine; his owne company alſo conſpiring to ſtone him to death; ſo tranſported they were with griefe and paſſion, each one for his owne loſſes; yet amids all theſe difficulties it is ſaid of *David*, that [i] *He cheered up himſelfe in the Lord his God.* And ſo ſhould *every one* doe, that truly and ſincerely *feareth God*, and is carefull to *walke in the obedience of his Will*; though *he ſit in darkneſſe*, ſaith the Prophet, *and have no ſparke of light*, that his outward eſtate is able to afford, yet [k] *Let him truſt in the Lord, and reſt him on his God*; and even then alſo endevour [l] *to be glad, and rejoyce in his favour and mercy*, when his preſent eſtate ſeemeth to give all cauſe to the contrarie.

This the rather Gods Children ſhould ſtrive and ſtraine themſelves unto; as to attaine, ſo at all times to retaine and maintaine this alacritie and cheerfulneſſe in their ſoules:

First, becauſe the want of it is a great enemy to thankfulneſſe. [m] *Rejoyce in the Lord ye righteous*, ſaith the *Pſalmiſt*; *for it becommeth the upright to be thankfull:* as if they could not bee thankfull, unleſſe they were [n] cheerfull. And certainly we cannot be ſo thankfull to God as we ſhould for his favours, ſo long as we have no joy of them, as we take not delight in them. Yea we are too too [o] *unthankfull to the grace of God*, and value his goodneſſe at too low a rate, if wee ſuffer any outward thing, what ever it be, and much more toyes and trifles, matters of no moment, to deprive us of the joy that wee might and ſhould enjoy in it.

Secondly, becauſe the want of it is a great hinderance unto the performance of good duties. [p] *Serve the Lord with feare*, ſaith the *Pſalmiſt*, *and rejoyce before him with reverence:* And when thou commeſt

[b] *Pſal.* 39. 12. 1 *Pet.* 3. 11.
[c] *Geneſ.* 47. 9. *Epheſ.* 5. 16
[d] *Corpus mortis. Rom.* 7. 24.
[e] 1 *Cor.* 3. 1.
[f] 2 *Pet.* 1. 10.
[g] *Non eſt beatus, eſſe ſe qui non putat. P. Syr. Miſer eſt, qui non ſe beatiſſimum judicat. Senec. ep.* 10. *Quid enim refert qualis ſtatus tuus ſit, ſi tibi videtur malus? Ibid. Nemo fœlix eſt, qui judicio ſuo miſer eſt. Salvian. de provid. lib.* 1. *Miſer eſt, ſi cui ſua non ampliſſima videntur. Epicur.*
[h] *Pſal.* 42. 5, 11. & 43. 5.
[i] 1 *Sam.* 30. 6.
[k] *Eſa.* 50. 10.
[l] *Pſal.* 13. 5. Οὐ γὰρ κοιμίζει μόνον ὀλιγοψυχίαν καὶ λύπην μνημονεύσας ὁ Θεὸς, ἀλλὰ καὶ εὐφροσύνην ἐργάζεται. *Greg. Naz. ad civ. periclit.*

Motives 4.

Motive 1.

[m] *Pſal.* 33. 1.
[n] *Beneficia hilares accipiamus, gaudium profitentes: & id danti manifeſtum ſit ut præſentem fructū capiat. Iuſta enim cauſa lætitiæ eſt amicum lætum videre, juſtior feciſſe. Sen. de ben. lib.* 2. *c.* 22. *Gratias agere, gaudentis eſt. Ibid. l.* 3. *c.* 3.
[o] *Ingrati gratiæ: uti ſæpe Auguſtin.*

Motive 2.

[p] *Pſal.* 2. 11.

meſt

meſt *to appeare before the Lord thy God* in thy feſtivals, [q] *See in any caſe*, ſaith God, *that thou rejoyce.* And [r] *Becauſe thou wouldſt not ſerve the Lord thy God, with joyfulneſſe and with gladneſſe of heart, for the abundance of all things: therefore ſhalt thou ſerve thine enemies that he ſhall ſend upon thee, in hunger, and thirſt, and nakedneſſe, and in want of all things.* It is as [s] *a cheerefull giver*; ſo [t] *a cheerfull ſerver*, that *God loveth and delighteth in.* And [u] it taketh away the grace of all holy duties, when with hanging of the wings, and flagging affections, when with drooping, lumpiſhneſſe, deadneſſe and dulneſſe wee goe about them.

[q] Deut. 16.11.14,15.
[r] Deut.28. 47,48.
[s] 2 Cor.9.7.
[t] Rom. 12.8.
[u] *Qui cum triſtitia manum porrigit, remunerationis fructum amittit. Pulchrè & eleganter in colorando beneficio candor jucunditatis laudatus eſt voce illa poetica, (Ovid. Met.) ante omnia vultus Acceſſere boni. Bern. in Cant. 71.* [t] *Tertius obedientiæ gradus, hilariter obedire, ut voluntati cordis, ſimplicitati operis, vultus hilaritatem adjungas. Idem de grad. obed.* [u] *Multum colorat obedientiam obſequentis, vultus ſerenitas. Quis imperet libenter triſtitiam efflanti? Bern. ibid. Quicquid facis, cum hilaritate fac: bonum tunc benè facis. Sin autem cum triſtitia facis, fit de te, non ipſe factis. Auguſt. in Pſal. 91.*

Motive 3.

Thirdly, becauſe it heartneth Gods enemies, and giveth them occaſion of triumph, when they ſee Gods Children hang the head. Then [o] doe *Davids enemies exult over him*, when they ſee him *ſmitten with ſorrow*, and like one *at his wits end.* It is not ſo much the croſſes and calamities that befall Gods Church and Children, as [p] their taking them too much to heart, and their heartleſſe carriage under them, that heartneth and encourageth the adverſe partie, and giveth them occaſion to triumph. As [q] *we triumph over them*, though they ſeeme to prevaile againſt us, when we ſhew our ſelves undaunted and undiſmaid, notwithſtanding their extremeſt rage, and [r] nothing vexeth them more, than when they perceive that notwithſtanding all that ever they can doe, yet our courage is not quailed: So on the other ſide againe it putteth courage into them, when they perceive us to be diſcouraged, it miniſtreth matter of joy and inſultation to them, when they ſee us dejected and diſheartned, and our countenances caſt downe, as if we deſpaired wholly of divine, either protection or deliverance, and were not onely at our wits end, but at *our hopes end* alſo.

[o] Pſal. 13. 2.
[p] *Fructus contumeliæ in ſenſu & indignatione patientis eſt. Sen. de conſtant. ſap. c. 17.*
[q] Ὑπερνικῶμεν. Rom.8.37. Θριαμβεύ ομεν. 2 Cor. 2. 14. & 4. 8,9. *Genus ultionis eſt, eripere ei qui fecit, contumeliæ voluptatem. Sen. de conſt. ſap. c. 17.*
[r] *Nempe idcircò aliquis te læſit ut doleas; quia fructus omnis lædentis in dolore læſi eſt. Ergò cùm fructum ejus everteris non dolendo, ipſe doleat neceſſe eſt amiſſione fructus ſui. Tertull. de patient. c. 8.*

Motive 4.

And laſtly, becauſe it diſheartneth many from good courſes. As [s] *the Spies* that were ſent to view *the Land of Canaan*, by their cowardiſe and faint-heartedneſſe, *brought up a ſlander* upon that good land that God had promiſed to beſtow upon his people, and ſo [t] made the people that they had no deſire to ſet further forward toward it, but began to entertaine thoughts rather of *returning backe againe into Ægypt:* So this heavy and uncomfortable ſtate and carriage of Gods Children, cauſeth religion and godlineſſe to bee miſdoubted and traduced, as a moſt heartleſſe and uncomfortable courſe; is a means to bring an imputation upon the good waies of God, as if nothing but melancholy fits were there to bee found, and that ſullen humour were the onely predominant in all pious and religious perſons; and ſo beateth backe many from ſetting foot into good courſes, that were comming on before; yea maketh many call in queſtion and doubt ſhrewdly of the truth of thoſe things that the Spirit of God ſpeaketh ſo [u] oft in the Word, concerning the joy and comfort of the Godly mans eſtate.

[s] Num. 13. 31.
[t] Num. 14. 1. 4.
[u] Pſal. 4. 6. 7. & 68. 4,5. & 89. 15,16,17. & 118. 15. Prov. 29. 6 Rom. 5. 2,3.

All

All which well conſidered, it ſtandeth us every one in hand, that are attained to the ſtate of grace and favour with God, as we deſire to ſhew our ſelves truly and throughly thankfull to God for it, and to expreſſe our thankfulneſſe in ſuch a cheerfull performance of good duties, as may put life and grace into them, as we would bee loth to hearten Gods enemies, and adde courage unto them, or to diſhearten weake ones, and diſcourage them from comming on to him; to take notice of our owne happineſſe, and conſider well what a bleſſed eſtate we are in, and to ſtirre up our hearts to a joying in it, in ſome meaſure, proportionably to that matter of joy that it miniſtreth unto us; and to take great heed how wee ſuffer this joy either to be filched from us by any ſlight of *Satan*, or to bee drowned in us by occaſion of any outward occurrents. *Concluſion.*

And here before we paſſe from this *firſt point* of *inſtruction*, it ſhall not be amiſſe, to remove that imputation that wee even now ſaid is by occaſion of the uncomfortable carriage of ſome *Chriſtians*, caſt by many upon the *profeſſion* of *Chriſtianitie* in generall; by anſwering an *Objection* that may be and is oft made againſt the *Doctrine* before delivered.

For, *Ioy the godly mans Portion?* may ſome man ſay. Experience plainly diſproveth it. Wee ſee none live more merrily and jovially than wicked and worldly men doe; none more heavily and penſively than thoſe that make moſt conſcience of their courſes: ſo that *none*, it ſeemeth, *have indeed leſſe Ioy than the godly.* *Objection.*

I anſwer to either *Branch* ſeverally. *Branches 2.*

Firſt for the wicked and worldly, ſuch they ſay, [a] live moſt merrily, and rejoyce moſt of any. *Branch 1.*

But 1. They judge amiſſe of *Ioy*, and are much miſtaken, that [b] meaſure *Ioy* by outward *laughter and merriment*. A *ſound* ſubſtantiall joy is one thing, and *a tickling laughter* is another thing: There is a paine ſometime in the one, an inward warmth in the other. * Any ridiculous toy may occaſion the one, ſome weighty matter is neceſſarily the ground of the other. Whether delighteth a man more, or joyeth him more inwardly at the heart, a bag of gold given him, or an inheritance befallen him, that it may be, hee ſcarce ſmileth at the receit of, or ſome idle jeſt told him that maketh him laugh till his heart ake, or till hee almoſt burſt againe withall? [c] *True Ioy*, ſaith the Heathen man, is, though *not a ſad*, yet *a ſolid and a ſerious thing*. And there is as much difference betweene *idle merriment* and *ſound Ioy*, as between *wanton daliance* and *well grounded love*. Wicked and worldly men may have ſome kinde of [d] *ſuperficiall merriment*, ſome kinde of *froathie and flaſhie mirth*, ſuch as may † *wet the mouth*, but *not warme the heart*, may *ſmooth the brow*, but *not fill the breſt*; like [e] a *ſlight daſh of raine*, that *waſheth the ſtalke*, but *wetteth not the root*, and therefore doth the graſſe little good; or to uſe *Salomons* compariſon, [f] like an handfull of *bruſh wood* or *ſeare thornes under the pot*, that *maketh a great noiſe*, and giveth *a great blaſe*, but *heateth little, boileth nothing*, leaveth

[a] *Iob* 21.7, 12, 13. *Pſal.* 73. 4, 5, 7. *Eſa.* 5. 11, 12. *Amos* 6. 4, 5, 6.

Anſwer. 1.

[b] *Tu illum judicas gaudere, qui videt? Animus debet eſſe alacer, &c. Sen. ep.* 23.

* *Itaque rectè Cic. de Orat. l.* 2. *Ingenii fructus tenuiſſimus eſt riſus. Et ibid. Locus & regio quaſi ridiculi turpitudine & deformitate quadam continetur. Vide & Quintil. inſtit. l.* 6. *c.* 3.

[c] *Res ſevera eſt verum gaudium. Sen. ep.* 23.

[d] *Cætera hilaritates leves ſunt; frontem remittunt, pectus non implent. Ibid.*

† Χείλεα μὲν τ' ἐθέλει, φρὴν δ' οὐκ ἐνὶ βάλλεται ἔνδον. *Homer. Iliad.* χ'.

[e] *Hæc quibus delectatur vulgus, tenuem quandam habent ac perfuſoriam voluptatem, Sen. ibid. i. leviter aſpergentem, non & penetrantem. Lipſ.* [f] *Stolidi riſus, ſpinarum ſub olla crepitus. Eccleſ.* 7. 6. *Ecquando ne vidiſti flammam ſtipuli exortam, claro ſtrepitu, largo fulgore, cito increm ato, ſed nim materiâ levi, caduco incendio, nullis reliquiis. Apul. in apolog. Latitiæ ſecularis εἰκὼν aptiſſima.*

leaveth the *meat* ſtill as [s] *raw* as it was when it went in: But true, ſound and ſubſtantiall joy, ſuch as that is that the godly have, or as is here ſaid to belong to them, doe ſuch never attaine to.

2. Wee ſee what they make ſhew of outwardly, but we ſee not what they feele inwardly. [h] *The ſoule onely knoweth it owne bitterneſſe*, ſaith *Salomon*: And [i] *even in laughter oft the heart is heavie.* [k] *You ſee all of you what an handſome ſhooe this is*, ſaid the *Romane* ſometime, *but where it pincheth me, I feele onely my ſelfe.* So here, ſaith *Ambroſe*, [l] *You ſee how ſuch feaſt and revell outwardly*; but *you conſider not what gripes and twitches their conſciences feele inwardly.* Their laughter is never better than a light gigling, many times but a ſtrained grinning, [m] like the laughter of ſuch as have eaten of mad *Smallage*, which though it wring them exceedingly inwardly, yet ſetteth them on grinning outwardly, and ſo maketh them goe away with a ſeeming laughter. [n] *In the tranſgreſſion of the wicked there is a ſnare*, ſaith *Salomon*: And [o] *the wicked man is holden in the cords of his owne ſinne.* Every wicked man carrieth an halter about him to ſtrangle his owne joy withall; to marre his owne mirth. The guilt of his ſinne is as [p] *an unſeene ſore*, that putteth him to many a privie pang, that himſelfe onely feeleth; as [q] *a ſilent ſcourge* that giveth him many a ſecret jerke, that none heareth or ſeeth but himſelfe alone.

[s] Pſal. 58. 9. *Tractum à ſemicrudis carnibus olla extractis, priuſquam ignis calorem ſenſerint. Druſ. proverb. claſſ. 2. l. 2. prov. 30.*

Anſwer 2.

[h] *Prov. 14. 10.*

[i] *Prov. 14. 13. —medio de fonte leporum Surgit amari aliquid, quod in ipſis floribus angat. Lucret. l. 4. Hilaritas ficta eſt: aut gravis & ſuppurata triſtitia. Sen. ep. 80.*

[k] *Calceus iſte vobis nonne commodus videtur; ſolus ipſe ubi pedem angat perſentiſco. Æmylius apud Plut. in vita ejus. & Hier. ad Iovin. l. 1.*

[l] *Vides convivium, lætitiam: interroga conſcientiam. Ambroſ. offic. l. 1. c. 12. Perpetua anxietas nec menſe tempore ceſſat. Iuven. ſat. 13.*

[m] *Sardonius hic riſus eſt: mordet eos interim interius conſcientiæ vermis cauteriis omnibus acrior. Calvin. inſtitut. lib. 1. c. 3.*

[n] *Prov. 29. 6.* [o] *Prov. 5. 22.* [p] *Ἡ ζωὴ τοῦ ἁμαρτάνοντος, ὅταν ἐπὶ σαρκὶ, τῇ ψυχῇ τῶν μεταμέλειαν αἱμαχθέντα ἀεὶ καὶ τιτρωσκομένην ἐναπολείπει. Plut. de tranquill. Vulnus alit venis, & cæco carpitur igne. Virg. Æn. 4. —tacitum vivit ſub pectore vulnus. Ibid. —langueſcit vulnere cæco, Conſcius ipſe animus ſeſe dum forte remordet. Lucret. l. 4. —ilia ſubter Cæcum vulnus habet; ſed lato balteus auro Protegit. Perſ. ſat. 4.* [q] *Evaſiſſe putas, quos diri conſcia facti, Mens habet attonitos, & ſurdo verbere cædit, Occultum quatiente intus tortore flagellum. Iuvenal. ſat. 13.*

Anſwer 3.

3. Take it [r] at the beſt, it is but as the *Ioy* of thoſe that are held, as we ſay, *in a fooles paradiſe*; deluded with a groundleſſe conceit of *vaine hopes*: as of *a frantike perſon*, that hath yet ſome [t] *lightſome turnes* by times, or is held with [t] *a merrie* kinde of *madneſſe*: or of a mad man, that [u] imagineth himſelfe a rich and a great man, when he is indeed but a poore beggerly wretch: as of *children in a ſiege*, that being not apprehenſive of the danger they are in, are as buſie at their ſports, as their parents are at the breach, while the citie is ready to be ſacked; or * as of *men in a ſleepe*; (it is juſt the *ſinners* caſe; his whole *life* is but as [x] *a ſleepe*; he is no more awake though his eyes be open, than thoſe beaſts that are ſaid to ſleepe ſo: his *eſtate* as [y] *a dreame*: that dreaming of ſtrange matters, have many *falſe Ioyes*, and *falſe feares*, which [z] as ſoone as they are *awaked*, doe *all* vaniſh,

[r] *Quamvis ex honeſta cauſa imperitus homo gaudeat, tamen affectum ejus impotentem, & in diverſa ſtatim inclinaturum, voluptatem voco opinione falſi boni motam, immoderatam, & immodicam. Sen. ep. 59.*

[t] *Lucida intervalla.*

[t] *Inſaniæ illis genus hilare contigit. (qualis illa Argivi cujuſdam apud Horatium epiſt. 2. l. 2.) Sed non eſt illa hilaritas longa. Obſerva: videbis eoſdem intra exiguum tempus acerrimè ridere, & acerrimè rabere. Sen. epiſt. 29. Hilarem illis contigit inſaniam inſanire, ac periſſum furere. Idem de beat. c. 12.* [u] *Qualis Thraſylaus ille Athenienſis qui omnes naves ſuas credidit, quæ in Piræum appellerent. Athen. dipnoſoph. l. 12.* * *Peccatores dormientibus ſimiles. Anaſtaſ. in Hexam. lib. 1.* *Ἐοικε γὰρ αὐτοῖς πᾶς ὁ βίος ἀγνοίας ὑπερβαδύς. Clem. pædag. lib. 2. c. 10. Imò & ſomniantibus qui pericula vera non extimeſcunt, vana timent. Herolt. de temp. 2.* [x] *Epheſ. 5. 14. 1 Theſſ. 5. 6, 7. Μεταξὺ γὰρ ὁρῶ βαδίζοντες, λαμπροὶ οἱ πλείους καθεύδουσιν. εἰ δὲ ἐγηγορέναι τοῖς πλείοσι δοκεῖν, οὐδὲν ἂν εἶη τοῦτο. καὶ γὰρ τοῦ λαγὼς φύσει τὸ ἐγηγορέναι τῆς ἀπείρων, ἐαν ἴδῃ κατακοιμωμένους. Dion. Chryſoſt. orat. 33.* [y] *Iob 20. 8. & 27. 19. Nocte ſoporifera veluti cùm ſomnia ludunt Errantes oculos, effoſſaque protulit aurum In lucem tellus, verſat manus improba furtum, Theſauroſque rapit, ſudor quoque proluit ora, Et mentem timor altus habet, ne forte gravatum Excutiat gremium ſecreti conſcius auri. Mox ubi fugerunt cluſam gaudia mentem, Veráque formavedit, animus quod perdidit optat, Atque in præterita ſe totus imagine verſat. Petron. ſatyr. Videatur Auguſt. in Pſal. 75. & homil. 13. Greg. mor. lib. 18. cap. 10. Ambr. de Ioſeph. cap. 6. & Senec. epiſt. 102.* [z] *Pſal. 73. 19. Eſa. 29. 8. Abſque Dei notitia quæ poteſt eſſe ſolida felicitas, cùm ſit ſomnio ſimilis? Minut. Octav. Vita facinoroſi, ut ſomnium: aperuit oculos, tranſivit requies ejus, evanuit delectatio. Ambr. offic. lib. 1. cap. 12. Vide Luciani Micyllum.*

and

and prove juſt nothing. * *Safe they may bee*, ſaith the Heathen man, but *they are never ſecure*. And, *Secure*, ſay I, *they may ſometime be, but they can never be ſafe*. As the *Peace* they have, is but *a ſeeming peace*: ſo the *Ioy* they have is but a *counterfeit Ioy*; no *true Peace*, no *ſound*, no ſubſtantiall *Ioy*.

Secondly, for the godly, doe they ſeeme many times very [a] penſive and ſorrowfull? and the life of many ſuch to bee very uncouth and uncomfortable?

I anſwer: 1. Thoſe that object this, as *Bernard* ſpeaketh, doe but [b] *ſeeke for a ſtraw to thruſt out their owne eyes with*. For doe they ſee and obſerve many ſuch, as they ſay, that live uncouth and uncomfortable lives? They might as well on the other ſide, if they pleaſed, ſee and obſerve many more that have lived wonderfull cheerfully [c] even in extreme want and penury, in ſo much that their *whole life* for the cheerfulneſſe of it hath beene as [d] *a continuall feaſt*; that have carried themſelves moſt comfortably amids many grievous calamities, that a man would wonder how they could ſtand upright, or hold up the head under the weight of them, ſo as they have done. [e] *Not ſo onely* (ſaith the Apoſtle, having ſpoken of Chriſtian mens rejoycing in their *hope of glory*;) but *we glory alſo even in our afflictions*. And the faithfull *Hebrewes*, [f] *with much Ioy ſuffered the loſſe of their goods*. And the Apoſtles [g] *went from the Conſiſtorie* when they had beene *beaten, rated and reviled, rejoycing that they were graced ſo to bee diſgraced for Chriſt*. And Many a *Martyr* of *Chriſt* hath gone [h] as merrily to the ſtake, as others would have done *to a feaſt*. Now theſe men ſee and obſerve the one, but the other they will not ſee, becauſe they are willing to picke a quarrell to Chriſtian profeſſion. To uſe a compariſon, uſed before me by [i] a right reverend Divine. Suppoſe a man come into one of your ſhops, and aske to ſee ſome wares: which when he is ſhewed, he findeth ſome fault with; and though you tell him you will ſhew him better, yet he refuſeth to ſee them, and ſo goeth his way: will you not ſay that ſuch a one came not to buy, but to cavill? In like manner, when men to object againſt Piety and Godlineſſe, as the mother and means of a moſt uncomfortable life, ſhall pick out examples of ſome few diſtreſſed and diſconſolate Chriſtians, that either oppreſſed with melancholy, or [k] miſtaken through weakneſſe of judgement in their owne eſtates, live penſively, and ſhall refuſe to take notice of others many more, ten to one, that live cheerfully, and goe on joyfully with much comfort and contentment in a religious courſe of life; wee may well ſay and deeme of ſuch, that they deale very unequally, and are bent to cavill onely at the practice and profeſſion of Piety, becauſe [l] they have no love or liking to it.

* *Scelus tutum aliquis, nemo ſecurum tulit.* Sen. Hippol. *Tutum aliquâ res in malâ conſcientia præſtat, nulla ſecurum. Notens habuit aliquando latendi fortunam, nunquam fiduciam.* Sen. ep. 105.

Branch 2.

[a] Pſal. 6. 2, 3, 6, 7. & 13. 2. & 42. 3, 4, 6, 7. & 73. 13.

Anſwer 1.

[b] ——*Feſtuca quærunt, unde oculum ſibi eruant.* Bern. de bon. deſer.

[c] 2 Cor. 6. 10. & 7. 4. Phil. 4. 11, 12, 13. Καὶ πενίαν καὶ φυγὴν καὶ νόσους ἐλαφρῶς καὶ εὐρόσυνως φέροντες. Plut. de virt. & vit.

[d] Prov. 15. 15. Ἀνὴρ ἀγαθὸς πᾶσαν ἡμέραν ἑορτὴν ἡγεῖται. Diogenes. Κρέα τε ὀπώραν ἔχων καὶ τυρὸν καὶ πανήγυριν καὶ γάλα, ὥσπερ ἐν ἑορτῇ τὸν βίον διετέλεσε. Plut. de tranquill.

[e] Rom. 5. 3. *Non è malo ſolum liber aberis, ſed vinum bibes ex eis, ubi ceperis, in his etiam gloriari.* Bern. de diverſ. 18.

[f] Heb. 10. 34.

[g] Act. 5. 40, 41. *Tribulatio proſolatio, contumelia pro gloria, inopia pro abundantia eſt.* Bern. parv. ſerm. 63.

[h] Ἀπὸ βασάνου, ὡς ἀπὸ δείπνου ἐπαναστρέφων, καὶ λαμπρὸς ἐξιόσιος. Gr. Naz. in Iulian. 2. *Quomodo de Socrate idem epiſt.* 57. Καλὸν μέλα προθύμως δέχεται, ὥσπερ ἐκ ἐπὶ θανάτῳ δεχόμενος, ἀλλὰ φιλοπονίας προπονόμενος. Τὸ μὴ Χριστὸν πάσχειν καὶ ὑπὲρ Χριστοῦ, τὸ μετ' ἄλλων πτωχῶν εὐγενώτερον νομίζουτες. *Idem de Paſch.*

[i] Dr *Burgeſſe* on *Act.* 9. 31.

[k] *Bona non ſua nocent.* ——*Virg. Georg. lib.* 2.

[l] *Volentes ea vitu perant, ſibi quæ non placent.*

Anſwer 2.

2. Are good men, ſayeſt thou, many times heavie and ſad? It is not godlineſſe or holineſſe that maketh them ſo heavie, but the want of it rather, either in others or in themſelves.

And not to inſiſt long upon the former, that the godly are oft

meſt *to appeare before the Lord thy God* in thy feſtivals, [q] *See in any caſe*, ſaith God, *that thou rejoyce.* And [r] *Becauſe thou wouldſt not ſerve the Lord thy God, with joyfulneſſe and with gladneſſe of heart, for the abundance of all things: therefore ſhalt thou ſerve thine enemies that he ſhall ſend upon thee, in hunger, and thirſt, and nakedneſſe, and in want of all things.* It is as [s] *a cheerefull giver*; ſo [t] *a cheerfull ſerver*, that *God loveth and delighteth in.* And [u] it taketh away the grace of all holy duties, when with hanging of the wings, and flagging affections, when with drooping, lumpiſhneſſe, deadneſſe and dulneſſe wee goe about them.

[q] Deut. 16.11.14, 15.
[r] Deut. 28. 47, 48.
[s] 2 Cor. 9. 7. Rom. 12. 8. *Qui cum triſtitia manum porrigit, remunerationis fructum amittit. Pulchrè & eleganter in colorando beneficio candor jucunditatis laudatus eſt voce illa poetica, (Ovid. Met.) ante omnia vultus Acceſſere boni. Bern. in Cant. 71.* [t] *Tertius obedientiæ gradus, hilariter obedire, ut voluntati cordis, ſimplicitati operis, vultus hilaritatem adjungas. Idem de grad. obed.* [u] *Multum colorat obedientiam obſequentis, vultus ſerenitas. Quis imperet libenter triſtitiam eſſe iuſti? Bern. ibid. Quicquid facis, cum hilaritate fac: bonum tunc benè facis. Sin autem cum triſtitia facis, fit de te, non ipſe facis. Auguſt. in Pſal. 91.*

Motive 3.

Thirdly, becauſe it heartneth Gods enemies, and giveth them occaſion of triumph, when they ſee Gods Children hang the head. Then [o] doe *Davids enemies exult over him*, when they ſee him *ſmitten with ſorrow*, and like one *at his wits end.* It is not ſo much the croſſes and calamities that befall Gods Church and Children, as [p] their taking them too much to heart, and their heartleſſe carriage under them, that heartneth and encourageth the adverſe partie, and giveth them occaſion to triumph. As [q] *we triumph over them*, though they ſeeme to prevaile againſt us, when we ſhew our ſelves undaunted and undiſmaid, notwithſtanding their extremeſt rage, and [r] nothing vexeth them more, than when they perceive that notwithſtanding all that ever they can doe, yet our courage is not quailed: So on the other ſide againe it putteth courage into them, when they perceive us to be diſcouraged, it miniſtreth matter of joy and inſultation to them, when they ſee us dejected and diſheartned, and our countenances caſt downe, as if we deſpaired wholly of divine, either protection or deliverance, and were not onely at our wits end, but at *our hopes end* alſo.

[o] Pſal. 13. 2.
[p] *Fructus contumeliæ in ſenſu & indignatione patientis eſt. Sen. de conſtant. ſap. c. 17.*
[q] Ὑπερνικῶμεν. Rom. 8. 37. Θριαμβεύομεν. 2 Cor. 2. 14. & 4. 8, 9. *Genus ultionis eſt, eripere ei qui fecit, contumeliæ voluptatem. Sen. de conſt. ſap. c. 17.*
[r] *Nempe idcircò aliquis te lædit ut doleas; quia fructus omnis lædentis in dolore læſi eſt. Ergò cùm fructum ejus everteris non dolendo, ipſe doleat neceſſe eſt amiſſione fructus ſui. Tertull. de patient. c. 8.*

Motive 4.

And laſtly, becauſe it diſheartneth many from good courſes. As [s] *the Spies* that were ſent to view *the Land of Canaan*, by their cowardiſe and faint-heartedneſſe, *brought up a ſlander* upon that good land that God had promiſed to beſtow upon his people, and ſo [t] made the people that they had no deſire to ſet further forward toward it, but began to entertaine thoughts rather of *returning backe againe into Ægypt:* So this heavy and uncomfortable ſtate and carriage of Gods Children, cauſeth religion and godlineſſe to bee miſdoubted and traduced, as a moſt heartleſſe and uncomfortable courſe; is a means to bring an imputation upon the good waies of God, as if nothing but melancholy fits were there to bee found, and that ſullen humour were the onely predominant in all pious and religious perſons; and ſo beateth backe many from ſetting foot into good courſes, that were comming on before; yea maketh many call in queſtion and doubt ſhrewdly of the truth of thoſe things that the Spirit of God ſpeaketh ſo [u] oft in the Word, concerning the joy and comfort of the Godly mans eſtate.

[s] Num. 13. 31.
[t] Num. 14. 1. 4.
[u] Pſal. 4. 6. 7. & 68. 4, 5. & 89. 15, 16, 17. & 118. 15. Prov. 29. 6 Rom. 5. 2, 3.

All

All which well considered, it standeth us every one in hand, that are attained to the state of grace and favour with God, as we desire to shew our selves truly and throughly thankfull to God for it, and to expresse our thankfulnesse in such a cheerfull performance of good duties, as may put life and grace into them, as we would bee loth to hearten Gods enemies, and adde courage unto them, or to dishearten weake ones, and discourage them from comming on to him; to take notice of our owne happinesse, and consider well what a blessed estate we are in, and to stirre up our hearts to a joying in it, in some measure, proportionably to that matter of joy that it ministreth unto us; and to take great heed how wee suffer this joy either to be filched from us by any slight of *Satan*, or to bee drowned in us by occasion of any outward occurrents. *Conclusion.*

And here before we passe from this *first point* of *instruction*, it shall not be amisse, to remove that imputation that wee even now said is by occasion of the uncomfortable carriage of some *Christians*, cast by many upon the *profession* of *Christianitie* in generall; by answering an *Objection* that may be and is oft made against the *Doctrine* before delivered.

For, *Ioy the godly mans Portion?* may some man say. Experience plainly disproveth it. Wee see none live more merrily and jovially than wicked and worldly men doe; none more heavily and pensively than those that make most conscience of their courses: so that *none*, it seemeth, *have indeed lesse Ioy than the godly.* *Objection.*

I answer to either *Branch* severally. *Branches 2.*

First for the wicked and worldly, such they say, [a] live most merrily, and rejoyce most of any. *Branch 1.*

But 1. They judge amisse of *Ioy*, and are much mistaken, that [b] measure *Ioy* by outward *laughter and merriment*. A *sound* substantiall joy is one thing, and *a tickling laughter* is another thing: There is a paine sometime in the one, an inward warmth in the other. * Any ridiculous toy may occasion the one, some weighty matter is necessarily the ground of the other. Whether delighteth a man more, or joyeth him more inwardly at the heart, a bag of gold given him, or an inheritance befallen him, that it may be, hee scarce smileth at the receit of, or some idle jest told him that maketh him laugh till his heart ake, or till hee almost burst againe withall? [c] *True Ioy*, saith the Heathen man, is, though *not a sad*, yet *a solid and a serious thing*. And there is as much difference betweene *idle merriment* and *sound Ioy*, as between *wanton daliance* and *well grounded love*. Wicked and worldly men may have some kinde of [d] *superficiall merriment*, some kinde of *froathie and flashie mirth*, such as may † *wet the mouth*, but *not warme the heart*, may *smooth the brow*, but *not fill the brest*; like [e] a *slight dash of raine*, that *washeth the stalke*, but *wetteth not the root*, and therefore doth the grasse little good; or to use *Salomons* comparison, [f] like an handfull of *brush wood* or *seare thornes under the pot*, that *maketh a great noise*, and giveth *a great blase*, but *heateth little, boileth nothing*,

[a] *Iob* 21.7, 12, 13. *Psal.* 73. 4, 5, 7. *Esa.* 5. 11, 12. *Amos* 6. 4, 5, 6.

Answer. 1.

[b] *Tu illum judicas gaudere, qui videt? Animus debet esse alacer, &c. Sen. ep.* 23.

* *Itaque rectè Cic. de Orat. l.* 2. *Ingenii fructus tenuissimus est risus. Et ibid. Locus & regio quasi ridiculi turpitudine & deformitate quadam continetur. Vide & Quintil. instit. l.* 6. *c.* 3.

[c] *Res severa est verum gaudium. Sen. ep.* 23.

[d] *Cætera hilaritates leves sunt; frontem remittunt, pectus non implent. Ibid.*

† Χείλεα μὲν τ' ἐθύνθη, ὀφρὺς δ' ὑπὲρ ἰδίλωσεν. *Homer. Iliad.* χ'.

[e] *Hæc quibus delectatur vulgus, tenuem quandam habent ac perfusoriam voluptatem, Sen. ibid. i. leviter aspergentem, non & penetrantem. Lips.*

[f] *Stolidi risus, spinarum sub olla crepitus. Eccles.* 7. 6. *Ecquando ne vidisti flammam stipuli exortam, claro strepitu, largo fulgore, cito incremento, sed enim materiâ levi, caduco incendio, nullis reliquiis. Apul. in apolog. Lætitia secularis ei κακὸν ἀγιώτατον.*

leaveth the *meat* ſtill as [g] *raw* as it was when it went in: But true, ſound and ſubſtantiall joy, ſuch as that is that the godly have, or as is here ſaid to belong to them, doe ſuch never attaine to.

2. Wee ſee what they make ſhew of outwardly, but we ſee not what they feele inwardly. [h] *The ſoule onely knoweth it owne bitterneſſe*, ſaith *Salomon*: And [i] *even in laughter oft the heart is heavie.* [k] *You ſee all of you what an handſome ſhooe this is*, ſaid the *Romane* ſometime, *but where it pincheth me, I feele onely my ſelfe.* So here, ſaith *Ambroſe*, [l] *You ſee how ſuch feaſt and revell outwardly*; but *you conſider not what gripes and twitches their conſciences feele inwardly.* Their laughter is never better than a light gigling, many times but a ſtrained grinning, [m] like the laughter of ſuch as have eaten of mad *Smallage*, which though it wring them exceedingly inwardly, yet ſetteth them on grinning outwardly, and ſo maketh them goe away with a ſeeming laughter. [n] *In the tranſgreſſion of the wicked there is a ſnare*, ſaith *Salomon*: And [o] *the wicked man is holden in the cords of his owne ſinne.* Every wicked man carrieth an halter about him to ſtrangle his owne joy withall, to marre his owne mirth. The guilt of his ſinne is as [p] *an unſeene ſore*, that putteth him to many a privie pang, that himſelfe onely feeleth; as [q] *a ſilent ſcourge* that giveth him many a ſecret jerke, that none heareth or ſeeth but himſelfe alone.

[g] Pſal. 58. 9. *Tractum à ſemicrudis carnibus ollâ extractis, priuſquam ignis calorem ſenſerint. Druſ. proverb. claſſ. 2. l. 2. prov. 30.*

Anſwer 2.

[h] *Prov. 14. 10.*

[i] *Prov. 14. 13. —medio de fonte leporum Surgit amari aliquid, quod in ipſis floribus angat. Lucret. l. 4. Hilaritas ficta eſt: aut gravis & ſuppurata triſtitia. Sen. ep. 80.*

[k] *Calceus iſte vobis nonne concinnus admodum videtur; ſolus ipſe ubi pedem angat perſentiſco. Æmylius apud Plut. in vita ejus. & Hier. ad Iovin. l. 1.*

[l] *Vides convivium, lætitiam: interroga conſcientiam. Ambroſ. offic. l. 1. c. 12. Perpetua anxietas nec menſæ tempore ceſſat. Iuven. ſat. 13.*

[m] *Sardonius hic riſus eſt: mordet eos interim interius conſcientiæ vermis cauteriis omnibus acrior. Calvin. inſtitut. lib. 1. c. 3.*

[n] *Prov. 29. 6.* [o] *Prov. 5. 22.* [p] Ἡ ζωὴ ἡσυχὴ ἐγρηγορέναι, ὁ δὲ θάνατος ἐν σαρκὶ τῇ ψυχῇ τὴν μεταμέλειαν αἰμαχθῆναι ἀεὶ καὶ νύττεσθαι ἐναπολείπει. *Plut. de tranquill. Vulnus alit venis, & cæco carpitur igne. Virg. Æn. 4. —tacitum vivit ſub pectore vulnus. Ibid. —langueſcit vulnere cæco, Conſcius ipſe animus ſeſe dum forte remordet. Lucret. l. 4. —ilia ſubter Cæcum vulnus habet; ſed lato balteus auro Protegit. Perſ. ſat. 4.* [q] *Evaſiſſe putas, quos diri conſcia facti, Mens habet attonitos, & ſurdo verbere cædit, Occultum quatiente intus tortore flagellum. Iuvenal. ſat. 13.*

Anſwer 3.

[r] *Quamvis ex honeſta cauſa imperitus homo gaudeat, tamen affectum ejus impotentem, & in diverſa ſtatim inclinaturum, voluptatem voco opinione falſi boni motam, immoderatam, & immodicam. Sen. ep. 59.*

[s] *Lucida intervalla.*

[t] *Inſaniæ illis genus hilare contigit. (qualis illa Argivi cujuſdam apud Horatium epiſt. 2. l. 2.) Sed non eſt illa hilaritas longa. Obſerva: videbis eoſdem intra exiguum tempus acerrimè ridere, & acerrimè rabere. Sen. epiſt. 29. Hilarem illis contigit inſaniam inſanire, ac perriſum furere. Idem de beat. c. 12.*

3. Take it [r] at the beſt, it is but as the *Ioy* of thoſe that are held, as we ſay, *in a fooles paradiſe*; deluded with a groundleſſe conceit of *vaine hopes*: as of *a frantike perſon*, that hath yet ſome [s] *lightſome turnes* by times, or is held with [t] *a merrie* kinde of *madneſſe*: or of a mad man, that [u] imagineth himſelfe a rich and a great man, when he is indeed but a poore beggerly wretch: as of *children in a ſiege*, that being not apprehenſive of the danger they are in, are as buſie at their ſports, as their parents are at the breach, while the citie is ready to be ſacked; or * as of *men in a ſleepe*; (it is juſt the *ſinners* caſe; his whole *life* is but as [x] *a ſleepe*; he is no more awake though his eyes be open, than thoſe beaſts that are ſaid to ſleepe ſo: his *eſtate* as [y] *a dreame*: that dreaming of ſtrange matters, have many *falſe Ioyes*, and *falſe feares*, which [z] as ſoone as they are *awaked*, doe *all* vaniſh,

[u] *Qualis Thraſylaus ille Athenienſis qui omnes naves ſuas credidit, quæ in Piræum appellerent. Athen. dipnoſoph. l. 12.* * *Peccatores dormientibus ſimiles. Anaſtaſ. in Hexam. lib. 1.* Ἔοικε γὰρ ὡσπερεὶ πᾶς ὁ βίος ἀγνοίας ὑπνῶδης. *Clem. pædag. lib. 2. c. 10. Imò & ſomniantibus qui pericula vera non extimeſcunt, vana timent. Herolt. de temp. 2.* [x] *Epheſ. 5. 14. 1 Theſſ. 5. 6, 7.* Μεταξὺ γὲν ὀρθοὶ βαδίζοντες, λάθητε οἱ πλείους καθεύδουσιν. εἰ δὲ ἐγκηγορέναι τοῖς πλείοσι δοκοῦσιν, ἐδὲν ἂν εἴη τοῦτο. καὶ γὰρ τοῦ λαγὼς φήσει τις ἐγκηγορέναι τοῦ ἀπείρων, ἐαν ἴδῃ καμαμύοντας. *Dion. Chryſoſt. orat. 33.* [y] *Iob 20. 8. & 27. 19. Nocte ſoporifera veluti cùm ſomnia ludunt Errantes oculos, effoſſaque protulit aurum In lucem tellus, verſat manus improba furtum, Theſauroſque rapit, ſudor quoque proluit ora, Et mentem timor altus habet, ne forte gravatum Exentiat gremium ſecreti conſcius auri. Mox ubi fugerunt eluſam gaudia mentem, Veráque formavedit, animus quod perdidit optat, Atque in præterita ſe totus imagine verſat. Petron. ſatyr. Videatur Auguſt. in Pſal. 75. & homil. 13. Greg. mor. lib. 18. cap. 10. Ambr. de Ioſeph. cap. 6. & Senec. epiſt. 103.* [z] *Pſal. 73. 19. Eſa. 29. 8. Abſque Dei notitia quæ poteſt eſſe ſolida fælicitas, cùm ſit ſomnio ſimilis? Minut. Octav. Vita facinoroſi, ut ſomnium: aperuit oculos, tranſvit requies ejus, evanuit delectatio. Ambr. offic. lib. 1. cap. 12. Vide Luciani Micyllum.*

and

and prove just nothing. * *Safe they may bee*, saith the Heathen man, but *they are never secure*. And, *Secure*, say I, *they may sometime be, but they can never be safe*. As the *Peace* they have, is but *a seeming peace*: so the *Ioy* they have is but a *counterfeit Ioy*; no *true Peace*, no *sound*, no substantiall *Ioy*.

Secondly, for the godly, doe they seeme many times very [a] pensive and sorrowfull? and the life of many such to bee very uncouth and uncomfortable?

I answer: 1. Those that object this, as *Bernard* speaketh, doe but [b] *seeke for a straw to thrust out their owne eyes with*. For doe they see and observe many such, as they say, that live uncouth and uncomfortable lives? They might as well on the other side, if they pleased, see and observe many more that have lived wonderfull cheerfully [c] even in extreme want and penury, in so much that their *whole life* for the cheerfulnesse of it hath beene as [d] *a continuall feast*; that have carried themselves most comfortably amids many grievous calamities, that a man would wonder how they could stand upright, or hold up the head under the weight of them, so as they have done. [e] *Not so onely* (saith the Apostle, having spoken of Christian mens rejoycing in their *hope of glory*;) but *we glory also even in our afflictions*. And the faithfull *Hebrewes*, [f] *with much Ioy suffered the losse of their goods*. And the Apostles [g] *went from the Consistorie* when they had beene *beaten, rated and reviled, rejoycing that they were graced so to bee disgraced for Christ*. And Many a *Martyr* of *Christ* hath gone [h] as merrily to the stake, as others would have done *to a feast*. Now these men see and observe the one, but the other they will not see, because they are willing to picke a quarrell to Christian profession. To use a comparison, used before me by [i] a right reverend Divine. Suppose a man come into one of your shops, and aske to see some wares: which when he is shewed, he findeth some fault with; and though you tell him you will shew him better, yet he refuseth to see them, and so goeth his way: will you not say that such a one came not to buy, but to cavill? In like manner, when men to object against Piety and Godlinesse, as the mother and means of a most uncomfortable life, shall pick out examples of some few distressed and disconsolate Christians, that either oppressed with melancholy, or [k] mistaken through weaknesse of judgement in their owne estates, live pensively, and shall refuse to take notice of others many more, ten to one, that live cheerfully, and goe on joyfully with much comfort and contentment in a religious course of life; wee may well say and deeme of such, that they deale very unequally, and are bent to cavill onely at the practice and profession of Piety, because [l] they have no love or liking to it.

* *Scelus tutum aliquis, nemo securum tulit.* Sen. Hippol. *Tutum aliqua res in malâ conscientia præstat, nulla securum. Notens habuit aliquando latendi fortunam, nunquam fiduciam.* Sen. ep. 105.

Branch 2.

[a] Psal. 6. 2, 3, 6, 7. & 13. 2. & 42. 3, 4, 6, 7. & 73. 13.

Answer 1.

[b] ——*Festuca quærunt, unde oculum sibi eruant.* Bern. de bon. deser.

[c] 2 Cor. 6. 10. & 7. 4. Phil. 4. 11, 12, 13. Καὶ πενίαν καὶ φυγὰς καὶ γῆρας ἐλαφρῶς καὶ εὐθυμήτως φέροντες. Plut. de virt. & vit.

[d] Prov. 15. 15. Ἀνὴρ ἀγαθὸς πᾶσαν ἡμέραν ἑορτὴν ἡγεῖται. Diogenes. Καὶ πῶς ἦν πλοῦτον ἔχειν καὶ τρυφᾶν, πλέων καὶ γαλᾶν, ὅπερ ἐν ἑορτῇ τὸν βίον διετέλεσε. Plut. de tranquill.

[e] Rom. 5. 3. *Non è malo solum liberaberis, sed vinum bibes ex eis, ubi ceperis, in his etiam gloriari.* Bern. de diverf. 18.

[f] Heb. 10. 34.

[g] Act. 5. 40, 41. *Tribulatio pro solatio, contumelia pro gloria, inopia pro abundantia est.* Bern. parv. serm. 63.

[h] Ἀπὸ βασάνου, ὡς ἀπὸ δεσμῶν ἐπαναστήσαν, καὶ λαμπρὸς ἐπιφανεῖς. Gr. Naz. in Iulian. 2. *Quomodo de Socrate idem epist.* 57. Κοινὸν μέλλω προθύμως δέχεται, θανάτου δὲ οὐκ ἀθυμήσω, ἀλλὰ φιλοσοφήσω προπόμενος. Τὸ μὲν Χριστῷ πάσχειν καὶ ὑπὲρ Χριστοῦ, τῶν μεγίστων ἀγαθῶν εἰς τοῦτο νομίζομεν.

[i] Dr *Burgesse* on *Act.* 9. 31.

[k] *Bona non sua norunt.* ——*Virg. Georg. lib.* 2.

[l] *Volentes ea vitu-perant, sibi quæ non placent.*

Answer 2.

2. Are good men, sayest thou, many times heavie and sad? It is not godlinesse or holinesse that maketh them so heavie, but the want of it rather, either in others or in themselves.

And not to insist long upon the former, that the godly are oft

heavie, not becauſe they are themſelves holy, but becauſe others, [m] whom they deſire ſhould be ſo, [n] are not as themſelves are. It is not their owne holineſſe, but thy prophaneneſſe that maketh them heavie. As [o] the bad lives of the *Sodomites* were an heart-ſore to *Lot*, and [p] the wicked courſes of *Davids enemies*, a great griefe unto *David*. [q] Nor were a man indeed truly good, did hee not deſire to have others alſo good; [r] nor can he bee deſirous that others ſhould doe well, but he muſt needs be grieved when hee ſhall ſee them doe otherwiſe than well. They are one maine cauſe of their heavineſſe, that finde fault with them for it. They ſhould have the leſſe cauſe to be heavie, and it were not for ſuch as they are.

But to let that paſſe, it is not ſo much the ſight of their preſent, as the conſideration of their former eſtate, that maketh good men ſo ſad. They are not heavie, becauſe they are now holy, but [s] becauſe they were not ſooner ſuch: that they have ſpent, or miſ-ſpent rather ſo much time, in an unholy courſe of life, which now ſeeing their owne folly, they ſeriouſly repent of, and are ſincerely ſory for. Or if their griefe ariſe, as it may well alſo, from the ſight of the preſent; it is becauſe they are no holier than they are. [t] *The godly*, ſaith one, *are not heavie therefore, becauſe they are holy; but therefore are they heavie, becauſe they are no more holy*; becauſe they are not ſo holy yet as they would bee: becauſe they ſee ſo much [u] unholineſſe yet abide by them. As [x] the love of money maketh men thinke that they have never enough of it; and the greedy deſire of having ſtill more, makes them not regard or take notice of what alreadie they have. You ſhall heare the *rich* oft complaine that they are [y] but very *poore men*; and they are indeed in ſome reſpect as they ſay. So the great love of godlineſſe, and the greedie deſire of it, and that even out of the comfort and ſweetneſſe that they have felt and found in it, doth oft ſo poſſeſſe the hearts and mindes of the godly, that it withholdeth them from ſeeing and taking notice of what they have, and maketh them many times penſive, becauſe they have ſo little [z] as they imagine, though being more than ordinarily ſtored with it, of that which ſo earneſtly they deſire. Nor ought that heavineſſe of theirs therefore bee imputed to holineſſe, which either the true or ſuppoſed want of it produceth. It is a very unequall thing, to charge holineſſe with that that unholineſſe is the cauſe of, and much more to challenge the godly for that, which themſelves and ſuch as they bee, are the cauſe of.

[m] *Act.* 26. 29.
[n] *Rom.* 9. 2, 3.
[o] 2 *Pet.* 2. 8.
[p] *Pſal.* 119. 136, 158.
[q] *Sicut, Malus bonum eſſe vult malum, ut ſit ſui ſimilis. Plaut. Trinum.* 2. 2. *Ita bonus bonum.*
[r] *Magnus bonorum labor eſt mores tolerare contrarios, quibus qui non offenditur, parum proficit. Tantum enim torquet juſtum alieni peccati iniquitas, quantum à ſua recedit. Aug. inſent. Proſper.* 122. *Itaque ſcitè ac verè Martin. Dum. de morib. Qui æquo animo malis immiſcetur, malus eſt.*
[s] *Neminem pudet, neminem pœnitet, niſi quod planè retrò non fuerit. Tertull. apolog.*
[t] *Greenham alicubi.*
[u] Ὅτι ἐμμένει τι τῷ παλαιῷ τῆς ἀγνοίας ἀπηνθηρῷ καὶ τῷ πονηρῷ ἀπερματῷ. *Greg. Naz. de Saſim. Epiſc.*
[x] *Eccleſ.* 5. 10.
[y] Ἡ πλειόνων κτῆσις ἀπορίᾳ προσθήκη γίνεται πενίας· ὅσῳ γὰρ ἂν λάβῃ πλείονα, τοσούτῳ πλειόνων ἐπιθυμεῖ· ἔχων ὅσῳ ἂν πλείονα λάβῃ, τοσούτῳ μᾶλλον γίνεται πένης· ὁ γὰρ πλειόνων ἐπιθυμῶν, μᾶλλον πένης ἐστί. *Chryſoſt. in* 1 *Cor. hom.* 14. *Confeſſio eſt paupertatis augendi cupiditas: omnis enim cupido acquirendi ex opinione inopiæ venit. Apul. in apolog.*
[z] *Quid enim refert quàm magnum ſit, quod tibi minus eſt. Apul. ibid.*

Anſwer 3.

3. Doe ſome godly men lead a very uncomfortable life? It is by means of their weakneſſe and ignorance of their owne happineſſe. [a] They judge not aright of their owne preſent eſtate; they are not yet acquainted with the voyce of Gods Spirit, that ſpeaketh peace and comfort to their ſoules. As when men come at firſt into a ſtrange Countrey, it is ſome ſpace of time ere they can underſtand [b] the language, and ſo come to converſe familiarly with the Natives thereof. So is it with Gods Children oft for ſome ſpace of time, after their firſt converſion to God and Godlineſſe, they underſtand not inſtantly

[a] *Fælicitatem ipſi ſuam non intelligunt. Senec. de benef. l.* 2. *c.* 27.
[b] *Pſal.* 85. 8.

ly the language of Gods Spirit, which they have not beene formerly acquainted with; nor apprehend they therefore preſently thoſe ſweet comforts and joyes that their preſent eſtate and condition affordeth. It is with them as with a priſoner or a condemned perſon, that though he have his pardon ſigned and ſealed, and newes brought him of it, as [c] *Iacob* had of *Ioſephs life and ſtate*, yet doth not beleeve it; or when the deed it ſelfe is ſhewed to him, yet becauſe hee cannot himſelfe read it, or ſee his owne name in it, or elſe becauſe, it may be, he miſtaketh ſomewhat in it, giveth no credit at all to it, and ſo hath no more joy of it yet, than as if it were not. And we may adde alſo, that even melancholy is many times a cauſe of it. For Gods grace, though it renue and change the diſpoſition of the ſoule, yet it altereth not the naturall conſtitution of the body. Even the godly therefore, as they are ſome of them made of a melancholike mould as well as others, ſo are they [d] ſubject, as well as others, to melancholike paſſions and affections: An humour that is wont to raiſe many ſtrange imaginations, groundleſſe griefes, falſe feares and frights, ſenſeleſſe ſurmiſes; and as * a peece of *coloured glaſſe* maketh all that is ſeene thorow it, yea the very " *Sunne-beames*, that paſſe in by it, ſeeme all of the ſame colour with it ſelfe; ſo this blacke humour repreſenteth all things to the eye of the ſoule † as duskiſh and darke, full of horrour and terrour, even the very bright beames of Gods favour, and the lovely fruits and effects of it, picking many times matter of feare and miſdoubt out of thoſe things, that might give it beſt aſſurance. That which [e] the *Devill* alſo taking advantage of, is not negligent to worke upon, and by meanes thereof, to poſſeſſe the mindes of ſuch, with ſuch conceits of themſelves, which by reaſon of their melancholy, having once made a deepe impreſſion, are not eaſily againe removed, as may vex and turmoile them, and either make them weary of Gods waies, or diſcourage others from entring into them. And it is unequall to aſcribe that unto Godlineſſe in generall, that proceedeth from the [f] ſpeciall conſtitution of ſome few godly ones onely, and is no other than is common to them, with many other prophane alſo, being of the ſame conſtitution, though not in the ſame condition, that they are. We ſee ſchollers many, more than others ordinarily, ſubject to melancholy, becauſe their retired courſes of life and privacie of ſtudie, is a great means to feed that humour where it is naturally found: yet neither followeth it therefore, that all Schollers live uncomfortable lives, becauſe ſome doe ſo, that are poſſeſſed and oppreſſed with that humour. Nor may that rightly be aſcribed to ſtudie and learning, which not it, but the conſtitution of ſome ſtudents produceth.

[c] *Gen.45.26.*

[d] Ὁμοιοπαθεῖς. *Act.14.15. Iam.5.17.*

* *Per vitrum viride viſa viridia videntur. Cardan. de ſubtil.l.7.*

" *Tinguntur ab eis in quorum eram ſubeundo venerint. Plin. hiſt. nat.l.2.c.18.*

† *Vti de flava bile Varro in Eumenid. Arquatis lutea videntur, etiam quæ non ſunt lutea. Nonius de propr. ſerm. l.1.*

[e] See *Bright* of *Melancholy*. chap.17. & 34. & 35.

[f] *Quomodo Cicer. de ſenect. Non eſt proprium hoc ſenectutis vitium, ſed commune valetudinis.*

4. Doe men live ſometime not ſo comfortably, when they begin to grow godly? The untowardneſſe of their corrupt nature is the cauſe of it. It is no marvell if the ſpirituall breeding bee with ſome difficultie: eſpecially when we goe as [g] *Rebekkah* did, with *two twins*, and thoſe ſuch too as cannot agree well together. No marvell, I ſay, if there be ſome [h] ſtriving and ſtrugling, and ſuch as may ſometime cauſe much inward trouble and diſtraction, untill the better of them have

Anſwer 4.

[g] *Gen.25.22,23.*

[h] *Galat.5.17. Rom.7.23.*

have got the upper hand of the other. [i] *Make choise of the best course of life*, said the Heathen man sometime, *and use and custome will make it familiar and pleasant.* But as it is with milstones, though they bee hewed as fit as may be either to other, yet they grinde not at first so handsomely, till they have wrought sometime together: Or apparell, though well made, and fit for the body, yet is not so easie at the first putting on, as when it hath beene worne a while: Nor doe man and wife many times, especially having some crosse qualities, agree so well at first, as they doe afterward, when they come to understand more throughly either others disposition, and have learned to fashion and apply themselves either to other. So it is here: [k] *Christs yoake*, saith *Gregory*, *seemeth heavie at the first taking of it up; it becommeth easie, yea delightfull, when a while we have borne it.* Gods Spirit and our corrupt nature doe not fadge so well at first: they seeme somewhat uncouth courses that wee are entred into, till wee have inured our selves unto them. It is our owne [l] untowardnesse, and unrulinesse, our [m] sticking at the birth, our unwillingnesse to yeeld our selves up wholy unto God, [n] the rebellionsnesse of our spirit not reduced so easily to the obedience of Gods good Spirit, that hindreth our comfort, that procureth to us that discomfort, which more godlinesse admitted and given way to would cure. [o] For the cause taken away the effect would soone cease.

i Ἐλοῦ βίον τὸν ἄριστον, ἥδιστα δ' αὐτὸν ἡ συνήθεια ποιήσει. *Pythagoricum monitum. Plut. de fuga. & de sanit. Verum* τὸ φρονεῖν *magis, uti idem de tranquill. Hinc Antonini Imper. monitum vitæ suæ l. 12.* Ἔθιζε καὶ ὅσα ἀπογινώσκεις· καὶ γὰρ ἡ χεὶρ ἀσκηθεῖσα πρὸς τἆλλα διὰ τὸ ἀνέδην σφύζειν ἄχρηστος οὖσα, τῇ χαλίνῃ ἐρρωμενεστέρως ἢ ἡ δεξιὰ κρατεῖ· τοῦτο γὰρ ἐποίησεν.

k *Matth.* 11.29. *Grave dum tollis, suave cùm tuleris. Greg. in Ezech. l. 2. hom. 7. Quàm malè inassueti veniunt ad aratra juvenci?*

l *Hosh* 10. 11.

m *Hosh.* 13. 13.

n *Rom.* 8. 7.

o *Sublata causa, tollitur effectus.*

Answer 5.

5. Are even godly men sometime in very lamentable plight? Their owne wickednesse, their owne wantonnesse, not their weaknesse onely, is sometime the cause of it. For even [p] Gods Children also oft-times straying out of *Gods way*, as wee are wont to say of children, light into *harmes way*, and come home againe by *weeping crosse*. Even Gods Children are now and then shaking hands with the wicked, and taking part with Gods enemies, as [q] *Iosaphat* with *Ahab*, which they pay full deare for oftentimes before they have done with it. Yea as our children, so [r] *Gods Children*, when they are *full fed* especially, are over-prone to grow wanton, and will needs be dipping their finger sometimes in the Devils sauce, as I may so say; as children sometime out of a lickerish disposition, will be tampering with such things, [*] as they are forbidden to meddle with, and it is dangerous for them to deale with; which costeth them afterward many a deepe sigh and a salt teare, ere they can recover againe of the evill, and the inward discomfort, that by means thereof accrueth unto them. It was *Davids* case: [t] when hee was now at rest and ease, [s] he was led aside, and fell a dalying with some sinnefull delights, that [u] eclipsed his joy and comfort, and procured to him such discomfort, as made his life for a long time together most uncomfortable to him, [x] it being a long time ere hee could throughly recover his former state of joy and comfort againe. But what is the true cause of discomfort in such cases? It is not godlinesse; it is [“] ungodlinesse. [y] *A disordered Patient*, we say, *maketh a cruell Physitian.* The Patients disorder and misdieting of himselfe, contrary to the rules by the Physitian prescribed him, procureth him oft much paine, disturbeth the cure of his disease, hindereth his recovery,

p *Psal.* 119. 176.

q 2 *Chron.* 18. 1, 3. 31. & 19. 2.

r *Deut.* 32. 15.

* *Negatis animus inhiat avidius. Bern. in Cant. 67. Audax omnia perpeti Gens humana ruit per vetitum nefas. Horat. carm. 1. 3. Nitimur in vetitum semper, cupimusque negatum. Quod non licet, acrius urit. Ovid. amor. 3. 4. & 2. 19.*

t *Psal.* 30. 6, 7.

s 2 *Sam.* 11. 2, 3, 4.

u *Psal.* 32. 3, 4.

x *Psal.* 51. 8, 12.

“ *Causa tristitiæ peccatum est: causa lætitiæ justitia est. August. in Psal.* 42.

y *Crudelem medicum intemperans æger facit. P. Syr.*

very, requireth new purgings and potions, yea peradventure searings and cuttings, that otherwise he should not have needed; which [z] to lay the fault of, therefore, on *the Physitian*, or *the rules of Physicke*, or the courses by him prescribed, and of the Patient neglected, were unreasonable and senceleſſe.

6 Are the godly in theſe cases full of sorrow and griefe? Even in such sorrow and sadneſſe there is the † seed of sound joy. [a] The way to joy is by griefe; as the way by Physicke is to health, As the worldly mans [b] *Ioy endeth in griefe*; so the godly mans [c] *griefe endeth in Ioy.* [d] *He is not farre from true Ioy, that can sincerely sorrow for his sinne.* For as [e] *warre with the world procureth peace with God*; so [f] *sorrow for sinne produceth Ioy in God.* Yea he hath much matter of sound joy in him, as we shall afterward see, that can and doth seriously lament and bewaile his owne wants, his untowardneſſe, his former wantonneſſe, his wickedneſſe. What say I, there is matter of joy? There is even joy oft herein. There are [g] *teares of Ioy*, as well as *of griefe*; and there is also [h] *a mixture* oft of the one with the other, Men take [i] pleasure and delight sometime even in mourning and bemoaning themselves, as well as in mirth. And I make no doubt, but that many of Gods Children do many times take as much [k] delight, and finde as much comfort, even in their Godly griefe, and in the bewailing of their wants, as any worldly men doe ordinarily in those outward pleasures, that their hearts and affections are most carried away with. Nor let any naturall man much marvell hereat. For if such can take so much pleasure, as I have heard some of them confeſſe, and as [l] *Augustine* obſerveth, in seeing an idle play of some fained subject, that so affecteth them, that it draweth teares from them, though the thing acted nothing at all concerne them, nor, it may be ever was in truth executed, that they desire and long exceedingly to see it againe; then they need not marvell, if Gods Children can take much more pleasure in this their holy griefe, though it draw many a teare from them, that so neerly concerneth them; and in those religious teares, which are so pleasing to God, that they cause [m] *much Ioy in Heaven*, and by which [n] so much benefit accrueth to themselves. They may well be comfortable, that are [o] *the procurers of comfort*; they may well be pleasant and delightfull teares, that are [p] sure pledges of eternall *Ioy* and delight.

[z] Ὥσπερ ἐξ εἰ τις αἰτιῶτο τὸν ἰατρὸν, ἢ τομὰς ἢ καύσεις κεχρημένον, αὐτὸς πυρέσσοντος διακοίσεως, καὶ ἐδὲ αἱσθανομένου ἑαυτοῦ δίψους καὶ φαρμάκων. Greg. Naz. ad eos qui perversitant.

Answer 6.

† Τὸ δάκρυον τοῦτο οἶδεν ἀσθμα καὶ δάκνουσα τῆς αἰωνίου χαρᾶς. Basil. Cæs. homil. 4.

[a] Matth. 5. 4. οὐκ ἔστιν αὐτῇ ἡ χαρὰ ἐναντία τῷ πένθει ἐκείνῳ· ἀλλὰ γὰρ ἀπ' ἐκείνου πέφυκε καὶ αὐτὴ τίκτεσθαι. Chrysost. in Philip hom. 14.

[b] Prov. 14. 13. Ἔνδον τὸ ἡδὺ, πλησίον καὶ τὸ λυπεῖν. Antiphon. *Apes pungunt, quia ubicunque dulce est, ibi & acidum teperies.* Petron. Satyr.

[c] Esa. 61. 3. Matth. 5. 4.

[d] Greenham observ.

[e] Bellum contra diabolum pacem parat ad Deum. Origen. ad Rom. 5. Nisi discordaveris cum diabolo, pacem non habebis cum Christo. August. quæst. N. T. 92. Illa; vere Greg. Naz. de pace 1. Κρείσσων ἐμπαθὴς ὁμονία ἢ ἀφ' ἑνὸς εὐσεβείας διάστασις. Et in apolog. Κρείσσων ἐπαινετὸς πολεμὸς εἰρήνης χωρὶς θεοῦ.

[f] 2 Corin. 7. 9, 10, 11. Ἀγαθὸν ἡ μετάνοια λύπη, πόσους χρείττων αὕτη χαρᾶς κοσμικῆς. Chrysost. in Phil. hom. 15.

[g] Gen. 43. 30. & 45. 2. & 46. 29, 30. *Communis lachryma est & mœrori & gaudio. Non solus dolor lachrymas habet; habet & lætitia lachrymas suas.* Ambros. in Satyr. *Habet & lachrymas magna voluptas.* Senec. Thy. 5. 8. [h] Δάκρυον χαρᾶ συμμιγές. Gr. Naz. in Iul. 1. *Ex consideratione alicujus delectabilis cum permixtione alicujus tristabilis.* Aquin. sum. secunda secundæ q. 82. a 4. [i] Ἡδονή τις ἔστι τοῖς λυπουμένοις καὶ τὸν θρῆνον. Basil. Cæs. hom. 4. Φέρει πως θαυμασίαν τῷ ὄντι λύπης βεβαπτισμένῳ τὴν λυπεῖν ἡ ἀφήγησις. Isidor. Pel. ep 8. l. 3. *Flebo meos casus: est quædam flere voluptas. Expletur lachrymis, egeriturque dolor.* Ovid. trist. 4. 3. [k] Ὁ πονῶν τὰ ἑαυτοῦ κακὰ, χαίρει. Chrysost. in Phil. hom. 14. [l] *Ipse dolor voluptas est.* August. confess. lib. 3. cap. 2. [m] Luk. 15. 7. [n] 2 Cor. 7. 10. [o] Matth. 5. 4. [p] Luk. 6. 21.

7. Doe not the Godly seeme so joyfull oft-times as the wicked? or make so much shew of mirth outwardly? It followeth not that therefore they are not as joyfull, or have not as much mirth as they. For the joy of Gods Children, as the ground of it, is more inward, than outward: as [q] the *windowes* that conveyed the light into *Salamons*

Answer 7.

[q] 1 King. 6. 4. Ezech. 40. 16.

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[h] *Malach. 4. 2.*

[i] *Cant. 2. 11.*

times

times reſtrained with them; at leaſt if they doe not then ſo apparently offer themſelves to outward view. Who would expect or require leaves or fruit ordinarily in *Winter* time from a tree? Not but that the Godly have even at ſuch times alſo good ground even for great joy and much comfort; howſoever they ſee it not for the preſent: or but that they have many of them many times in many ſuch caſes, [k] as much joy and comfort as ever: [l] like *the Palme-tree* in that regard, that keepeth his greene hew continually, and never caſteth his leafe all the yeere long. But that then uſually joy and comfort is ſomewhat obſcured with the moſt, with weake ones eſpecially, who yet when they are free from ſuch fits, live as cheerefully, as joyfully, as comfortably as any.

Such occaſions and occurents then are the godly ſubject unto now and then, that through their weakneſſe oft diſturbe much and dim their joy for a time. And are not worldly men alſo ſubject to many diſeaſes, diſaſters, croſſes, griefes, diſcontentments, that ſet them oft off the hinges, and marre all their mirth? It is an unequall thing then for them to tax religion for that, or to twit the religious with it, which [m] to all other courſes of life is incident as well as to it. An unequall thing for them to require ſuch an equall tenure of diſpoſition from a Chriſtian man, in all occurrents and accidents, as no other is able to exhibit. They may [n] as well require mirth of a naturall man in the middeſt of ſome ſharpe fit of a burning fever or the like, as require alacritie and cheerefulneſſe of a Chriſtian in ſome ſuch caſes.

k 2 *Cor.* 1. 5. & 7. 4.

l Ὡς φοίνιξ, *arbor, non avis, ut Tertull. de reſurr.* תמר *Pſal.* 92. 12. & 103. *Ierem.* 17. 8. Μόνῳ τῷ φοίνικι χλόον ἀπαρχεῖ τὸ ἐμπδόφυλλον ἢ καὶ ἀειφύλλον. *Plut. ſympoſ. problem. l.* 8. *cap.* 4. *Palmæ folia non deciduntur. Plin. hiſt. nat. lib.* 16. *c.* 20. *Ex eis quæ ſemper virent, quædam folia abjiciunt, ut Laurus & Pinus, aliis clam ſubnaſcentibus, palma verò perpetuis veſtita foliis, quæ ſemel produxit, ad finem uſque retinet. Glycas ann. p.* 1. *c.* 5.

m Παντὶ κοσμᾶλῆσι χρὴ λόφον ἐγγενέσθαι. *Simonides apud Plut. de util. ex inim.*

n *Exigis ut nulli gemitus tormenta ſequantur? Acceptoque gravi vulnere flere vetas? Ovid. triſt.* 5. 1. *Nulla flendi major eſt cauſa quàm flere non poſſe. Pollio apud Se. controv.* 4. 1. *Miſero ſi flere non licet, magis flendum eſt. Ceſtius ibid.* 3. 8.

Anſwer 9.

But to come ſomewhat neerer home to the portion of Scripture that we have in hand. Is not the joy of the godly in this life either ſo full or ſo ſenſible? The Reaſon is here intimated. It is [o] but *Seed-time* as yet. And to ſee to oft-times there is little difference, though indeed there be much, betweene an acre of ground that lieth ſtill unſowen, and one that is ſowen with ſome precious ſeed.

o *Imperfectiùs adhuc gaudium ſæpe interſcinditur. Sen. epiſt.* 72.

Conſider. 2. *Point* 2.

And ſo paſſe we on to the ſecond *Point* before propounded, how farre forth Gods children doe even here partake of this *Ioy*. They are not wholly deprived or debarred of it for the preſent. For they are incited unto it, [p] in the very next words to my *Text*. And yet they are not come to the whole crop neither; it is not their *Harveſt-time* yet: that is not till [q] *the worlds end. Light is ſowen for them*, ſaith the *Pſalmiſt*.

p *Verſ.* 12.

q *Matth.* 13. 39.

Obſerv. 3.

Whence obſerve we, that

This Life is the religious mans ſeed-time.

Ioy is but ſowen for him here.

As [r] *the fruit of righteouſneſſe*; ſo *Light and Ioy* are ſaid here to be *ſowen*.

r *Iam.* 3. 18. *Gal.* 6. 7, 8.

Reaſon 1.

And that principally for theſe cauſes:

1. Becauſe it is here hidden oft, it is not ſo apparent to the eye; it is as [s] corne in the ground, that lieth there unſeene: it

s Οὐχ ὅτι τῆς ὄψεως ἀπώκειται, ἀλλὰ εἰς αὐτὰς τὰς τῆς γῆς λαγόνας ἐμπέπηγε. *Chryſoſt. tom.* 6. *orat.* 42.

is much clouded and obſcured with many croſſes and conflicts.

Reaſon 2.

2. Becauſe it ſeemeth buried and overwhelmed to ſome. As [t] an ignorant perſon, that knew not the nature of graine, and the efficacie that is in ſeed, would thinke it were not ſowen, but buried and caſt away, when it is caſt into the ground, and laid up in the earth.

[t] Ἰδιώτης ὀρῶν τὰ γινόμενα θαυμάζειν, &c. *Chryſoſt ibid. Solo ſepulta credit quæ ſunt credita.*

Reaſon 3.

3. Becauſe it is not yet come to his height and full growth, or to that increaſe that it will come unto. The graine may ſprout in the ground, but [u] that is nothing in compariſon to that that it is expected to come unto.

[u] *Terra nunquam ſine uſura reddit quod accepit. Cic. de ſenect.*

Reaſon 4.

4. Becauſe it is even here a breeding, and in time it will breake forth, ſpring out, ſhoot up; yea ſo [x] it doth alſo here; and in due time produce and bring forth a plentifull Harveſt. For, [y] *thoſe that ſow in teares*, ſaith the *Pſalmiſt*, *ſhall reape in joy*. And where this ſeed of *Light and Ioy* is now ſowen, a further larger *crop* of it ſhall there ſometime ſucceed.

[x] *Pſal.* 112. 4. *Eſt.* 8. 16.

[y] *Pſal.* 126. 5. *Non ſpes ſolùm fructus, ſed & fructus eſt ipſe in ſemine. Bern. in Pſal.* 90. *ſerm.* 17.

Vſes 4.

Vſe 1.

Admonition.

The conſideration whereof may ſerve;

Firſt, to admoniſh Gods children not to be diſmaid and diſcouraged, or to grow diſcontent, if they cannot finde and feele yet that large meaſure of ſpirituall joy and comfort, that they deſire, and expected, yea and in the word of God is oft promiſed. It is but our *Seed-time* yet. And would we have *Seed-time* and *Harveſt* concurre? No, [z] *Behold the Husbandman*, ſaith Saint *Iames*, *how he waiteth for the precious fruit of the earth; and expecteth patiently till* [a] *the firſt and latter raine be paſſed on it*. And in like manner muſt we have patience till Gods Harveſt-time come, and then ſhall we be ſure to have our full crop, whatſoever it pleaſe God to impart unto us of it before; in the meane while looking conſtantly after the ſpirituall [b] *raine* of the *Word*, and praying inſtantly for the ſweet *dewes* of his *Spirit*, to deſcend downe upon our ſoules, for the cheriſhing and improving of this *ſeed* of *joy* ſowen in us. When we have laid our graine into the ground, we doe not looke to ſee it the ſame day againe, much leſſe to reape the ſame day, (as he ſaith of the *Hyperborean* people farre North, that [c] they ſow ſhortly after the Sunne riſing with them, and reape before the Sunne ſet, that is becauſe the whole halfe yeare is one continuall day with them:) no, we expect not the next day, nor the next weeke neither, to ſee it againe above ground; but we are content to wait patiently till the yeare come about; and are glad when we ſee it but after a month it may be, begin to peepe out of the ground, living in hope ſtill of the further growth of it, and to enjoy at length, after the ſpire and the blade, a full eare. So muſt we learne likewiſe herein patiently to wait Gods good leiſure, and though we ſee a long time but ſlender growth, ſcarce any ſight at all of it, yet not to be diſmaid therefore or diſcouraged, but [d] *live in hope*, as the husband-man doth, of further increaſe of it, and of a full crop at length, when God ſhall ſee it good. And the rather by much may wee *live in hope*, and [e] *live by hope* here than there, becauſe the ſeed that is there ſowen, after it is ſo ſowen may miſcarry; it may be caſt into the ground, and die there, and ſo never come up againe: (for [f] *The graine*, ſaith *Ioel*, *is rotted under the clods*:) it may ſpring up well,

[z] *Iam.* 5. 7.

[a] *Zech.* 10. 1.

[b] *Deut.* 32. 2. *Heb.* 6. 7.

[c] *Heresbach. de re ruſt.*

[d] *Spes alit agricolas: ſpes ſulcis credit aratis Semina, quæ magno fœnore reddit ager. Tibull.* 2. 6.

[e] *Rom.* 4. 24. —*credula vitam Spes fovet.*—*Tibull. ibid.*

[f] *Ioel* 1. 17.

well, and [g] be blasted, while it is yet in the blade: it may be eared, and yet perish ere it come to be cut: [h] *The meat*, saith the Prophet, *is cut away from your mouth*: that is, it is spoiled and stroyed when it is full ripe, and fit for the sickle, when you make full account to feed on it, and it is in a manner even in your mouthes. But this spirituall seed of light and joy ([i] the maine matter and ground of it, I meane) that is sowen in the hearts of Gods Children, being an incorruptible seed, shall never die and decay, but though it may seeme to lie dead there for a long time together, yet it shall surely sprout out, and in time shew forth it selfe; yea it is even then sprouting, when it seemeth so to lie [k] *dead*, and it will daily be growing, as the [l] *seed* cast into the ground, though it be not regarded, or notice taken of it, till it come to its full growth. For [m] *the way of the Iust*, saith *Salomon*, *is as the light, that shineth more and more till it bee broad day light*. And, [n] *God will in his due time bring their righteousnesse forth as the light, and their judgement as the noone-day*, that doe quietly and constantly *rest upon him*, and are content *to wait* and abide his pleasure. For, [o] *Hee that soweth to the Spirit, shall from the Spirit reape life eternall*. And, [p] *He that soweth righteousnesse, shall have a sure reward*. And, [q] *In due time we shall reape, if we faint not*.

In the meane space let us take heed, that we be not herein our owne enemies; that wee doe not by our disorders and excesses, by our owne wickednesse or wantonnesse disturb wilfully our owne peace, and so eclipse our owne light, by [r] interposition of some grievous enormities, which as [f] the darke body of the *Earth* comming betweene the *Sunne* and the *Moone*, may bee a meanes to restraine the sweet influences of Gods Spirit, that otherwise wee might have enjoyed: ([t] *Wouldst thou never bee sad?* saith *Augustine*, *have an eye to thy life, be carefull ever to live uprightly: A religious life can never want matter of much joy.*) Or how we grow [u] negligent in the use of good meanes for the maintaining and feeding, yea [x] for the stirring of it up, and the making of it burne cleare, that so we may walke cheerfully and comfortably in the light of it. For [y] *light must*, we know, *be maintained*, and oft [z] *tended* and *trimmed*, or else it will but burne dimme and afford little light. Yea, if wee doe finde at any time some defect in this kinde, some restraint of spirituall comfort, let us descend into our soules, and seriously examine our selves, whether we nourish not within us some secret corruption, that may choake this our joy, and like a thicke fogge, or a filthie vapour ascending up in our soules, may keep the light of Gods countenance from shining in upon us so brightly as otherwise it would, or peradventure formerly it hath done.

Againe, Is this seed sowen already? and is there a sure crop to come of it? Then as the *Psalmist* thereupon here inferreth, [a] *Reioyce ye righteous, and be glad in the Lord*. Be not as ground or land that lieth wholly unsowen. Full glad is the Husbandman when hee hath had a seasonable seed-time, and hath got his graine once well into the ground. But how merry thinke you, would he bee, if hee could have his crop secured? This should therefore serve againe to incite and stirre up all Gods Children, to constant and continuall joy

and

Vse 3. Exhortation.

g Exod 9.31.
h Ioel 1.5,16.—*Sæpè est Spem mentita seges.* Horat. l.1. ep.7.
i *De radice siquidem certius dici potest, quod de fructu Sen. epist 59. Gaudio junctum est non desinere; nec in contraria verti. Et ep. 23. Nunquam deficiet, cùm semel undè petatur inveneris. Et epist. 27. Si quid obstat, nubium modo intervenit, quæ infra feruntur, nec unquam diem vincunt.*
k 1 Cor.15.36.
l Mark. 4.26,27,28. *Gaudium ex se ortum fidele firmumque est, & crescit, & ad extremum usque prosequitur. Sen. epist. 98.*
m Prov.4.18.
n Psal.37.6,7.
o Gal.6.8.
p Prov. 11.18.
q Gal.6.9.
r Esa.59.2. Lam.3.44.
f *Sol interventu Lunæ occultatur, Luna terræ objectu: ita vices redduntur, eosdem Solis radios Luna interpositu suo auferente terræ, terraque Lunæ.* Plin.hist.nat.l.2.c.10.
t *Vis nunquam tristis esse? bonè vive. Bona vita semper gaudium habet. Aug apud Tambac. de consol. Theolog. l.9. & Isidor. de miser. hom. l. 2.*
u 1 Thess.5.19,20.
x 2 Tim.1.6.
y Zech.4.2,3,12.
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[i] *Cant. 2. 11.*

times

times reſtrained with them; at leaſt if they doe not then ſo apparently offer themſelves to outward view. Who would expect or require leaves or fruit ordinarily in *Winter* time from a tree? Not but that the Godly have even at ſuch times alſo good ground even for great joy and much comfort; howſoever they ſee it not for the preſent: or but that they have many of them many times in many ſuch caſes, [k] as much joy and comfort as ever: [l] like *the Palme-tree* in that regard, that keepeth his greene hew continually, and never caſteth his leafe all the yeere long. But that then uſually joy and comfort is ſomewhat obſcured with the moſt, with weake ones eſpecially, who yet when they are free from ſuch fits, live as cheerefully, as joyfully, as comfortably as any.

Such occaſions and occurents then are the godly ſubject unto now and then, that through their weakneſſe oft diſturbe much and dim their joy for a time. And are not worldly men alſo ſubject to many diſeaſes, diſaſters, croſſes, griefes, diſcontentments, that ſet them oft off the hinges, and marre all their mirth? It is an unequall thing then for them to tax religion for that, or to twit the religious with it, which [m] to all other courſes of life is incident as well as to it. An unequall thing for them to require ſuch an equall tenure of diſpoſition from a Chriſtian man, in all occurrents and accidents, as no other is able to exhibit. They may [n] as well require mirth of a naturall man in the middeſt of ſome ſharpe fit of a burning fever or the like, as require alacritie and cheerefulneſſe of a Chriſtian in ſome ſuch caſes.

[k] 2 *Cor.* 1. 5. & 7. 4.

[l] Ὡς φοίνιξ, *arbor, non avis, ut Tertull. de reſurr.* תמר *Pſal.* 92. 12. & 103. *Ierem.* 17. 8. Μόνῳ τῷ φοίνικι χαίδον ὑπάρχει τὸ ἐμπδόφυλλον ἀεὶ καὶ ἀειφυλλον. *Plut. ſympoſ. problem. l.* 8. *cap.* 4. *Palmæ folia non deciduntur. Plin. hiſt. nat. lib.* 16. *c.* 20. *Ex eis quæ ſemper virent, quædam folia abjiciunt, ut Laurus & Pinus, aliis clam ſubnaſcentibus, palma verò perpetuis veſtita foliis, quæ ſemel produxit, ad finem uſque retinet. Glycas ann. p.* 1. *c.* 5.

[m] Παύσει χορυδαλῆσι χρὴ λόφον ἐγγενέσθαι. *Simonides apud Plut. de util. ex inim.*

[n] *Exigis ut nulli gemitus tormenta ſequantur? Acceptoque gravi vulnere flere vetas? Ovid. triſt.* 5. 1. *Nulla flendi major eſt cauſa quàm flere non poſſe. Pollio apud Se. controv.* 4. 1. *Miſero ſi flere non licet, magis flendum eſt. Ceſtius ibid.* 3. 8.

Anſwer 9.

But to come ſomewhat neerer home to the portion of Scripture that we have in hand. Is not the joy of the godly in this life either ſo full or ſo ſenſible? The Reaſon is here intimated. It is [o] but *Seed-time* as yet. And to ſee to oft-times there is little difference, though indeed there be much, betweene an acre of ground that lieth ſtill unſowen, and one that is ſowen with ſome precious ſeed.

[o] *Imperfectis adhuc gaudium ſæpe interſcinditur. Sen. epiſt.* 72.

Conſider. 2. *Point* 2.

And ſo paſſe we on to the ſecond *Point* before propounded, how farre forth Gods children doe even here partake of this *Ioy*. They are not wholly deprived or debarred of it for the preſent. For they are incited unto it, [p] in the very next words to my *Text*. And yet they are not come to the whole crop neither; it is not their *Harveſt-time* yet: that is not till [q] *the worlds end*. *Light is ſowen for them*, ſaith the *Pſalmiſt*.

[p] *Verſ.* 12.

[q] *Matth.* 13. 39.

Obſerv. 3.

Whence obſerve we, that

This Life is the religious mans ſeed-time.

Ioy is but ſowen for him here.

As [r] *the fruit of righteouſneſſe*; ſo *Light and Ioy* are ſaid here to be *ſowen*.

[r] *Iam.* 3. 18. *Gal.* 6. 7, 8.

And that principally for theſe cauſes:

Reaſon 1.

1. Becauſe it is here hidden oft, it is not ſo apparent to the eye; it is as [s] corne in the ground, that lieth there unſeene: it

[s] Οὐκ ἔστι τῆς ὀπώρας ἐκείνης ἀρχὴ νῦν, ἀλλὰ εἰς αὐτὰς τὰς τῆς γῆς λαγόνας ἐμβέβληται. *Chryſoſt. tom.* 6. *orat.* 42.

is

is much clouded and obſcured with many croſſes and conflicts.

Reaſon 2.

2. Becauſe it ſeemeth buried and overwhelmed to ſome. As [t] an ignorant perſon, that knew not the nature of graine, and the efficacie that is in ſeed, would thinke it were not ſowen, but buried and caſt away, when it is caſt into the ground, and laid up in the earth.

[t] Ἰδιώτης ὁρῶν τὰ γινόμενα θαυμάζειν, &c. *Chryſoſt ibid. Solo ſepulta credit quæ ſunt credita.*

Reaſon 3.

3. Becauſe it is not yet come to his height and full growth, or to that increaſe that it will come unto. The graine may ſprout in the ground, but [u] that is nothing in compariſon to that that it is expected to come unto.

[u] *Terra nunquam ſine uſura reddit quod accepit. Cic. de ſenect.*

Reaſon 4.

4. Becauſe it is even here a breeding, and in time it will breake forth, ſpring out, ſhoot up; yea ſo [x] it doth alſo here; and in due time produce and bring forth a plentifull Harveſt. For, [y] *thoſe that ſow in teares*, ſaith the *Pſalmiſt*, *ſhall reape in joy*. And where this ſeed of *Light and Ioy* is now ſowen, a further larger *crop* of it ſhall there ſometime ſucceed.

[x] *Pſal.* 112. 4. *Eſt.* 8. 16.

[y] *Pſal.* 126. 5. *Non ſpes ſolùm fructus, ſed & fructus eſt ipſe in ſemine. Bern. in Pſal.* 90. *ſerm.* 17.

Vſes 4.

Vſe 1.

Admonition.

The conſideration whereof may ſerve;

Firſt, to admoniſh Gods children not to be diſmaid and diſcouraged, or to grow diſcontent, if they cannot finde and feele yet that large meaſure of ſpirituall joy and comfort, that they deſire, and expected, yea and in the word of God is oft promiſed. It is but our *Seed-time* yet. And would we have *Seed-time* and *Harveſt* concurre? No, [z] *Behold the Husbandman*, ſaith Saint *Iames*, *how he waiteth for the precious fruit of the earth; and expecteth patiently till* [a] *the firſt and latter raine be paſſed on it.* And in like manner muſt we have patience till Gods Harveſt-time come, and then ſhall we be ſure to have our full crop, whatſoever it pleaſe God to impart unto us of it before; in the meane while looking conſtantly after the ſpirituall [b] *raine* of the *Word*, and praying inſtantly for the ſweet *dewes* of his *Spirit*, to deſcend downe upon our ſoules, for the cheriſhing and improving of this *ſeed* of *joy* ſowen in us. When we have laid our graine into the ground, we doe not looke to ſee it the ſame day againe, much leſſe to reape the ſame day, (as he ſaith of the *Hyperborean* people farre North, that [c] they ſow ſhortly after the Sunne riſing with them, and reape before the Sunne ſet, that is becauſe the whole halfe yeare is one continuall day with them:) no, we expect not the next day, nor the next weeke neither, to ſee it againe above ground; but we are content to wait patiently till the yeare come about; and are glad when we ſee it but after a month it may be, begin to peepe out of the ground, living in hope ſtill of the further growth of it, and to enjoy at length, after the ſpire and the blade, a full eare. So muſt we learne likewiſe herein patiently to wait Gods good leiſure, and though we ſee a long time but ſlender growth, ſcarce any ſight at all of it, yet not to be diſmaid therefore or diſcouraged, but [d] *live in hope*, as the husband-man doth, of further increaſe of it, and of a full crop at length, when God ſhall ſee it good. And the rather by much may wee *live in hope*, and [e] *live by hope* here than there, becauſe the ſeed that is there ſowen, after it is ſo ſowen may miſcarry; it may be caſt into the ground, and die there, and ſo never come up againe: ([f] *The graine*, ſaith *Ioel*, *is rotted under the clods:*) it may ſpring up well,

[z] *Iam.* 5. 7.

[a] *Zech.* 10. 1.

[b] *Deut.* 32. 2. *Heb.* 6. 7.

[c] *Heresbach. de re ruſt.*

[d] *Spes alit agricolas: ſpes ſulcis credit aratis Semina, quæ magno fœnore reddit ager. Tibull.* 2. 6.

[e] *Rom.* 4. 24. —*credula vitam Spes fovet.*—*Tibull. ibid.*

[f] *Ioel* 1. 17.

well, and [g] be blaſted, while it is yet in the blade: it may be eared, and yet periſh ere it come to be cut: [h] *The meat*, ſaith the Prophet, *is cut away from your mouth*: that is, it is ſpoiled and ſtroyed when it is full ripe, and fit for the ſickle, when you make full account to feed on it, and it is in a manner even in your mouthes. But this ſpirituall ſeed of light and joy ([i] the maine matter and ground of it, I meane) that is ſowen in the hearts of Gods Children, being an incorruptible ſeed, ſhall never die and decay, but though it may ſeeme to lie dead there for a long time together, yet it ſhall ſurely ſprout out, and in time ſhew forth it ſelfe; yea it is even then ſprouting, when it ſeemeth ſo to lie [k] *dead*, and it will daily be growing, as the [l] *ſeed* caſt into the ground, though it be not regarded, or notice taken of it, till it come to its full growth. For [m] *the way of the Iuſt*, ſaith *Salomon*, *is as the light, that ſhineth more and more till it bee broad day light*. And, [n] *God will in his due time bring their righteouſneſſe forth as the light, and their iudgement as the noone-day*, that doe quietly and conſtantly *reſt upon him*, and are content *to wait* and abide his pleaſure. For, [o] *Hee that ſoweth to the Spirit, ſhall from the Spirit reape life eternall*. And, [p] *He that ſoweth righteouſneſſe, ſhall have a ſure reward*. And, [q] *In due time we ſhall reape, if we faint not*.

In the meane ſpace let us take heed, that we be not herein our owne enemies; that wee doe not by our diſorders and exceſſes, by our owne wickedneſſe or wantonneſſe diſturb wilfully our owne peace, and ſo eclipſe our owne light, by [r] interpoſition of ſome grievous enormities, which as [f] the darke body of the *Earth* comming betweene the *Sunne* and the *Moone*, may bee a meanes to reſtraine the ſweet influences of Gods Spirit, that otherwiſe wee might have enjoyed: ([t] *Wouldſt thou never bee ſad?* ſaith *Auguſtine*, *have an eye to thy life, be carefull ever to live uprightly: A religious life can never want matter of much* ioy.) Or how we grow [u] negligent in the uſe of good meanes for the maintaining and feeding, yea [x] for the ſtirring of it up, and the making of it burne cleare, that ſo we may walke cheerfully and comfortably in the light of it. For [y] *light muſt*, we know, *be maintained*, and oft [z] *tended* and *trimmed*, or elſe it will but burne dimme and afford little light. Yea, if wee doe finde at any time ſome defect in this kinde, ſome reſtraint of ſpirituall comfort, let us deſcend into our ſoules, and ſeriouſly examine our ſelves, whether we nouriſh not within us ſome ſecret corruption, that may choake this our joy, and like a thicke fogge, or a filthie vapour aſcending up in our ſoules, may keep the light of Gods countenance from ſhining in upon us ſo brightly as otherwiſe it would, or peradventure formerly it hath done.

Vſe 2. Caution.

Againe, Is this ſeed ſowen already? and is there a ſure crop to come of it? Then as the *Pſalmiſt* thereupon here inferreth, [a] *Rejoyce ye righteous, and be glad in the Lord*. Be not as ground or land that lieth wholly unſowen. Full glad is the Husbandman when hee hath had a ſeaſonable ſeed-time, and hath got his graine once well into the ground. But how merry thinke you, would he bee, if hee could have his crop ſecured? This ſhould therefore ſerve againe to incite and ſtirre up all Gods Children, to conſtant and continuall joy and

Vſe 3. Exhortation.

[g] *Exod* 9.31.
[h] *Ioel* 1.5,16.—*ſæpè eſt Spem mentita ſeges. Horat. l.1. ep.7.*
[i] *De radice ſiquidem certius dici poteſt, quod de fructu Sen. epiſt* 59. *Gaudio junctum eſt non deſinere; nec in contraria verti. Et ep.* 23. *Nunquam deficiet, cùm ſemel undè petatur inveneris. Et epiſt.* 27. *Si quid obſtat, nubium modo intervenit, quæ infra feruntur, nec unquam diem vincunt.*
[k] 1 *Cor.*15.36.
[l] *Mark.* 4.26,27,28. *Gaudium ex ſe ortum fidele firmumque eſt, & creſcit, & ad extremum uſque proſequitur. Sen. epiſt.* 98.
[m] *Prov.*4.18.
[n] *Pſal.*37.6,7.
[o] *Gal.*6.8.
[p] *Prov.* 11.18.
[q] *Gal.*6.9.
[r] *Eſa.* 59.2. *Lam.*3.44.
[f] *Sol interventu Lunæ occultatur, Luna terræ objectu: ita vices redduntur, eoſdem Solis radios Luna interpoſitu ſuo auferente terræ, terraque Lunæ. Plin. hiſt. nat. l.*2.*c.*10.
[t] *Vis nunquam triſtis eſſe? benè vive. Bona vita ſemper gaudium habet. Aug apud Tambac. de conſol. Theolog. l.*9.*& Iſidor. de miſer. hom. l.* 2.
[u] 1 *Theſſ.*5.19,20.
[x] 2 *Tim.*1.6.
[y] *Zech.*4.2,3,12.
[z] *Exod.*27.21.
[a] *Verſ.* 12.

and rejoycing, having ſo found a ſeed of joy ſowen in them, and being ſo ſure of a large and plentifull crop of it: to ſay with the bleſſed *Virgin*, [b] *My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour:* And with the *Spouſe* in the Prophet, [c] *I will greatly rejoyce, and my ſoule ſhall bee joyfull* (for why ſhould it not be ſo?) *in my God*; even [d] *in the God of my ſalvation.*

[b] *Luke* 1.46, 47.

[c] *Eſa.*61.10.

[d] *Habb.*3.18.

Vſe 4. *Reprehenſion.*

Yea it may well ſerve to checke us, for that fondly and wilfully we ſuffer our ſelves by every ſleight and trifling occaſion to bee bereft of this joy, whereof Gods mercy and goodneſſe hath in part put us here in preſent poſſeſſion. There is [e] a childiſh and peeviſh humour naturally in every one of us: and ſome tang and taint of it we may obſerve even in *Abraham*; [f] *Feare not, Abraham,* ſaith God himſelfe to *Abraham*; *I am thy buckler, and rich reward.* But, *Lord, what wilt thou give me,* ſaith *Abraham* to God againe, *ſo long as I goe childleſſe?* As if all he had were nothing, or he could have no joy of any thing, ſo long as he was without that one thing, ſo long as he wanted *a ſon and heir*: as [g] *Haman* had no joy of all his wealth and honour, and grace and favour with *King and Queene*, ſo long as [h] *Mordecai* crouched not to him, nor fawned on him, as others did. And the like wayward humour is too rife with the moſt of us. We are like [i] *children* with whom toyes and trifles are more regarded than matters of greater worth and weight; and who therefore [k] if ſome one of thoſe toyes bee taken away from them, though they have many more of them beſides, will in a pettiſh humour caſt all the reſt away after it, and ſit whining for that one. The loſſe or want of ſome one trifle, and that ſuch ſometime as a Chriſtian man or woman might well be aſhamed to make any reckoning or account of, that either wee had and have loſt, or doe want and would have, I ſay not of [l] *a childe*, or of *a friend*, or *a father*, or of ſome worldly meanes, (that the moſt are wont moſt [m] heartily to mourne for) but of a *fine ruffe*, or a *new faſhion*, or of *a good looke* from ſome great one, or of *a bowe of the knee* from ſome inferiour one, or of *an hawke*, or *an hound*, or [n] *a whelpe*, (for even ſo low, and yet lower, doe our baſe affections oft deject us) doth ſo affect us, and goe ſo neere to the heart with us, that [o] it is a meanes many, too many, times to abandon all joy and mirth with us, as if all the [p] *gracious favours of God* towards us *in Chriſt Ieſus*, and all the [q] *rich and glorious hopes* of our *eternall inheritance with him*, were all nothing in compariſon of ſuch a trifle as that, or not able to joy and cheere up our hearts without it. This childiſh and ſottiſh quality ſhould we every one of us take notice of in our ſelves, of too much proneneſſe at leaſt unto it, and [r] ſtrive and labour againſt it, as being worthily aſhamed of it, and conſidering with our ſelves, what an unworthy thing it is, that the love and loſſe of ſuch pidling toyes, yea or of any worldly thing whatſoever, ſhould prevaile ſo farre with us, as to deprive us of that joy and comfort that our bleſſed eſtate in Chriſt Jeſus even for the preſent may well miniſter unto us. An Heathen man telleth *a Courtier* that had loſt his *Sonne*; that [s] he had no cauſe to mourne, either

[e] *Adhuc in nobis non puericia, ſed, quod gravius eſt, puerilitas remanet. Sen. ep.*4. *Etiam poſt juventam canoſq; puerilitas eſt. Idem de conſtant. ſap. c.*12.

[f] *Gen.* 15.1, 2.

[g] *Eſter* 5.12, 13.

[h] *Eſter* 3.2, 4, 5.

[i] *Contemnenda miramur, pueris ſimillimi, quibus omne ludicrum in pretio eſt. Parentibusquippe, nec minus fratribus, præferunt parvo ære empta monilia: & tam nucibus amiſſis flebunt quàm parentibus. Sen. de ira l.*1 *c.*12. *& epiſt.* 115.

[k] Ὡς τὰ μικρὰ παιδάρια ἀπὸ πολλῶν παιζοίων ἄν τι ἀφέλωνταί τις, κὴ τὰ λοιπὰ πάντα ῥίψαντα κλαίει καὶ βοᾷ. *Plut. de tranquill.*

[l] *Geneſ.*37.34.35. 2 *Sam.*18.33. *&* 19.2——7. *Ierem.*31.15.

[m] *Ploratur lachrymis amiſſa pecunia veris. Iuven. ſat.*13.

[n] See *Guevaraes* letter to a Lady, upon ſuch an occaſion; in his golden Epiſtles. *Et de quibuſdam Iuvenal. ſatyr.* 6. *Mortale viri cupiant animam ſervare catelli.*

[o] Τοῖς ἄφρασιν, ὥσπερ τοῖς παιδίοις, μικρὰ προφάσεις εἰς τὸ κλαίειν ἱκαναί. *Socrates apud Stob. c.* 4.

[p] *Iob* 15.11.

[q] *Epheſ.*1.18.

[r] *Ab hac te infamia vindica, ne videatur plus apud te valere unus dolor, quàm hæc tam multa ſolatia. Sen. ad Polyb. conſol. c.*31.

[s] *Fas tibi non eſt ſalvo Cæſare, de fortunata queri. Hoc incolumi ſalvi tibi ſunt tui. Nihil perdidiſti: non tantùm ſiccos oculos tuos eſſe, ſed etiam lætos oportet. In hoc tibi omnia ſunt; hic pro omnibus eſt. Adverſus fœlicitatem tuam parum gratus es, ſi tibi quicquam hoc ſalvo, flere permittis. Sen. ibid. c.*26.

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for that or ought elſe, as long as his *Soveraigne* was in ſafety, and he in favour with his *Soveraigne*, he had all things in him; and ſhould be unthankfull to his good fortunes, if hee were not cheerfull both in heart and looke, ſo long as things ſtood ſo with him, as then they did. How much better may it be ſaid to every true Chriſtian, let his wants and his loſſes be never ſo great, that hee hath little cauſe to mourne for them, ſo long as he is in grace and favour with God; [c] he hath all things in him, and [u] ſo long therefore hee is happy, and hee have nothing elſe but him. And exceeding unthankfull is he to *Gods goodneſſe*, if the apprehenſion of it [x] *fill not his heart* at all times *with gladneſſe*; unworthy is he of ſalvation by Chriſt, that cannot [y] at any time finde matter of *rejoycing in Chriſt*.

[c] *Deum habens, omnia habes. Auguſt. de temp.* 146.

[u] *Quid hac Iobi miſeria miſerius? & quid tamen hac infœlicitate fœlicius? Perdiderat omnia, quæ dederat Deus. Sed habuerat ipſum, qui dederat omnia, Deum. Data perdiderat, non datorem. Omnia perdiderat, & plenus erat. Idem in Pſal.* 66. *& de diverſ.* 12. [x] *Act.* 14.17. [y] *Philip.* 4.4.

Yea, but how can wee rejoyce, peradventure will ſome ſay, [z] amids ſo many croſſes and calamities as Gods Church and Children are daily vexed and annoyed with, yea and our ſelves alſo among the reſt? Or how can we rejoice, when wee have ſo many ſinnes and corruptions to be ſory for? Yea, how may we lawfully rejoyce, when [a] we are called unto heavineſſe and ſolemne humiliation, when we are commanded and enjoyned by God, to mourne and lament? When either our owne eſtate or Gods Churches is ſuch, that [b] not to be ſorie, and to be even *ſicke with ſorrow*, may well ſeeme a ſinne?

Objection.

[z] Πῶς δυνατὸν κατορθωθῆναι τοῦτο μεγέθων ἐπικειμένων ἡμῖν ἀζηλήτων κακῶν, ἀναστεναγμὸν τῇ ψυχῇ ἢ κατήφειαν ἐμποιούντων; ἐξ ὧν χαίρειν καὶ διαθυμεῖσθαι πλέον ἀδύνατον, ἢ ἀποτραγιζόμενον μὴ ἀλγεῖν, καὶ τὸ καπηλευόμενον μὴ ὀδυνᾶσθαι, &c. *Baſil. Cæſ. hom.* 4. *Quem vide ibid. & homil. etiam* 5.

To this I anſwer:

Anſwer 1.

1. We muſt ever remember ſo to keepe one Commandement, that wee breake not another. [c] *Repent*, is one Commandement; [d] *Rejoyce*, is another. And he that commandeth the one, hath enjoyned alſo the other. As Saint *Iames* therefore reaſoneth, [e] *He that ſaid, Thou ſhalt not kill, hath ſaid alſo, Thou ſhalt not commit adultery; though thou doſt not kill therefore, yet if thou doe commit adultery, thou art a tranſgreſſour.* So here, he that hath commanded us to be ſory for our ſinnes, and for the afflictions of our brethren, hath commanded us alſo [f] *evermore to rejoyce*. And therefore though we faile not in ſorrow for our ſinnes, or for our brethrens afflictions, yet if we wilfully baniſh and abandon this ſpirituall joy which Gods Spirit requireth of us, we make our ſelves thereby guilty of ſinne in Gods ſight. A ſinne it may be [g] *not to be ſorrie* at ſome time: and a ſinne it is for Gods childe at any time *not to joy*. They ſay that [h] *Negative precepts* or *prohibitions* only, *tie at, and unto all times*: But this *Affirmative injunction* alſo concerning *a Chriſtian mans joy*, [i] admitteth no intermiſſion, but *tieth unto all times*. *Sorrow* may be *ſometime out of ſeaſon*: this *ſpirituall joy*, as of ſome food we ſay, is *never unſeaſonable*. The godly are at ſome times [k] prohibited the one: they are never inhibited, but enjoyned ever the other. Yea marke what I ſay; it is undoubtedly true: Albeit few be prone to offend that way, yet a man may offend even in exceſſive ſorrow for ſinne, in thinking too much on his ſinnes, in mourning unmeaſurably for his ſinnes. If ſuch thy meditation of thy ſinne,

[a] *Eſa.* 22.12.
[b] *Amos* 6.6. See the *Sparke*.
[c] *Matth.* 4.17. *Mark.* 1.14.
[d] *Matth.* 5.12. *Luke* 10.20.
[e] *Iam.* 2.11.
[f] 1 *Theſſ.* 5.16.
[g] 1 *Cor.* 5.2.
[h] *Præcepta negativa ligant ſemper & ad ſemper. Affirmativa ſemper, ſed non ad ſemper. Thom. Aquin. ſum. p. prima ſecunde q.* 71. *a.* 5. *& q.* 88. *a.* 1. *& q.* 100. *a.* 10. *& Gerſon. reg. mor.*
[i] *Continuum vult eſſe & non interruptum gaudium noſtrum. Gilbert in Cant.* 10.
[k] *Nehem.* 8.9,10.

and ſorrow for thy ſinne ſhall ſo farre prevaile with thee, that thou art wholly [l] *ſwallowed up* with it, or by meanes of it, art either [m] detained from, or diſabled unto, and made wholly unfit for the performance of other neceſſarie duties, that thy ſorrow doth then make thee guiltie of ſinne, and thou haſt juſt cauſe to be ſorry for that ſorrow.

2. *Ioy* and *griefe*, in ſome degree at leaſt, may well ſtand together. As true *joy* may well ſtand with ſome *feare*. [n] *Rejoyce before him*, ſaith the *Pſalmiſt*, *with feare*. So * true *joy* may well ſtand with ſome *griefe*. [o] *As ſorrowing*, ſaith the Apoſtle, *and yet alwayes rejoycing*. He that hath commanded us to ſorrow ſometime, would never elſe have enjoyned us [p] *at all times* to *rejoyce*. There is joy even in griefe; as there is griefe even in joy. Yea, though it may ſeeme ſtrange, yet it is queſtionleſſe true, the greater griefe ſometime the greater joy; and the greater joy, the greater griefe. A man may at the ſame time both be exceeding ſorry for his ſinne, and yet rejoyce exceedingly in the apprehenſion of Gods mercie, in the free pardon and forgiveneſſe of it. Yea, the greater griefe a man hath for his ſinnes, the more cauſe of joy he hath even in that regard. And the greater joy a man hath in the apprehenſion of Gods favour in the forgiveneſſe of his ſinne, the greater griefe and ſorrow for his ſinne it uſually worketh in him. As where [q] *the ſervile feare ceaſeth*, that regardeth nothing but wrath, *there the filiall* [r] *feare* of offending groweth uſually *moſt rife*: For [s] the more a man is aſſured of Gods love towards him, the more he loveth God; and [t] the more he loveth him, the more afraid is hee of offending him: So [u] *where the inward gale ceaſe of a guiltie conſcience, there ſincere griefe for ſinne groweth freſher than ever before.* To illuſtrate this by ſome familiar compariſon. Suppoſe one that ſtood guiltie of high Treaſon againſt his Soveraigne, and that not in ſome inferiour kinde, but in the higheſt degree, either having made a violent aſſault upon the perſon of [x] *the Lords Anointed*, or having not by accident, as [y] he ſometime that ſlew *Crœſus* his Sonne, but by a malicious traine taken away the life of his onely Sonne that ſhould have ſucceeded him, having no other iſſue in the Kingdome; and having beene arraigned and condemned for the ſame, yet ſhould by his Soveraigne out of his gratious diſpoſition, and at the earneſt ſuit of ſome about him, have the fact pardoned him, and his pardon ſent him. This partie doubtleſſe, as he could not but exceedingly rejoyce in ſo undeſerved, in ſo unexpected a favour; ſo withall, if he had any ſparke of grace or good nature at all in him, the very apprehenſion of his Soveraignes gratious diſpoſition, would make him mourne for his foule fact more than ever before, conſidering with himſelfe how wretchedly and unworthily hee had carried himſelfe toward one whom he found ſo gratiouſly, beyond and above all, either expectation or imagination, diſpoſed. The caſe is ours in effect: and not to inſiſt long upon application of it: It may hereby plainly appeare, how *Spirituall Ioy*, may well ſtand with *Godly griefe*, and theſe two affections that ſeeme the one contrary to the other, may yet agree well together in a Chriſtian mans ſoule: ſince that the more

[l] 2 *Cor.* 2. 7.

[m] *Quomodo Sen. ad Polyb. c.* 26. *Non licet tibi flere, ut multos flentes audire poſſis. Vt periclitantium lachrymæ poſſint, tibi tuæ aſſiccandæ ſunt.*

Anſwer 2.

[n] *Pſal.* 2. 11. *Sic Matth.* 28. 8.

* *Habemus luctum gaudio mixtum. Petr. Martyr. in* 2 *Sam.* 24.

[o] 2 *Cor.* 6. 10.

[p] *Philip.* 4. 4.

[q] 1 *Iohn* 4. 18.

[r] *Hoſh.* 3. 5. *Timor ne peccet. Aliud eſt enim timere quia peccaveris; aliud timere ne peccet. Philip. in Iob.*

[s] 1 *Iohn* 4. 19.

[t] *Geneſ.* 39. 9. *Pſal.* 97. 10. *Prov.* 8. 13. *Abſit enim ut timore pereat amor, ſi caſtus eſt timor. Auguſt. in Pſal.* 118. *Nemo melius diligit, quàm qui maximè veretur offendere. Salvian. ep.* 4.

[u] *Ceſſat horror, creſcit dolor.*

[x] 1 *Sam.* 24. 7, 11. & 26. 9.

[y] *Adraſtus Midæ filius, Gordii nepos. Herodot. in Clio. Is ſiquidem Atyn Crœſi filium errore pari interfecit, quo Gualterus Tirrell Gulielmum Rufum Anglorum Regem inter venandum interemit. Henr. Hunting. rer. Angl. l.* 7. & *Rog. Hoveden annal. part.* 1.

more a man joyeth in the assurance of Gods goodnesse toward him, the more he must needs grieve to consider how by his wicked and rebellious courses, hee hath demeaned himselfe wretchedly and unworthily toward that God, whom he findeth so gratiously affected toward him.

[z] A man may *mourne for his sinnes* then, and yet *rejoyce in Gods mercy*; be sory for his transgression, and yet have joy of his pardon. And in like manner may he be *grieved* heartily for the present *afflictions of Ioseph*, and that even so as he may be sicke with griefe again; and yet withall be cheered and comforted in the consideration of that happie issue of them, that [a] *Gods Fatherly care* of his *Church*, his *Power*, his *Providence*, his gratious *Promise*, and his owne *Faith* building thereupon, give him good hope and assurance, that they shall have in the end. For the *Griefe* of Gods Children in these cases is not *a desperate griefe*, but [b] a sorrow mixt with *Faith* and *Hope*. [c] *It is but a storme*, said that good *Bishop*, and *within a while it will over*. And, [d] *The rod of the wicked*, saith the *Psalmist*, *shall not rest upon the Lot of the Righteous*. [e] *Nor will God utterly cast off his people*; [f] *nor forsake his Inheritance for ever*. [g] *But though he send afflictions in upon them*, [h] *to scoure and to cleanse them*; *yet* [i] *he will returne againe to them, and have compassion on them*, [k] *according to the multitude of his mercies*; *and* [l] *turne againe their captivitie, as the Rivers in the South*. [m] *When hee hath by their adversaries wrought his owne worke upon them*, (for [n] even such also *doe his worke*, though *against their owne will*:) [o] *hee will turne his hand upon them, and* [p] *utterly destroy them*, [r] as *the Father* [s] to please the Childe againe, and to testifie his reconcilement to it, is content sometime *to cast the rod into the fire*, that he had corrected it with before. Yea, the more men take Gods wrath to heart, and the more they are humbled under his hand, (be the same either on themselves or others,) the more comfort may they have in their humiliation, as conceiving thereby the greater hope and assurance, that God will in mercy the sooner hasten the deliverance of his distressed ones, and the confusion of their oppressours.

And thus againe may a man [t] mourne as heartily for the sinnes also of others, as he doth or would doe for his owne, and [u] lament even *with floods of teares* their folly, and misery like to ensue on it; and yet [x] have joy withall of his owne conversion, and assurance of salvation: as [y] those that are safe on shore, having escaped shipwracke, may at the same time both commiserate the distresse and danger of those that are still wallowing in the Sea amids the waves, and bickering with the billowes there, in jeopardy every instant to be swallowed up irrecoverably in the deepe; and yet the whilst rejoyce also in, and bee thankfull unto God for their owne safetie. *Ioy and griefe* therefore may *well concurre* and agree together. [z] *Nor doe Gods Commandements* herein *crosse* or contradict

[z] Compare *Psal.* 32. 1, 5. with *Psal.* 51. 1, 2, 17. *Possumus simul & dolere in nobis, & gaudere in Domino. Petr. Martyr. in 2 Sam.* 24.

[a] *Vers.* 8, 10. *Esa.* 27. 1, 3. & 49. 15. 1 *Cor.* 10. 13.

[b] *Psal.* 102. 13, 19, 20. & 119. 49, 50, 52, 81.

[c] Νεφελίδιον ἐστι, καὶ παρέρχεται. *Nubecula est, illico pertransibit. Athanasius apud Socratem hist. Eccles. l.* 3. *c.* 14.

[d] *Psal.* 125. 3.

[e] *Psal.* 94. 14.

[f] *Lament.* 3. 31.

[g] *Lam.* 3. 32.

[h] *Dan.* 11. 35.

[i] *Mica* 7. 19.

[k] *Psal* 106. 45.

[l] *Psal.* 126. 4.

[m] *Esa.* 10. 5, 12, 16, 17, 18.

[n] *Ejus consiliis militant, etiam qui ejus consiliis repugnant. Greg. Agunt quod vult Deus, sed non volunt quod vult Deus. Bern. de grat. & lib. arb.*

[o] *Psal.* 81. 14.

[p] *Psal* 78. 66. & 9. 5.

[r] *Vtitur Deus creatura rationali sed malevola, ut virga, quam correcto filio pater in ignem, tanquam sarmentum inutile abjicit. Bern. de grat. & lib. arb.*

[s] *Puer ergo es, qui nisi virgam qua verberatus es, verberari aut cremari videris, plorare non desistis. Idem in ecstas.*

[t] *Psal* 119. 158, 139.

[u] *Psal.* 119. 136. *Ierem.* 9. 1.

[x] *Psal.* 119. 162, 163, 166. *Ier.* 16. 19.

[y] *Suave, mari magno turbantibus æquora ventis, E terra magnum alterius spectare laborem; Non quia vexari quenquam est jucunda voluptas, Sed quibus ipse malis careas, quia cernere suave est. Lucret. lib.* 2. Ὡσπερ οἱ ὑπὸ τῶν κυμάτων ἑστῶτες, τοῖς ἐν τῇ θαλάσσῃ βαπτιζομένοις συμπαθοῦντες, ἅμα προίενται τὴν οἰκείαν ἀσφάλειαν ἐν τῷ σφῶν τῶν κινδυνεύοντων φειδόμενοι· ὅτως καὶ οἱ τοῖς ἁμαρτήμασι τῶν πέλας ἐπισυγκάζοντες, τὴν οἰκείαν ἀζημίωσιν εὐμεθοσωλῶν. *Basil. Cæs. hom.* 4.

[z] *Lex Icginon miscetur; (sed nec adversatur:) utraque sua it via. Senec. de benef. lib.* 6. *cap.* 6.

and rejoycing, having ſo ſound a ſeed of joy ſowen in them, and being ſo ſure of a large and plentifull crop of it: to ſay with the bleſſed *Virgin*, [b] *My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour:* And with the *Spouſe* in the Prophet, [c] *I will greatly rejoyce, and my ſoule ſhall bee joyfull* (for why ſhould it not be ſo?) *in my God*; even [d] *in the God of my ſalvation.*

[b] *Luke* 1.46, 47.
[c] *Eſa.*61. 10.
[d] *Habb.*3. 18.

Vſe 4. *Reprehenſion.*

Yea it may well ſerve to checke us, for that fondly and wilfully we ſuffer our ſelves by every ſleight and trifling occaſion to bee bereft of this joy, whereof Gods mercy and goodneſſe hath in part put us here in preſent poſſeſſion. There is [e] a childiſh and peeviſh humour naturally in every one of us: and ſome tang and taint of it we may obſerve even in *Abraham*; [f] *Feare not, Abraham*, ſaith God himſelfe to *Abraham*; *I am thy buckler, and rich reward.* But, *Lord, what wilt thou give me*, ſaith *Abraham* to God againe, *ſo long as I goe childleſſe?* As if all he had were nothing, or he could have no joy of any thing, ſo long as he was without that one thing, ſo long as he wanted *a ſon and heir*: as [g] *Haman* had no joy of all his wealth and honour, and grace and favour with *King and Queene*, ſo long as [h] *Mordecai* crouched not to him, nor fawned on him, as others did. And the like wayward humour is too rife with the moſt of us. We are like [i] *children* with whom toyes and trifles are more regarded than matters of greater worth and weight; and who therefore [k] if ſome one of thoſe toyes bee taken away from them, though they have many more of them beſides, will in a pettiſh humour caſt all the reſt away after it, and ſit whining for that one. The loſſe or want of ſome one trifle, and that ſuch ſometime as a Chriſtian man or woman might well be aſhamed to make any reckoning or account of, that either wee had and have loſt, or doe want and would have, I ſay not of [l] *a childe*, or of *a friend*, or *a father*, or of ſome worldly meanes, (that the moſt are wont moſt [m] heartily to mourne for) but of a *fine ruffe*, or a *new faſhion*, or of *a good looke* from ſome great one, or of *a bowe of the knee* from ſome inferiour one, or of *an hawke*, or *an hound*, or [n] *a whelpe*, (for even ſo low, and yet lower, doe our baſe affections oft deject us) doth ſo affect us, and goe ſo neere to the heart with us, that [o] it is a meanes many, too many, times to abandon all joy and mirth with us, as if all the [p] *gracious favours of God* towards us *in Chriſt Ieſus*, and all the [q] *rich and glorious hopes* of our *eternall inheritance with him*, were all nothing in compariſon of ſuch a trifle as that, or not able to joy and cheere up our hearts without it. This childiſh and ſottiſh quality ſhould we every one of us take notice of in our ſelves, of too much proneneſſe at leaſt unto it, and [r] ſtrive and labour againſt it, as being worthily aſhamed of it, and conſidering with our ſelves, what an unworthy thing it is, that the love and loſſe of ſuch pidling toyes, yea or of any worldly thing whatſoever, ſhould prevaile ſo farre with us, as to deprive us of that joy and comfort that our bleſſed eſtate in Chriſt Jeſus even for the preſent may well miniſter unto us. An Heathen man telleth *a Courtier* that had loſt his *Sonne*; that [s] he had no cauſe to mourne, either

[e] *Adhuc in nobis non puericia, ſed, quod grauius eſt, puerilitas remanet. Sen. ep.* 4. *Etiam poſt juventam canoſq; puerilitas eſt. Idem de conſtant. ſap. c.* 12.
[f] *Gen.* 15. 1, 2.
[g] *Eſter* 5. 12, 13.
[h] *Eſter* 3. 2, 4, 5.
[i] *Contemnenda miramur, pueris ſimillimi, quibus omne ludicrum in pretio eſt. Parentibusquippe, nec minus fratribus, præferunt parvo ære empta monilia: & tam nucibus amiſſis flebunt quàm parentibus. Sen. de ira l.*1 *c.*12. *& epiſt.* 115.
[k] Ὡς τὰ μικρὰ παιδία ἀπὸ πολλῶν παιζνίων ἄν τι ἀφέλωνταί τις, κ) τὰ λοιπὰ παίζοντα προσείμενα κλαίει καὶ βοᾷ. *Plut. de tranquill.*
[l] *Geneſ.* 37. 34, 35. 2 *Sam.* 18. 33. *&* 19. 2——7. *Ierem.* 31. 15.
[m] *Ploratur lachrymis amiſſa pecunia veris. Iuven. ſat.* 13.
[n] See *Guevaraes* letter to a Lady, upon ſuch an occaſion; in his golden Epiſtles. *Et de quibuſdam Iuvenal. ſatyr.* 6. *Morte viri cupiant animam ſervare catelli.*
[o] Τοῖς ἄρρωσιν, ὥσπερ τοῖς παιδίοις, μικρὰ προφάσεις εἰς τὸ κλαίειν ἱκαναί. *Socrates apud Stob. c.* 4.
[p] *Iob* 15. 11.
[q] *Epheſ.* 1. 18.
[r] *Ab hac te infamia vindica, ne videatur plus apud te valere unus dolor, quàm hæc tam multa ſolatia. Sen. ad Polyb. conſol. c.*31.
[s] *Fas tibi non eſt ſalvo Cæſare, de fortuna tua queri. Hoc incolumi ſalvi tibi ſunt tui. Nihil perdidiſti: non tantùm ſiccos oculos tuos eſſe, ſed etiam lætos oportet. In hoc tibi omnia ſunt; hic pro omnibus eſt. Adverſus fœlicitatem tuam parum gratus es, ſi tibi quicquam hoc ſalvo, flere permittis. Sen. ibid. c.*26.

for

for that or ought elſe, as long as his *Soveraigne* was in ſafety, and he in favour with his *Soveraigne*, he had all things in him; and ſhould be unthankfull to his good fortunes, if hee were not cheerfull both in heart and looke, ſo long as things ſtood ſo with him, as then they did. How much better may it be ſaid to every true Chriſtian, let his wants and his loſſes be never ſo great, that hee hath little cauſe to mourne for them, ſo long as he is in grace and favour with God; [t] he hath all things in him, and [u] ſo long therefore hee is happy, and hee have nothing elſe but him. And exceeding unthankfull is he to *Gods goodneſſe*, if the apprehenſion of it [x] *fill not his heart* at all times *with gladneſſe*; unworthy is he of ſalvation by Chriſt, that cannot [y] at any time finde matter of *rejoycing in Chriſt*.

[t] *Deum habens, omnia habes. Auguſt. de temp.* 146.

[u] *Quid hac Iobi miſeria miſerius? & quid tamen hac infœlicitate fœlicius? Perdiderat omnia, quæ dederat Deum. Sed habuerat ipſum, qui dederat omnia, Deum. Data perdiderat, non datorem. Omnia perdiderat, & plenus erat. Idem in Pſal.* 66. *& de diverſ.* 12.

[x] *Act.* 14.17. [y] *Philip.* 4.4.

Yea, but how can wee rejoyce, peradventure will ſome ſay, [z] amids ſo many croſſes and calamities as Gods Church and Children are daily vexed and annoyed with, yea and our ſelves alſo among the reſt? Or how can we rejoice, when wee have ſo many ſinnes and corruptions to be ſory for? Yea, how may we lawfully rejoyce, when [a] we are called unto heavineſſe and ſolemne humiliation, when we are commanded and enjoyned by God, to mourne and lament? When either our owne eſtate or Gods Churches is ſuch, that [b] not to be ſorie, and to be even *ſicke with ſorrow*, may well ſeeme a ſinne?

To this I anſwer:

1. We muſt ever remember ſo to keepe one Commandement, that wee breake not another. [c] *Repent*, is one Commandement; [d] *Rejoyce*, is another. And he that commandeth the one, hath enjoyned alſo the other. As Saint *Iames* therefore reaſoneth, [e] *He that ſaid, Thou ſhalt not kill, hath ſaid alſo, Thou ſhalt not commit adultery; though thou doſt not kill therefore, yet if thou doe commit adultery, thou art a tranſgreſſour.* So here, he that hath commanded us to be ſory for our ſinnes, and for the afflictions of our brethren, hath commanded us alſo [f] *evermore to rejoyce*. And therefore though we faile not in ſorrow for our ſinnes, or for our brethrens afflictions, yet if we wilfully baniſh and abandon this ſpirituall joy which Gods Spirit requireth of us, we make our ſelves thereby guilty of ſinne in Gods ſight. A ſinne it may be [g] *not to be ſorrie* at ſome time: and a ſinne it is for Gods childe at any time *not to joy*. They ſay that [h] *Negative precepts* or *prohibitions* only, *tie at, and unto all times*: But this *Affirmative injunction* alſo concerning *a Chriſtian mans joy*, [i] admitteth no intermiſſion, but *tieth unto all times*. *Sorrow* may be *ſometime out of ſeaſon*: this *ſpirituall joy*, as of ſome food we ſay, is *never unſeaſonable*. The godly are at ſome times [k] prohibited the one: they are never inhibited, but enjoyned ever the other. Yea marke what I ſay; it is undoubtedly true: Albeit few be prone to offend that way, yet a man may offend even in exceſſive ſorrow for ſinne, in thinking too much on his ſinnes, in mourning unmeaſurably for his ſinnes. If ſuch thy meditation of thy ſinne,

Objection.

[z] Πῶς δυνατὸν καταρθωθῆναι τὸ μετὰ τοσούτων ὀφειλομένων ἡμῖν ἀζυλήτων κακῶν, ἀναστεναγμὸν τῇ ψυχῇ ἢ κατήφειαν ἐμποιοῦντα; ἐξ ὧν χαίρειν καὶ διαθυμεῖσθαι πλέον ἀδύνατον, ἢ ἀποτραγιζόμενον μὴ ἀλγεῖν, καὶ ἢ κατακεντούμενον μὴ ὀδυνᾶσθαι, &c. *Baſil. Cæſ. hom.* 4. *Quem vide ibid. & homil. etiam* 5.

Anſwer 1.

[a] *Eſa.* 22.12.

[b] *Amos* 6.6. See the *Sparke*.

[c] *Matth.* 4.17. *Mark.* 1.14.

[d] *Matth.* 5.12. *Luke* 10.20.

[e] *Iam.* 2.11.

[f] 1 *Theſſ.* 5.16.

[g] 1 *Cor.* 5.2.

[h] *Præcepta negativa ligant ſemper & ad ſemper. Affirmativa ſemper, ſed non ad ſemper. Thom. Aquin. ſum. p. prima ſecundæ q.* 71. *a.* 5. *& q.* 88. *a.* 1. *& q.* 100. *a.* 10. *& Gerſon. reg. mor.*

[i] *Continuum vult eſſe & non interruptum gaudium noſtrum. Gilbert in Cant.* 10.

[k] *Nehem.* 8.9,10.

and ſorrow for thy ſinne ſhall ſo farre prevaile with thee, that thou art wholly [l] *ſwallowed up* with it, or by meanes of it, art either [m] detained from, or diſabled unto, and made wholly unfit for the performance of other neceſſarie duties, that thy ſorrow doth then make thee guiltie of ſinne, and thou haſt juſt cauſe to be ſorry for that ſorrow.

2. *Ioy* and *griefe*, in ſome degree at leaſt, may well ſtand together. As true *joy* may well ſtand with ſome *feare*. [n] *Rejoyce before him*, ſaith the *Pſalmiſt*, *with feare*. So * true *joy* may well ſtand with ſome *griefe*. [o] *As ſorrowing*, ſaith the Apoſtle, *and yet alwayes rejoycing*. He that hath commanded us to ſorrow ſometime, would never elſe have enjoyned us [p] *at all times* to *rejoyce*. There is joy even in griefe; as there is griefe even in joy. Yea, though it may ſeeme ſtrange, yet it is queſtionleſſe true, the greater griefe ſometime the greater joy; and the greater joy, the greater griefe. A man may at the ſame time both be exceeding ſorry for his ſinne, and yet rejoyce exceedingly in the apprehenſion of Gods mercie, in the free pardon and forgiveneſſe of it. Yea, the greater griefe a man hath for his ſinnes, the more cauſe of joy he hath even in that regard. And the greater joy a man hath in the apprehenſion of Gods favour in the forgiveneſſe of his ſinne, the greater griefe and ſorrow for his ſinne it uſually worketh in him. As where [q] *the ſervile feare ceaſeth*, that regardeth nothing but wrath, *there the filiall* [r] *feare* of offending groweth uſually *moſt rife*: For [s] the more a man is aſſured of Gods love towards him, the more he loveth God; and [t] the more he loveth him, the more afraid is hee of offending him: So [u] *where the inward gale ceaſe of a guiltie conſcience, there ſincere griefe for ſinne groweth freſher than ever before.* To illuſtrate this by ſome familiar compariſon. Suppoſe one that ſtood guiltie of high Treaſon againſt his Soveraigne, and that not in ſome inferiour kinde, but in the higheſt degree, either having made a violent aſſault upon the perſon of [x] *the Lords Anointed*, or having not by accident, as [y] he ſometime that ſlew *Crœſus* his Sonne, but by a malicious traine taken away the life of his onely Sonne that ſhould have ſucceeded him, having no other iſſue in the Kingdome; and having beene arraigned and condemned for the ſame, yet ſhould by his Soveraigne out of his gratious diſpoſition, and at the earneſt ſuit of ſome about him, have the fact pardoned him, and his pardon ſent him. This partie doubtleſſe, as he could not but exceedingly rejoyce in ſo undeſerved, in ſo unexpected a favour; ſo withall, if he had any ſparke of grace or good nature at all in him, the very apprehenſion of his Soveraignes gratious diſpoſition, would make him mourne for his foule fact more than ever before, conſidering with himſelfe how wretchedly and unworthily hee had carried himſelfe toward one whom he found ſo gratiouſly, beyond and above all, either expectation or imagination, diſpoſed. The caſe is ours in effect: and not to inſiſt long upon application of it: It may hereby plainly appeare, how *Spirituall Ioy*, may well ſtand with *Godly griefe*, and theſe two affections that ſeeme the one contrary to the other, may yet agree well together in a Chriſtian mans ſoule: ſince that the more

[l] 2 *Cor.* 2. 7.

[m] *Quomodo Sen. ad Polyb. c.* 26. *Non licet tibi flere, ut multos flentes audire poſſis. Vt periclitantium lachrymæ poſſint, tibi tuæ aſſiccandæ ſunt.*

Anſwer 2.

[n] *Pſal.* 2. 11. *Sic Matth.* 28. 8.

* *Habemus luctum gaudio mixtum. Petr. Martyr. in* 2 *Sam.* 24.

[o] 2 *Cor.* 6. 10.

[p] *Philip.* 4. 4.

[q] 1 *Iohn* 4. 18.

[r] *Hoſh.* 3. 5. *Timor ne pecces. Aliud eſt enim timere quia peccaveris; aliud timere ne pecces. Philip. in Iob.*

[s] 1 *Iohn* 4. 19.

[t] *Geneſ.* 39. 9. *Pſal.* 97. 10. *Prov.* 8. 13. *Abſit enim ut timore pereat amor, ſi caſtus eſt timor. Auguſt. in Pſal.* 118. *Nemo melius diligit, quàm qui maxime veretur offendere. Salvian. ep.* 4.

[u] *Ceſſat horror, creſcit dolor.*

[x] 1 *Sam.* 24. 7, 11. & 26. 9.

[y] *Adraſtus Midæ filius, Gordii nepos. Herodot. in Clio. Is ſiquidem Atyn Crœſi filium errore pari interfecit, quo Gualterus Tirrell Gulielmum Rufum Anglorum Regem inter venandum interemit. Henr. Hunting. rer. Angl. l.* 7. & *Rog. Hoveden annal. part.* 1.

more a man joyeth in the assurance of Gods goodnesse toward him, the more he must needs grieve to consider how by his wicked and rebellious courses, hee hath demeaned himselfe wretchedly and unworthily toward that God, whom he findeth so gratiously affected toward him.

[z] A man may *mourne for his sinnes* then, and yet *rejoyce in Gods mercy*; be sory for his transgression, and yet have joy of his pardon. And in like manner may he be *grieved* heartily for the present *afflictions of Ioseph*, and that even so as he may be sicke with griefe again; and yet withall be cheered and comforted in the consideration of that happie issue of them, that [a] *Gods Fatherly care* of his *Church*, his *Power*, his *Providence*, his gratious *Promise*, and his owne *Faith* building thereupon, give him good hope and assurance, that they shall have in the end. For the *Griefe* of Gods Children in these cases is not *a desperate griefe*, but [b] a sorrow mixt with *Faith* and *Hope*. [c] *It is but a storme*, said that good *Bishop*, and *within a while it will over*. And, [d] *The rod of the wicked*, saith the *Psalmist*, *shall not rest upon the Lot of the Righteous*. [e] *Nor will God utterly cast off his people*; [f] *nor forsake his Inheritance for ever*. [g] *But though he send afflictions in upon them*, [h] *to scoure and to cleanse them*; *yet* [i] *he will returne againe to them, and have compassion on them*, [k] *according to the multitude of his mercies*; *and* [l] *turne againe their captivitie, as the Rivers in the South*. [m] *When hee hath by their adversaries wrought his owne worke upon them*, (for [n] even such also *doe his worke*, though *against their owne will*:) [o] *hee will turne his hand upon them, and* [p] *utterly destroy them*, [r] as *the Father* [s] to please the Childe againe, and to testifie his reconcilement to it, is content sometime *to cast the rod into the fire*, that he had corrected it with before. Yea, the more men take Gods wrath to heart, and the more they are humbled under his hand, (be the same either on themselves or others,) the more comfort may they have in their humiliation, as conceiving thereby the greater hope and assurance, that God will in mercy the sooner hasten the deliverance of his distressed ones, and the confusion of their oppressours.

And thus againe may a man [t] mourne as heartily for the sinnes also of others, as he doth or would doe for his owne, and [u] lament even *with floods of teares* their folly, and misery like to ensue on it; and yet [x] have joy withall of his owne conversion, and assurance of salvation: as [y] those that are safe on shore, having escaped shipwracke, may at the same time both commiserate the distresse and danger of those that are still wallowing in the Sea amids the waves, and bickering with the billowes there, in jeopardy every instant to be swallowed up irrecoverably in the deepe; and yet the whilst rejoyce also in, and bee thankfull unto God for their owne safetie. *Ioy and griefe* therefore may *well concurre* and agree together. [z] *Nor doe Gods Commandements* herein *crosse* or contradict

[z] Compare *Psal.* 32. 1, 5. with *Psal.* 51. 1, 2, 17. *Possumus simul & dolere in nobis, & gaudere in Domino. Petr. Martyr in 2 Sam.* 24.

[a] *Vers.* 8, 10. *Esa.* 27. 1, 3. & 49. 15. 1 *Cor.* 10. 13.

[b] *Psal.* 102. 13, 19, 20. & 119. 49, 50, 52, 81.

[c] Νεφύδριόν ἐστι, καὶ παρελεύσεται. *Nubecula est, illico pertransibit. Athanasius apud Socratem hist. Eccles. l.* 3. *c.* 14.

[d] *Psal.* 125. 3.

[e] *Psal.* 94. 14.

[f] *Lament.* 3. 31.

[g] *Lam.* 3. 32.

[h] *Dan.* 11. 35.

[i] *Mica* 7. 19.

[k] *Psal* 106. 45.

[l] *Psal.* 126. 4.

[m] *Esa.* 10. 5, 12, 16, 17, 18.

[n] *Ejus consiliis militant, etiam qui ejus consiliis repugnant. Greg. Agunt quod vult Deus, sed non volunt quod vult Deus. Bern. de grat. & lib. arb.*

[o] *Psal.* 81. 14.

[p] *Psal* 78. 66. & 9. 5.

[r] *Vtitur Deus creatura rationali sed malevola, ut virga, quam correcto filio pater in ignem, tanquam sarmentum inutile abjicit. Bern. de grat. & lib. arb.*

[s] *Puer ergo es, qui nisi virgam qua verberatus es, verberari aut cremari videris, plorare non desistis. Idem in ecstas.*

[t] *Psal* 119. 158, 139.

[u] *Psal.* 119. 136. *Ierem.* 9. 1.

[x] *Psal.* 119. 162, 163, 166. *Ier.* 16. 19.

[y] *Suave, mari magno turbantibus æquora ventis, E terra magnum alterius spectare laborem; Non quia vexari quemquam est jucunda voluptas, Sed quibus ipse malis careas, quia cernere suave est. Lucret. lib.* 2. Ὡσπερ οἱ ὁπὸ τῆς αἰχμαλωσίας ἐσῶτες, τοῖς ἐν τῇ θαλάσσῃ βαπτιζομένοις συμπάσχοντες, ὑ προίενται τὴν οἰκείαν ἀσφάλειαν ἐν τῇ σπεὶ τῆς κινδυνευόντων φροντίδι· ἕτως ἐδὲ οἱ τοῖς ἁμαρτήμασι τῆς πέλας ὀδυνώμενοι, τὴν οἰκείαν ἀγαπῶσιν εὐφροσυνίαν. *Basil. Cæs. hom.* 4.

[z] *Lex legi non miscetur; (sed nec adversatur:) utraque sua it via. Senec. de benef. lib.* 6. *cap.* 6.

one another. Wee may well *ſorrow ſometimes*, and yet *alwayes rejoyce.*

Answer 3.

3. Even in the greateſt afflictions may Gods children have much joy. For, * *To the Iuſt*, or *the upright, ariſeth light in darkneſſe*, ſaith the *Pſalmiſt*. [c] The ungodly meet with *darkneſſe* oft in the *day*: the godly have *light* oft even in the *night*: † The *Sunne goeth downe at noonday* oft with the one: it *riſeth* oft even *at mid-night* with the other. [a] *In whom you truſt*, ſaith Saint *Peter*, *and rejoyce with a joy unſpeakable and glorious*; *albeit, by occaſion of manifold temptations, yee are for a ſeaſon in ſome ſorrow.* And, [b] *My brethren*, ſaith Saint *Iames, count it exceeding Ioy, when you fall into many trials or troubles.* And, * *Great is my rejoycing*; *I am full of comfort*; *I have joy overabundant in all my tribulations*, ſaith Saint *Paul.* They may retaine joy in them, yea they may draw matter of joy from them. [c] They may retaine joy in them: For it is another kinde of matter, and a matter of farre greater conſequence, that is the ground of their joy. [d] A Chriſtian mans joy dependeth not upon freedome from afflictions, but [e] upon the aſſurance of Gods favour towards him for the preſent, and upon his hopes of future matters. Yea they may draw matter of joy from them: Since they doe, or may know that they are good for them, and doe worke for their good: [f] *I know*, ſaith the Apoſtle, *that this ſhall turne to my ſalvation.* And, [g] *All things worke together for the good of thoſe that love God.* And as the ſicke man therefore may rejoyce at the comming of the Chirurgion, (though he know full well that he muſt needs put him to much paine,) that commeth to ſaw off ſome part gangreaned, or to cut him of the ſtone: So may the godly have joy, not in onely, but * of thoſe afflictions that befall them, knowing them to be [h] *Gods loving and fatherly chaſtiſements of them for their good*; and conſidering that [i] *though no ſuch chaſtiſement for the time ſeeme joyous, but grievous, yet they bring forth the peaceable fruit of righteouſneſſe in thoſe that are therewith exerciſed.* And this the rather, when the afflictions that befall them are ſuch, as tend directly to give them the greater aſſurance of their future eternall happineſſe. As the Apoſtle telleth the *Philippians*, That [k] *their adverſaries* rage and furie againſt them, was as well *an evident ſigne of the ſalvation* of the one, as *of the deſtruction* of the other: and the *Theſſalonians*, That [l] *their ſufferings for Chriſt and his Kingdome, did evidently ſhew that God had vouchſafed them a part in that Kingdome, for which he called them in ſuch ſort to ſuffer*: and that [m] *their troubles* here were a pledge and ſeale of *their eternall reſt there.* For, [n] *This is a true and a ſure aſſertion*, ſaith the ſame Apoſtle; *that if we die with Chriſt, wee ſhall live with him*; *if we ſuffer for him, we ſhall reigne with him.* And why may not Gods Children rejoyce then, even in their greateſt afflictions, when they ſhall conſider that [o] *this* [p] *light trouble that laſteth but for a ſhort ſeaſon ſhall procure unto them*, as the Apoſtle ſpeaketh, [q] *an exceeding exceſſive eternall weight of Glory.* For the further confirmation and fuller illuſtration of this point, conſider we the *Nature* of that excellent *Creature*, one of [r] *the firſt of Gods workes*, that

* *Pſal.* 112. 4. *Lux oritur juſto, quæ non oritur injuſto. Auguſt. in Pſal.* 96

[c] *Eſa.* 59. 10.

† *Amos* 8. 9.

[a] 1 *Pet.* 1. 8.

[b] *Iam.* 1. 2.

* 2 *Cor.* 7. 4.

[c] *Sapienti contexitur gaudium: nulla rumpitur cauſa, nulla fortuna. Sen. ep.* 72.

[d] *Nunquam credideris fœlicem quenquam ex fœlicitate ſuſpenſum: fragilibus innititur, qui adventitio lætus eſt. Ibid.* 98.

[e] *Rom.* 5. 1, 2, 3.

[f] *Philip.* 1. 19.

[g] *Rom.* 8 28.

* *In ipſa tribulatione ſpes gloriæ eſt: imò & ipſa in tribulatione gloria continetur: ſicut ſpes fructus in ſemine, ſic & ipſe fructus in ſemine eſt. Bern. in Pſal.* 90 *ſer.* 17.

[h] *Heb.* 12. 6, 10. Ἰατρεία ἐστὶν ἡ παιδεία. *Ariſtot. ethic. l.* 2. *c.* 3. Ἴασις ἡ κολάσις. *Idem rhet. l.* 1. *c.* 14.

[i] *Heb.* 12. 11.

[k] *Philip.* 1. 19.

[l] 2 *Theſſ.* 1. 5.

[m] 2 *Theſſ.* 1. 7.

[n] Πιστὸς λόγος. 2 *Tim.* 2. 11, 12.

[o] 2 *Cor.* 4 17.

[p] Τὸ παραυτίκα ἐλαφρὸν τῆς θλίψεως.

[q] Καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης.

[r] *Geneſ.* 1. 3

[s] *Cor* 4. 6 Πᾶσιν φωτὴ θεῖ φωτὸς φύσιν ἐδημιούργησε, τὸ σκότος ἠφάνισε, τὸν κόσμον ἐφαίδρυνε, πᾶσιν ἀθρόως χαρίσασθαι ὄψιν καὶ ἡδεῖαν ἐπήγαγε. *Baſil. hexam. ſerm.* 2.

this

this *Ioy of Gods Children* is compared to in my *Text*. Concerning which, I will make bold to inſert here a very comfortable *Meditation* of *a nameleſſe Author*, and that ſomewhat more largely, becauſe the Booke is not commonly to be had. [f] *we ſee and prove*, ſaith this Author, *by daily experience, how powerfull and dreadfull a thing the darkneſſe of the Night is. For when it falleth,* [c] *it covereth and muffleth up the face of the whole World;* [u] *it obſcureth and hideth the hue and the faſhion of all Creatures; it bindeth up all hands, and breaketh off all imployments;* ([x] *The Night commeth*, ſaith our Saviour, *wherein no man can worke;* [y] *it arreſteth and keepeth captive all living wights, Men and Beaſts, that they muſt be ſtill and reſt there, where it arreſteth them;* [z] *yea it maketh them fearefull and faint-hearted, full of fancies, and much ſubject to frights. It is of all others ſuch a powerfull and unconquerable Tyrant, as no Man is able to withſtand. And yet nevertheleſſe,* [a] *it is not of that might that it is able to overwhelme, or to quench the leaſt light in the world. For we ſee that* [b] *the darker the Night is, the clearer the Starres ſhine: Yea the leaſt* [c] *candles light that is lighted, withſtandeth the whole Night, and not onely ſuffereth not the darkneſſe to cover, or to ſmother and oppreſſe it, but it giveth light alſo even in the midſt of the darkneſſe, and beateth it backe for ſome ſpace and diſtance on every ſide of it: So that which way ſoever it is borne, or whereſoever it commeth, there muſt darkneſſe depart and give place unto the light; all the power and the dreadfulneſſe of it, cannot helpe or prevaile ought againſt it. And though the light bee ſo weake, that it cannot caſt light round about, or drive the darkneſſe farre from it, as in the ſparke of an hot coale, yet cannot the darkneſſe cover or conceale, and much leſſe quench it; but it giveth light to it ſelfe alone at leaſt, ſo that it may be ſeene afarre off in the darke; and it remaineth unconquered of the darke, though it cannot helpe other things, nor give light unto them. Yea (that that is yet more wonderfull)* [d] *a rotten ſhining peece of wood, which hath the faineſt light that can be found, yet remaineth invincible of all the power of darkneſſe; and the more it is compaſſed about with darkneſſe, the clearer light it giveth. So little is darkneſſe able to overcome or keepe downe any light, but that it ruleth, and vanquiſheth, and expelleth the darkneſſe, which elſe overwhelmeth, and ſnareth, and fettereth and putteth all things in feare. Now if this Naturall light, but* [e] *Gods Creature, be ſo powerfull and ſo able to prevaile againſt the darkneſſe of the Night: Why ſhould not that ſpirituall Light, that* [f] *Gods Spirit doth kindle and ſet up in the hearts of Gods Children? Yea why ſhould not God himſelfe,* [g] *the onely true and eternall Light,* [h] *the Creator of that Light, and the* [i] *well-ſpring of Life and Light,* [k] *dwelling himſelfe by his Spirit in the hearts of the faithfull,* [l] *be able to afford them light in darkneſſe, and to miniſter ſound joy and ſweet comfort unto them, in the very midſt of their heavieſt and moſt hideous afflictions?* Hee can doubtleſſe doe it

[f] A Sermon on the Pſalme *Qui habitat*, or Pſalme 91. tranſlated out of high Dutch into Engliſh, and Printed at London by *Leon. Askell.*

[c] *——luceque pulſa Telluris toti tenebras induxerat orbi Vmbra.* Ovid *metam. lib.* 13. *——ruit Oceano nox, Involvens umbra magna terramque polumque. Virg. Æn. l.* 2.

[u] *Iam color unus inest rebus, tenebriſque teguntur Omnia.* Ovid. *faſt. lib.* 4. *Nocte latent mendæ; ——Horaque formoſam (deformem potiùs) quemlibet illa facit.* Idem *art. lib.* 1. *——& rebus nox abſtulit atra colorem.* Virg. *de quo Iul. Scal. ad Cardan. exerc.* 75. §. 7.

[x] *Iohn* 9. 4. *Tempus erat, quo cuncta ſilent.* Ovid. *met. l.* 10. *Vrbe ſilent tota.* Idem *amor. l.* 6. *——poſitoque labore dierum Pacem nocte datam mortalibus orbis agebat.* Silius *Punic. l* 7. *Hinc, Furioſa res eſt in tenebris impetus.* Sen. *ep.* 110.

[y] *Exod.* 10. 22, 23. *Omnia noctis erant. ——Varro Argonaut. Quod laudat Ovidius apud Sen. controv.* 16.

[z] *Eſa.* 59. 10. *Gen.* 15. 12. *——pueri trepidant atque omnia cæcis In tenebris pavitant finguntque. Lucret. lib.* 2. Idem *omnibus ferè accidit, videndi ſenſu ſenſuum præſtantiſſimo, oculique qui corporis dux eſt, præſidio per tenebras deſtituti. Lambin.*

[a] *Lux in tenebris lucet. Iohn* 1. 5.

[b] *Sidera nocte micant.*

Ovid. met. l. 7. *Stellas cœli non extinguit nox. Ex Aug. Proſper. ſent.* 120. [c] 2 *Pet.* 1. 19. [d] *Felium in tenebris fulgent pad antque oculi: quin & multorum piſcium refulgent aridi; ſicut robuſti caudices vetuſtate putres. Plin. hiſt. nat. lib.* 11. *cap.* 37. *Sic & Conchæ quædam in tenebris remoto lumine fulgent. Ibid. lib.* 9. *cap.* 61. *& Lucernæ piſcis lingua igneaper os exerta tranquillis noctibus relucet. Ibid lib.* 9. *cap.* 26. [e] *Eſa.* 45. 7. [f] *Lucerna Dei in ſpiritu hominis. Prov.* 20. 27. 2 *Cor.* 4. 6. [g] *Iohn* 1. 8, 9. *Lumen illuminans & non illuminatum.* 1 *Ioh.* 1. 5. [h] *Pſal.* 74. 16. [i] *Pſal.* 36. 9. [k] *Epheſ.* 3. 17. [l] *Pſal.* 18. 28. *&* 112. 4. *Non poteſt defraudari lætitia, cui Chriſtus eſt gaudium. Æterna enim exultatio eſt ejus, qui bono lætatur æterno. Aug. apud Proſper. ſent.* 90.

it at all times; yea and many times alſo he doth it. For, [m] *Bleſſed bee God*, ſaith the Apoſtle, *the Father of our Lord Ieſus Chriſt, the Father of Mercies, and the God of all Conſolation, that comforteth us in all our troubles*: Yea, that not onely comforteth us, but comforteth us in that manner and meaſure, that [n] *As our Tribulations abound for Chriſt, ſo our Conſolations alſo abound in Chriſt.* And certainly as *Well-water* is wont *in Winter-time* to bee *warmeſt*; ſo many times Gods Children in the midſt of their greateſt afflictions; ſome * in the Dungeon, ſome at the Stake, ſome even ° in the Fire flaming on every ſide of them, have found greater comfort than ever they did when they were free from thoſe afflictions; have had ſuch ſtrange joyes even there and then imparted unto them, as they were ſcarce ever before acquainted with. To perſwade the godly Martyrs to courage, conſtancie and cheerefulneſſe in their ſufferings for Chriſts cauſe, the Auncients uſed a *two-fold Conſideration.* One was, that they could expect to ſuffer no harder nor harſher things, at the hands of cruell *Tyrants*, [p] than divers had done, and had beene willing to yeeld themſelves unto, upon advice of the *Phyſitian*, at the hands of the *Chirurgion.* Another was, that no cruelty could be exerciſed upon them, but that ſome [q] others, either out of an ardent love and affection to their Countrey, and a zeale of the good and welfare of it, or out of a deſire to maintaine their credit and reputation, or out of an affectation of future fame and renowne, or [r] out of a reſolved obſtination and obſtirmation of minde, had not quietly onely, and patiently, but even cheerfully endured the like. Yea the Heathen man obſerveth, that not onely [s] thoſe *Philoſophers* that made *Vertue the chiefe good*, but [t] thoſe alſo that pleaded wholly for *pleaſure*, and placed all Humane, yea and Divine *Happineſſe* in a manner, wholly in it, yet held that a man might bee cheerfull amids the moſt exquiſite torments that might be, [u] the one in the conſideration of his honeſty

[m] 2 Corin. 1. 3,4. *Non unius, ſed totius conſolationis, nec in hac, nec in illa, ſed in omni tribulatione.* Bern. de temp. 22.

[n] 2 Cor. 1. 5,

* Act. 16. 25.

° Read the ſtorie of *Iames Bainham*, and of *Rob Glover*, and of *Thomas Hauks*, and *Roſe Allen*; as alſo of *Iohn Denley*, *Iohn Lomas*, *Iohn Dennie*, and *Thomas Spicer* with their conſorts, that ſung in the fire: in *Foxes Acts* and *Monum.* Πάντα φρονήματος ὑπέστησαν, ὥσπερ ἐν ἀλλοτρίοις ἀγωνιζόμενοι σώμασιν. Greg. Naz. in Iul. exact. ὡς ἐν ἀλλοτρίῳ σώματι σφριγῶντες. Idem epiſt. 57. Καὶ παυόμενοι κακοῖς καὶ ἀπειλημένοις ἀντηγωνίσαντο, ὥσπερ ἐν ἀλλοτρίοις σώμασιν ἢ ἀσωμάτοις. Idem in Iul. Imp. 1. Ὡς ψυχρὸν τὸ πῦρ, ἡμᾶς τοῦ θερμοῦ νομίζειν. Idem de Cypr. Crucem multi abominantur, crucem videntes, ſed non videntes unctionem. Crux enim inuncta eſt, & per gratiam ſpiritus adjuvantis infirmitatem noſtram, non levis tantum ſed ſuavis ſit, & non modò non moleſta, ſed etiam deſiderabilis & omnino delectabilis. Bern. de temp. 70. & 109. & 111.

[p] Horretis omnes haſce carnificum manus? Num mitiores ſunt manus medentium, Laniena quando ſævit Hippocratica? Vivum ſecatur vulnus, & recens cruor Scalpella tinguit, dum putredo abraditur. Putate ferrum triſte chirurgos mei Inferre coſtis, quod ſecat ſalubriter. Non eſt amarum quo reformatur ſalus. Videntur illi carpere artus tabidos: Sed dant medelas rebus intus vividis. Prudent. Stephan. 14. [q] Timebit forſan caro gladium gravem, & crucem excelſam, & rabiem beſtiarum, & ſummam ignium pœnam, & omne carnificis ingenium. Sed ſpiritus contra ponat ſibi & carni, aeerba licet iſta, à multis tamen æquo animo excepta, imò & ultro appetita, famæ & gloriæ cauſa, nec à viris tantum, ſed etiam à fœminis. Lucretia ſtupri vim paſſa cultrum ſibi adegit, ut gloriam caſtitati ſuæ pareret. Mutius manum ſuam dextram in ara cremavit, ut hoc factum ejus fama haberet. Minus ſeverunt Philoſophi; Heraclitus, qui ſe bubulo ſtercore oblitum exuſſit; Empedocles, qui in ignes Ætnei montis deſiluit; Peregrinus qui non alium ſe rogo immiſit: cùm fœminæ quoque mortem contempſerint, Dido, & Aſdrubalis uxor quæ cum filiis in incendium patriæ devolavit. Regulus ne unus pro multis hoſtibus viveret, arcæ inclusus, quat clavos, tot cruces pertulit. Anaxarchus cùm in exitium, ptiſanæ pilo contunderetur, Tunde, tunde, aiebat, Anaxarchi follem: Anaxarchum enim non tundis. Zeno Eleates conſultus à Dionyſio, quidnam Philoſophia præſtaret, quum reſpondiſſet, Contemptum mortis; impaſſibilis Tyranni flagellis objectus ſententiam ſuam ad mortem uſque ſignabat. Tertull. ad Martyr. & in apolog. [r] Eadem omnia ſævitiæ & cruciatus certamina, jam apud homines affectatio quoque & morbus quidam animi conculcavit. Quot otioſos affectatio armorum ad gladium locat? Certè ad feras ipſas affectatione deſcendunt; & de morſibus, & de cicatricibus formoſiores ſibi videntur. Iam & ad ignes quidam ſe autoraverunt, ut certum ſpatium in tunica ardente conficerent: alii inter venatorum taureas ſcapulis patientiſſimis inambulaverunt. Beſtias fœmina libens appetiit, & utique horridiores aſpides ſerpentes. Tertull ad Martyr. Inventus eſt qui flammis imponeret manum; cujus riſum non interrumperet tortor. Sen. epiſt. 76. [s] The Stoicks of whom *Act.* 17. 18. [t] The Epicureans, of whom there alſo. [u] *Vir fortis & juſtus cùm mortis ſuæ pretia ante ſe poſuit, in ſumma voluptate eſt, & periculo ſuo fruitur.* Senec. epiſt. 76. Ignis ſi ſingulis membris admoveatur, & paulatim vivum corpus circumeat, licet ipſum corpus bona conſcientia plenum ſtillet, placebit illi ignis, per quem fides collucebit. Idem de benef. lib. 4. cap. 22.

and

and fidelity that hee ſuffered for: [a] the other in conſideration of thoſe pleaſures and delights (a very ſlight and ſory comfort indeed) that formerly he had enjoyed, and now cheered up himſelfe with the remembrance of. And [a] the Maſter of that brutiſh ſect, when he lay on his death-bed, amids grievous torments from the Strangury, that then held him, and inward Ulcers, profeſſed (if a man might have beleeved him) that he then lived the happieſt life that ever he did. Now to reaſon, as the Heathen man himſelfe hence doth: [b] If, ſaith he, ſuch things be found among thoſe with whom *pleaſure* reigneth, why ſhould they ſeeme incredible with thoſe that follow *Vertue*? [c] If an *obſtinate ſtiffeneſſe* of mind, that lasteth uſually but for a ſpurt, could prevaile ſo much with ſome; why ſhould not *Vertue*, well grounded, that is wont to bee conſtant in her courſes, enable others much more to as much? So, wee may well ſay; [d] If a vaine ſhadow, a liveleſſe image of vertue could prevaile thus farre with ſome: why may not true *Faith* and Chriſtian *Fortitude* effect as much or much more with others? [e] If the contemplation of former pleaſures, preſent applauſe, or future fame, a vaine blaſt onely of mans breath, be able to cary men cheerfully through ſuch unſufferable ſufferings: how much more may [f] the preſent aſſurance of Gods favour, together with the hopefull expectation of an eternall reward, be able to maintaine a conſtancie of cheerfull conſtitution in a Chriſtian mans ſoule, amids the heavieſt afflictions that can here be endured? If the uncertaine hope of recovery of unconſtant health, and prolonging of a miſerable life a while, and [g] not the *ſhunning* or *ſhifting off*, but the *delaying* onely *of death*, bee a means to cheere up the patient under the ſaw, or launcer, or ſearing iron of the Chirurgion, though the paine he undergoe ſeeme unſupportable: how much more may the aſſurance of *immortalitie* ([h] the onely *true and ſure health*) and life everlaſting ſhortly after to enſue, cheere up the faithfull mans heart amids as great or greater matters, if he bee called thereunto? If the *Spirit of man* poſſeſt with ſome obſtinate humour, can ſteele a mans heart (as [i] it is reported to have done) to ſuch a contempt of torments, that no torture hath beene able to interrupt his laughter, or to breake off his deriſion of thoſe that have tired themſelves more than him, with torturing of him: what ſhall not *the Spirit of God* and *Chriſt* himſelfe, by his Spirit, bee able to ſtrengthen and enable thoſe unto, [k] whoſe hearts his Spirit, and hee by his Spirit poſſeſſeth? [l] *Wee* therefore even *glory*, not *rejoyce* barely, *in afflictions*, ſaith the Apo-

[a] *Si uratur ſapiens, ſi crucietur, in Phalaridis tauro ſi erit, dicet, Quam ſuave eſt hoc? Quam hoc non curo! Epicurus apud Cic. Tuſcul. lib. 2. & Sen. epiſt. 66. Ex præteritarum ſcil. voluptatum recordatione. Cic. de fin. lib. 2. Quod incredibile eſt, dicit Epicurus, dulce eſſe torqueri. Sen. epiſt. ead.*

[a] Τὸν μακαριον ἀγοντες καὶ ἁμα τελευτῶντες ἡμέραν τὴν βίᾳ ἐχέτωμεν ταυτί γὰρ ἀξιά ἐστι πραγματα ψυχολυθήκει, καὶ δυσυπερβλητα πάθη, ὑπερβολὴν οὐκ ἄπολοι πάντα τὰ ἐν ἑαυτοῖς μεγέθους. ἀνθυπαρεπατεῖτο δὲ πᾶσι τούτοις τὸ κατὰ ψυχὴν χαίρειν ὅτι τῇ τῶν γεγονότων ἡμῖν διαλογισμῷ μνήμῃ. *Epicurus apud Laert. Cùm illum hinc urinæ difficultas torqueret, hinc inſanabilis exulcerati doloris ventris, Beatiſſimum, inquit, hunc, & ultimum diem ago. Sen. ep. 92.*

[b] *Quare hæc incredibilia ſunt apud eos qui virtutem colunt, cùm apud eos quoque reperiantur, apud quos voluptas imperat? Sen. epiſt. 92.*

[c] *Quod ſi hæc poteſt brevis obſtinatio animi aliquo ſtimulo excitata; quanto magis Virtus, quæ non ex impetu, nec ſubito, ſed æqualiter valet, cui perpetuum robur eſt? Idem ep. 76.*

[d] *Tanti vitreum, quanti verum margaritum? quis non libentiſſimè tantum pro vero habeat erogare, quantum alii pro falſo? Tert. ad Martyr.* [e] *Si tantum terrenæ gloriæ licet de corporis & animi viribus, ut gladium, ignem, crucem, beſtias, tormenta contemnant ſub præmio laudis humanæ; poſſum dicere, modica ſunt iſtæ paſſiones ad conſecutionem gloriæ cœleſtis & divinæ mercedis. Tertull. ad Martyr.* [f] Τὸ ποτὲ χαίρειν, ῥᾳδίως κατορθωθήσεται ἐπιμενόντων μὲν τὰ ὀχληρὰ σαφῶς, ἐπιγόντι δὲ τὰς τῆς ψυχῆς εὐφροσύνας· καὶ τὴν μὲν παρόντων ἀδηνίαν ἐξορᾷ βαίοντι, ὡς; δὲ τὴν ἐλπίδα τῶν αἰωνίων ἀποτείνοντι τῷ ἐννοίᾳ· ὧν καὶ μόνη ἡ φαντασία ἐξαρκεῖ τὴν ψυχὴν εὐφροσύνης πληρῶσαι, καὶ τὸ ἀγγελικὸν ἀγαλλίαμα ταῖς καρδίαις ἐνεργάσασθαι. *Baſil. homil. 4.* [g] *Mors enim differri poteſt, auferri non poteſt. Auguſt. de temp.* [h] *Vera ſanitas ipſa eſt immortalitas. Idem ibid. 74.* [i] *Servus barbarus Aſtrubalem quod Dominum ſuum occidiſſet, interemit. Cumque comprehenſus omni modo cruciaretur, lætitiam tamen quam ex vindicta ceperat in ore conſtantiſſimè retinuit. Val. Max. memor. lib. 3. cap. 3. Vltus enim Dominum, inter tormenta exultavit, ſerenique lætitia crudelitatem torquentium vicit. Iuſtin. hiſt. lib. 44. Atque hic eſt de quo Senec. ſup. epiſt. 76. Sed & Liv. de eodem hiſt. lib. 21. Comprehenſus haud alio, quam ſi evaſiſſet vultu, torquentis quoque cùm lacerarentur, eo fuit habitu oris, ut ſuperante lætitia dolores, ridentis etiam ſpectum præbuerit.* [k] *Rom. 8. 9, 10, 11.* [l] *Rom. 5. 3.* καυχώμεθα.

ſtle,

ſtle, [m] *becauſe the Love of God is ſhed forth into our hearts, by the Spirit that is given us.* And. [n] *I am able,* ſaith the ſame Apoſtle, *to doe* (yea and *to endure* alſo) *any thing,* (yet not by mine owne ſtrength, but) *through Chriſt enabling me.* [o] *Being ſtrengthened with all might by his glorious power unto all patience and long-ſuffering even with joyfulneſſe.*

[m] Rom. 5. 5.
[n] Philip. 4. 13.
[o] Coloſ. 1. 11.

Anſwer 4. 4. There is no time, no ſtate whatſoever, wherein the godly man hath not great cauſe of joy. It were unreaſonable to require ſuch inceſſant joy of ſuch *evermore* and *at all times,* had not ſuch at all times good reaſon to rejoyce. [p] *Rejoyce evermore,* ſaith the Apoſtle: and, [q] *In all things give thankes.* And ſurely, if wee ought, as the ſame Apoſtle elſe-where ſaith, [r] *At all times and in all things to be thankfull*; then queſtionleſſe wee ought *at all times and in all things to be joyfull,* as well in adverſitie, as in proſperitie, as well in afflictions, as in freedome from them, as well when things fall out croſſe, as when it fareth with us as we would. The Godly man then hath at all times good and juſt cauſe of joy: it is apparent. For, [s] *Gods injunctions are not unreaſonable.* But I goe a ſtep further, and dare be bold to averre it, that every righteous man, every one that is truly religious, hath at all times, if hee could himſelfe ſee it and apprehend it, much more matter of joy, than hee hath of griefe, or can have. For what doth or can miniſter more matter of griefe, than Gods favour and love in Chriſt may afford matter of joy? And thoſe therefore that are ever in the favour of God, (what ſhould I need to adde; and that live in hope of eternall Glory with God?) can at no time have ſo great cauſe of griefe, but that they have even at the ſelfe-ſame time much more cauſe of joy. But every Godly man is ever in favour with God: [t] Every Godly man therefore hath ever and at all times, if he were ſo wiſe as to apprehend it, more ample matter of joy by much than of griefe.

[p] 1 Theſſ. 5. 16.
[q] 1 Theſſ. 5. 18.
[r] Epheſ. 5. 20.
[s] Οὐδὲν ἄλογον μεθ' ἡμῶν λόγῳ. Greg. Naz. ep. 62.
[t] Huc illud Sen. epiſt. 59. Docebo quomodo intelligas te non eſſe ſapientem. Sapiens ille eſt, qui plenus gaudio, qui inconcuſſus, qui nunquam mœſtus eſt: ad omnem incurſum munitus & interritus: non ſi pauperias, non ſi luctus, non ſi ignominia, non ſi dolor impetum faciat, pedem referet: interritus & contra illa ibit & inter illa.

Objection. Yea, but it is the *Iuſt* or the *Righteous* man, will peradventure ſome ſay, that muſt, that may thus rejoyce: And where are any ſuch? [u] *Who can ſay,* ſaith *Salomon, I have ſo purified mine heart, that I am wholly free from ſinne?* No: [x] *There is no man Iuſt or Righteous on earth, that doth ever well, and* [y] *never evill.* A vaine thing may it ſeeme then to exhort men to rejoyce, when the condition annexed is ſuch as excludeth all from rejoycing. To what end is it to incite the *Iuſt* to rejoyce, when there are none ſuch that may rejoyce?

[u] Prov. 20. 9.
[x] Eccleſ. 7. 20.
[y] 1 King. 8. 46.
Ἐδει τι καὶ ἁμαρτάνειν ἀνθρώπους ὄντας. Greg. Naz. de pace 1.
Τὸ γὰρ μηδὲν ἁμαρτάνειν, ὄντως ὑπὲρ ἀνθρωπον, καὶ μόνῳ Θεῷ, εἰ̃ γὰρ καὶ ἀγγέλων τι λέγειν. Idem de plag. grand.
Ἅπτεται γὰρ ἡ σὴ πολλῶν μόνον, ἀλλὰ καὶ σῆς αἱρίσεως ὁ μῶμος· ἃς μόνη ἂν εἴη τῆ Θεῷ τὸ πιστῶς ἄπταιστον. Idem in Baſil.

Anſwer. The anſwer is ready at hand, in the latter part of the Verſe. By *Iuſt* are meant all ſuch as are *upright in heart.*

Which clauſe is added;

Conſiderat. 3. Partly to exclude the Hypocrite,

And

And partly to temper and qualifie the rigour of the tearme before uſed, if it were ſtrictly and exactly taken. *Illuſtration.*

So that it is a note as well of *Extent*, as of *Reſtraint:* *Vſes 2.*

1. Of *Reſtraint*, to exclude from this joy, and all right thereunto and intereſt therein, all diſſemblers, all counterfeit Chriſtians, all hollow-hearted Hypocrites; that *repent in the face, but not in the heart*; [a] *that make a ſoure face, that they may ſeeme to faſt*, ſaith our Saviour; that [b] *Iuſtifie themſelves in the ſight of men, but God ſeeth their hearts* what they are, and ſeeth them to bee farre other than either they ſhould be, or they pretend themſelves to be. *Vſe 1. Reſtraint.*

[a] *Matth.* 6. 16. ὑποκριταὶ σκυθρωποὶ ἀφανίζουσι τὰ πρόσωπα. *Eſa.* 58. 3, 5. [b] *Luk.* 16. 15.

2. Of *Extent*, to extend and enlarge this Joy, the ground of it and the right to it, to all that are ſingle and ſincere-hearted: and ſo to give and afford a ſhare and a portion in it as well to thoſe that are ſincerely righteous on earth, as to thoſe that are perfectly righteous in Heaven. *Vſe 2. Extent.*

It is as *a Key* to let in the one;

It is as *a Bolt* to ſpar and bar out the other.

To cleare this further by a diſtinction or two of *Bernards* and *Ambroſe*.

There are *ſix* either *Sorts* or *Degrees* of *Iuſtice* or *Righteouſneſſe*. *Sorts 6.*

1. *Ficta, ſed non recta: A righteouſneſſe fained or counterfeit, but not ſound and ſincere.* Such as [c] the *Phariſees* was. [d] *A righteouſneſſe in outward ſhew and ſemblance, but not in inward truth and ſubſtance.* Like [e] counterfeit coine, that hath *the Kings ſtamp* indeed, but is *baſe and bad metall*, and is therefore nought worth. *Sort 1. Ficta, non recta.*

[c] *Matth.* 23. 27, 28. *Ficta, ſucata, non vera, ſincera.* Οὐ πρόσωπον, ἀλλὰ προσωπεῖον φέρουν. 2 *Tim.* 3. 5.

[d] *Multi hominibus juſti videntur, pauci Deo. Aliter enim hominibus, & aliter Deo. Hominibus ſecundum externam ſpeciem & faciem: Deo ſec. internam veritatem & virtutem. Ambr. in Luc.* 1. 6. [e] Κίβδηλος, ἢ πονηρᾶ κόμματος. *Nihil enim ſimulatum & fictum veræ virtutis eſſe certum eſt. Ambr. offic. l.* 2. *c.* 22.

2. *Recta, ſed non pura, non perfecta: A Righteouſneſſe, ſound and ſincere, but not perfectly pure.* When, though ſinne doe [f] *remaine* ſtill with men, yet it doth [g] *not reigne* in them. There is a mixture in them, as of *Light* and *Darkneſſe*, *dimneſſe* at leaſt, in *a painted glaſſe*, died with ſome obſcure and dimme colour: it is tranſparent and giveth true, but not cleare and pure light. And [h] ſuch is the *righteouſneſſe* of all *faithfull* perſons while they live here. *Sort 2. Recta, non pura. Vera & recta; ſed non pura, nec perfecta.*

[f] *Rom.* 7. 17. [g] *Rom.* 6. 14. *Pſal.* 119. 133. *Manet peccatum dejectum quidem, ſed non ejectum; evulſum, non expulſum tamen. Bern. in Pſal* 90. 10. [h] *Noſtra, ſi qua eſt, humilis juſtitia recta forſitan, ſed non pura: quomodo enim pura, ubi non poteſt deeſſe culpa? Idem de temp.* 104.

3. *Pura, ſed non firma: A righteouſneſſe pure and perfect*, but *not firme and permanent.* Such was the *righteouſneſſe of our firſt Parents* before their fall. [i] *Pure and perfect* it was: for [k] ſuch did God create them: they had *no ſenſe* at firſt of any evill motion at all in them, much leſſe did they yeeld or give any *conſent* to any ſuch. But [l] *firme and permanent* it was not: (it might have beene, if they would:) for [m] they changed wilfully that eſtate that God created them in, and ſo fell away from that their *Originall Righteouſneſſe*. *Sort 3. Pura, non firma.*

[i] *Nam primi hominis in initio non modo recta, ſed etiam pura fuit, quamdiu ei datum eſt nec ſentire peccatum. Bern. ibid. nedum inſervire, aut conſentire peccato.* [k] *Geneſ.* 1. 27. *Epheſ.* 4. 24. [l] *Sed quia firma non fuit, & puritatem facilè perdidit, nec rectitudinem retinuit. Ibid.* [m] *Eccleſ.* 7. 29.

4. *Firma,*

Sort 4.
Firma, ſed finita.
[n] *Matth.* 25. 31. 1 *Tim.* 5. 21. *Apud Angelos recta, pura, & firma, ſublimis, ſed divina tamen inferior. A Deo collata, non ipſis innata. Iuſti ex eo, non coram eo; munere ejus, non in comparatione ejus. Bern. ib.* [o] *Heb.* 12. 23. *Iuſti perfecti.* [p] *Luk.* 20. 36. *Angelis pares.*

4. *Firma, ſed finita: A righteouſneſſe not pure onely,* but *firme* too, yet *finite:* Such is [n] *the righteouſneſſe of the elect Angels,* and of [o] the bleſſed *Saints glorified* in part now in Heaven: and ſhall be of [p] all the Elect as well *Men as Angels* after the laſt day.

Sort 5.
Infinita.
[q] *Dei ſolius. Ipſe ſibi juſtitia eſt, cujus voluntas non tam æqua, quam ipſa æquitas: & utraq; non aliud quam ipſa ſubſtantia. Bern. ibid.*
[r] 1 *Sam.* 2. 2. *Matth.* 19. 17.

5. *Infinita: An infinite righteouſneſſe.* Such is *the righteouſneſſe* [q] *of God alone*; of him that is not *righteous* onely, but even *righteouſneſſe* it ſelfe: and the *righteouſneſſe* of all *Creatures* both *Men* and *Angels* put together, is as [r] none in regard of his, being the ſame with himſelfe.

Sort 6.
Firma, non perfecta.
[*] *Philip.* 3. 12. *Cùm hæc omnia deſiderio affectus impleverit, non ex omni parte perfectus, ſed perficiendus. Proſper. de vit. contempl. lib.* 1. *cap.* 8.
[s] 1 *Pet.* 1. 5. *Firmior eſt fides quam reponit pœnitentia. Lactant. inſtitut. l.* 5. *c.* 13.
[t] *Prov.* 4. 18.
[u] *Tanquam ἠὼς non ῥοδοδάκτυλος, ubi plus luminis quàm tenebrarum, ſed χροκόπλεπος, ubi plus tenebrarum quàm luminis: uti diſtinguunt Grammatici ad Homerum. Euſtath. Odyſſ. β'.*

The firſt of them is, in this tearme, excluded from ſound Joy; the ſecond is admitted to it, as well as the third or the fourth, yea therefore rather than the third by much, becauſe it is ſure in time to attaine to the fourth: and it may well therefore conſtitute a diſtinct *ſort* or *degree* to make up the number propounded at firſt, to wit, *imperfecta, ſed firma,* or *firma, ſed non pura, non perfecta:* [*] *An imperfect righteouſneſſe,* but yet *firme*; or *a firme and permanent righteouſneſſe,* though *not* yet *pure and perfect:* Since that the *Grace of God* begun here in the hearts of his Holy ones, though never ſo infirme and weake in it ſelfe, yet being [s] ſupported and upheld by the power of his Spirit, is ſure never wholly or fully to faile: but as the light that the *Moone* receiveth from the *Sunne,* though to our ſeeming but very little at firſt ſhortly after the change, as we tearme it, yet it increaſeth more and more daily, till it come to the full; ſo ſhall [t] *The Light of Grace* in Gods Children, though [u] but little, ſcarce ſenſible at the firſt either to others or themſelves, yet it ſhall grow on till it come to it full growth; which when it hath once attained, (that which will not bee in this life) it will never (herein contrary to the manner of the *Moone*) impaire or abate againe.

So that the *Point* that hence ariſeth is this, that

Ioy belongeth to the Vpright,
And to the Vpright onely.

Point 3.
Branches 2.

Branch 1.
Obſerv. 4.

Firſt to the *Vpright*; that is, as well to thoſe that be *ſincere-hearted,* as to thoſe that be perfectly and exactly *righteous:* yea to *all upright,* be they ſtrong or weake ones, bee they well growne, or but new borne *babes in Chriſt Ieſus.*

Righteous.
Rankes 2.
Diviſion 1.
Ranke 1.
[a] 1 *Tim.* 5. 21.

For whereas there are two rankes of Men truly *righteous:*

The former of ſuch *righteous* ones as never fell, never ſinned: the eſtate of [a] *the Elect Angels,* that [*] *need no repentance,* that like the *Prodigals elder Brother,* [b] never left their *Fathers houſe,* [c] nor ever offended him in ought.

Ranke 2.
[*] *Luk.* 15. 7.
[b] *Luke* 15. 31.
[c] *Luk.* 15. 29.

The latter of ſuch *righteous* ones [d] as have *fallen* indeed, but *are riſen* againe, through Gods mercy in Chriſt their Saviour, [e] re-

[d] *Οἷς μέγα, κἂν οἱ τὸ σχῆμα τῆς λόγης μὴ σώζοιεν, τὸ μηδὲν ἁμαρτάνειν, ἀλλὰ τόγε δεύτερον ἐκεῖνο, τὸ ἁμαρτόντας ἐπανάγεσθαι. Greg. Naz. apolog.* Τῆς γὰρ σωζομένης μερίδος καὶ τὸ ἁμαρτόντας ὑπερέχειν. *Idem de plag. grand. & in Iul.* 2. *Prima virtus peccata non perpetrare ſed vitare; ſecunda perpetrata corrigere. Greg. mor. lib.* 6. *cap.* 17.
[e] *Epheſ.* 1. 19, 20. & 2. 1, 5, 6.

ſtoring

ſtoring them in part, and raiſing them up againe by [cc] repentance: the ſtate of all the faithfull in part [f] renewed, and regenerate, and reſtored againe to their *Originall Righteouſneſſe:*

Or to come nearer to the *Point*;

The former of thoſe that are [g] *righteous* in regard of *a perfect habite*, or *an abſolute perfection of righteouſneſſe:* And [h] ſo our Saviour Chriſt onely here on earth was; and [i] the Saints ſaved now in heaven are.

The latter of thoſe that are [k] *righteous* in regard *of the deſire, ſtudy, endevour, and imperfect practice*, rather than *perfection of righteouſneſſe:* Such as ſincerely *deſire to feare*, and to ſerve *God*; and *endevour* conſtantly *to doe his Will:* as have *reſpect to Gods Commandements:* and *thinke upon them to obſerve them:* though they cannot keepe or fulfill them ſo as they ſhould: *that follow after righteouſneſſe*, as a worke-man doth his trade, that hee hath bound himſelfe an apprentice to, though hee be not yet his crafts-maſter: And ſo [l] *Iob* is ſaid to be *Iuſt*, though he had his infirmities and failings, by his owne confeſſion, [m] not a few. So [n] *Zacharie* and *Elizabeth* are ſaid to have beene *righteous in Gods ſight*; that is, *truly* and *ſincerely*, though not perfectly, *righteous:* for they were [o] not alſo without their wants. And even theſe latter alſo have right to, and may have part in the joy here propounded as well as the former, though the former enjoy it farre more fully than they doe. For, [p] *God will bee mercifull*, yea he hath already beene, and is mercifull, *to thoſe that ſet their hearts aright, and* [q] *that deſire to feare his Name.* And, [r] *I will be with him*, ſaith *God* of *Salomon, if he endevour to doe my Will.* And [s] *Then*, ſaith *David, ſhall I not be confounded, when I have reſpect to all thy Precepts:* and [t] *When I am upright with my God.* And, [u] *The loving kindnes of the Lord is from ever and for ever, upon thoſe that thinke upon his Commandements to doe them.* And, [x] *He that followeth after Righteouſneſſe ſhall finde Honour and Life*; true Honour, and eternall Life. For [y] *unto thoſe that by patient perſeverance in well-doing ſeeke Honour, and Glory, and Immortalitie, will God render Life eternall.*

And therefore to ſuch alſo, even in expreſſe tearmes is joy promiſed; and ſuch alſo in expreſſe tearmes are enjoyned to rejoyce. [z] *The righteous ſhall be glad in the Lord, and truſt in him*; and *all* (without exception) *that are upright in heart, ſhall rejoyce.* And as here, *Light is ſowen for the righteous*; ſo elſe-where, [b] *Light in darkneſſe ariſeth to the upright.* And againe, having in the beginning of the *Pſalme* pronounced them *bleſſed*, not *that never ſinned*, but [c] *that have ſincerely repented them of their ſinnes; in whoſe ſoule there is no guile:* hee concludeth with an incitement, yea an injunction laid upon all ſuch to rejoyce: [d] *Bee glad yee Righteous, and rejoyce in the Lord; and be merry, yea ſhout for Ioy, all ye that are upright in heart.* And if there be * *great Ioy in Heaven for ſuch*; ſure there may well be *much Ioy* alſo here on earth unto ſuch.

And this may bee further confirmed unto us, if wee ſhall conſider, *Reaſons 4.*

1. That it is not ſo much the *quantitie*, as the *qualitie* and *ſinceritie* *Reaſon 1.*

[cc] *Quem pœnitet peccaſſe, penè eſt innocens. Sen. Agam. 2.2.*

[f] *Imò plus eſt propè modum à vitiis ſe revocaſſe, quàm vitia ipſa neſciviſſe. Ambroſ. in Pſal. 118. ſer. 22.*

Diviſion 2.

Ranke 1.

[g] *Iuſti habitu perfecto.*

Ranke 2.

[h] *1 Pet. 3. 11. Act. 3. 14. 1 Iohn 3. 5.*

[i] *Heb. 12. 23.*

[k] *Iuſti deſideria, ſtudio, conatu.*

[l] *Iob 1. 1.*

[m] *Iob 9. 3.*

[n] *Luk. 1. 6.*

[o] *Luk. 1. 20. Vide Aug. ad 2. Epiſt. Pelag. l. 4. c. 7.*

[p] *2 Chron. 30. 18, 19.*

[q] *Nehem. 1. 11.*

[r] *1 Chron. 28. 7.*

[s] *Pſal. 119. 6.*

[t] *Pſal. 22. 23.*

[u] *Pſal. 103. 17, 18.*

[x] *Prov. 21. 21.*

[y] *Rom. 2. 8.*

[z] *Pſal. 64. 10.*

[b] *Pſal. 112. 4.*

[c] *Pſal. 32. 2.*

[d] *Pſal. 32. 11.*

* *Luk. 15. 7.*

tie of his grace in us that God principally regardeth. [e] *A little pale and courſe Gold is of much more worth than much bright Copper*, than much *fine Braſſe*. And [f] a good peece of *Gold* is *true Gold*, though it be bemired and beſmeared with *durt*; an *ingot of Gold*, is *good Gold*, though it have much *droſſe* ſtill mixt with it. " Nor will a man that is in his wits caſt away his money, be it Gold or Silver, for the foulenеſſe of it, or the Gold-ſmith his wedge for the droſſe that is mixt with it: but where hee meeteth with never ſo little good Gold, and it be but a grain or two, mixt with never ſo much droſſe, hee will not leave the Gold for the droſſe, but keepe the droſſe with the Gold, till he have fined it, and ſo ſevered and freed the one from the other. In like manner here: *Gods grace* in the hearts of his Children, though it bee mixt ſtill with many infirmities, yea and corruptions, yet is it *true Grace*, and much better than all thoſe ſeeming [g] *ſhadowes*, and though glorious, yet but counterfeit *ſhewes* of it, that are found either in *Heathen* mens lives, or in the courſes of *Hypocrites*. Nor will God therefore, in regard of thoſe infirmities and corruptions mixt with it, reject it, but rather have a care of them in whom it is, [h] to cure and to correct them, that his *Grace* by the removall and amendmenr of them, may grow daily more *pure*, till it come at length unto [i] *a perfection of puritie*.

[e] *Melius eſt pallens aurum quàm fulgens aurichalcum. Bern. in Cant. 61.* Κρεῖσσον χρυσὸς ὀλίγος καὶ μολύβδου πολυτελεστέρου· καὶ ὀλίγη μέλις τιμία πολλῆς κτήσεως ἀτίμου. *Greg. Naz. apolog.*

[f] *De Noa Baſil. Sel. homil. 5.* Ὡς χρυσὸς ἐν βορβόρῳ διαῤῥάπτων. Κρυσὸς ἢ ἐν βορβόρῳ καταπεσὼν ἐκ ὑποβάλλει τὴν καλλονὴν, ἀλλὰ τὴν ἰδίαν φύσιν διαφυλάττει. *Valentinus apud Iren. l. 1. c. 33.*

[g] *Nec vinum rejicimus, etſi fœcem habeat; nec aurum quamvis lutoſum exiſtat. Spin. de juſtit Chriſt.*

[g] *Simulacra virtutis. Cic. de offic. l. 1. Vmbra eſt & imago juſtitiæ quod ill. juſtitiam putaverunt. Ex Cic. ipſo Lactant. inſtitut. l. 6. cap. 6.*

[h] *Eſa. 1. 25. & 4. 4. & 57. 18. Ierem. 9. 7.*

[i] *Epheſ. 5. 26, 27.*

Reaſon 2.

2. That with God [k] *the will is accepted for the worke*, and *the deſire and endevour for the deed*. As it is *in evill*; [l] *the very ſtudie, deſire and endevour* of doing evill, maketh a man to ſtand guiltie of evill doing in Gods ſight, albeit he doe not, becauſe he dare not or cannot doe what he deſireth. [m] *Hee that looketh but on a woman to luſt after her*, ſaith our Saviour, *hath already committed adultery with her*. And, [n] *Hee that hateth but his Brother*, ſaith Saint *Iohn*, *hath already murthered him in his heart*. [o] *A ſtrange matter*, ſaith *Auguſtine*, *the Woman is ſtill honeſt, and yet art thou an adulterer; the man is alive ſtill, and yet thou art a murtherer*. So is it alſo † in goodneſſe: the ſtudie, deſire and endevour, the conſtant ſtudie, ſincere de-

[k] *Voluntas pro facto reputatur. Bern. ep. 77. & de paſſ. cap. 32. Voluntas faciendi reputatur pro opere facti. Pelag. ad Demetr.*

[l] *Studium nocendi nocentem facit. Sacrilegi dant pœnas, quamvis nemo ad Deos manus porrigat. Latro eſt etiam antequam manus inquinet, qui ad occidendum jam armatus eſt, & habet ſpoliandi atque interficiendi voluntatem. Exercetur & aperitur opere nequitia, non incipit. Sen. de benef. lib. 5. c. 14. Poteſt aliquis nocens fieri quamvis non nocuerit. Omnia ſcelera etiam ante effectum operis, quantum culpæ ſatis eſt, perfecta ſunt. Idem de conſtant. cap. 7. Nam ſcelus intra ſe tacitum qui cogitat ullum, Facti crimen habet. ——Iuvenal ſat. 13. In maleficiis cogitata etiam ſcelera, non adhuc perfecta vindicantur, cruenta mente, pura manu. Apul. florid. 4. Nunquam mens exitu æſtimanda eſt, ſatis probaſſe animum parricide. Quintill. declam. 271. Actionis crimine cogitatio condemnatur à Domino. Pelag. ad Demetr.*

[m] *Matth. 5. 28.* Φαίνεσι δὲ ὀφθαλμοὶ λιχνοὶ ἢ χεὶρ ἁλωτὴρ. *Greg. Naz. in Cypr.* Ὁ ἐπιθυμήσας τὴν γυναῖκα ἢ τὸν παῖδα ἢ τὸ παιδίσκιον τῦ πλησίον, ἤδη μοιχὸς καὶ κλέπτης ἐστι. *Clem. conſtit. apoſt. lib. 1. cap. 1. Decreviſti facere, jam perfeciſti. Auguſt. verb. Dom. 43. Inceſta eſt etiam ſine ſtupro, quæ cupit ſtuprum. Senec. controv. 6. 8.*

[n] *1 Iohn 3. 15.*

[o] *Res mira: ille vivit, tu tamen homicida es: illa caſta eſt, tu tamen adulter es. Aug. de verb. Dom. 42. & 43. Non venenum paraſti, non cum gladio proceſſiſti; non ipſum ſcelus feciſti: tantum odiſti, & tu prius te quàm illum occidiſti. Idem de temp. 235. Si quis cubi uxore, tanquam cum aliena concumbat, adulter erit quamvis illa adultera non ſit. Aliquis mihi venenum dedit: ſed vim ſuam remixtum cibo perdidit: venenum illud dando ſcelere ſe obligavit, etiamſi non nocuit. Non minus latro eſt, cui telum oppoſita veſte eluſum eſt. Sen. de conſtant. cap. 7. Illo es homicida, venenum quo miſces die. Fruſtra eſt ergo Greg. Naz. (ſi is falteme eſt) qui in ſerm. de Bapt. iniquum cenſet,* φόνε κρίνειν τὸν φονικὸν ἐκ μόνε τῦ βέλεσι. *Et Cato Cenſor apud Gellium lib. 7. cap. 3. haud æquum cenſet, pœnas dare quenquam ob eam rem, quod arguatur malè feciſſe voluiſſe. Verum hic leges humanas cogitat, quibus Cogitationis nemo pœnam luit. De pœnis lib. 18. Nec fugitivus habetur ſervus, qui fugiendi conſilium habeat. De verb. ſign. lib. 215.*

† *Niſi forte putetur in malo quàm in bono efficacior inveniri voluntas apud Deum, qui charitas eſt, & promptior eſſe ad ulciſcendum quam ad remunerandum miſericors & miſerator Dominus. Bern. epiſt. 77. Vide Platonis cum Dionyſio de Æſchine diſſertationem apud Plut. de adul.*

fire,

ſire, and earneſt endevour of holineſſe and righteouſneſſe, make a man eſteemed holy and righteous in Gods ſight, though he cannot yet attaine to that meaſure of it that he would. God regardeth more what hee deſireth and endevoureth to bee, than what hee is; hee reſpecteth more what hee deſireth and endevoureth to doe, than what he doth.

3. That God exacteth no more of his, than hee hath beſtowed on them. [p] He requireth not *the gaine of tenne talents*, where hee hath given out but *five*, or *the profit of five*, where hee hath conferred but *one* onely. [q] He is content to accept of his what they are able to afford, in grace and mercy pardoning, paſſing by and remitting the reſt. [r] *Curſed is the Deceiver*, or *the Cooſener*, ſaith the Prophet, *that having a* [s] *ſound or a fat Male in his flocke, bringeth a corrupt carion or a leane ſtarveling to God for a ſacrifice.* But [t] he is not accurſed that bringeth no berter, becauſe he hath no better to bring. Yea obſerve we in the legall ſacrifices and oblations, how low in mercy God deſcendeth. It is true that if men ſhould ſerve God and ſacrifice to him, according to his ſtate and his greatneſſe, [u] *All the wood of Lebanon would not ſerve to burne, nor all the beaſts that bee in it ſuffice for a ſacrifice*; yea little enough would all the wood in the world be, and all the cattle therein to it, to make up but one ſacrifice. Yet ſee how low God is content to ſtoope herein, in regard of mans beggerlineſſe, not able to give or offer ought worthy of God. [x] He is content to accept of a ſheepe or two, or a lambe or two for a ſacrifice; or if a man be not able to bring ſo much, hee is well pleaſed with one; or if he want means for a lambe, hee is not unwilling to take a paire of Turtle Doves, or two little Pigeons in ſtead of it; yea if a mans abilitie be not able to reach ſo farre neither, [y] an handfull or two of flower, with a corne of ſalt or two, ſhall ſuffice as well as ought elſe, where it is brought and offered with an honeſt heart. And it is more than once or twice inculcated for the comfort and encouragement of weake ones, [a] of the poorer ſort, that were not able to offer as the rich did, and might doubt therefore of the like acceptance: [b] *Looke what he is able; according to his ability; even what his hand is able to reach unto; and it ſhall be accepted.* [c] The poore *Widowes two mites* were as acceptable to God, as the largeſt offerings of the richeſt. [d] He meaſureth the gift not by the worth or the greatneſſe of it, but by the might and the minde onely of the giver. And [e] *If there bee in a man a willing minde*, ſaith the Apoſtle, *it is accepted not according to what hee hath not, but according to what he hath.* God regardeth in his not ſo much what they ſhould, as what they can and are willing to doe. And [f] *what thou wouldſt doe but canſt not doe*, ſaith *Auguſtine*, God accounteth as done.

Reaſon 3.

[p] *Mat.* 25.15,16,17.

[q] Οὐ φίλον τὸ χρῆ δωρεῶν. *Greg. Naz. in Cæſar.*

[r] *Malach.* 1.14.

[s] *Maſculum, i. maſculum pinguem & integrum. ſicut, lana, pro lana candida. Eſa.* 1.18. *D. Camius in Mal.*

[t] Οὐχ, ὁ μὴ δωρεὰς τὰ τοιαῦτα ὑποβαλλόμενος, ἀλλ' ὁ μὴ βελτίους ἔχων. κἂν τοῖς θείοις ὁμοίως, κἂν τοῖς ἀνθρωπίνοις πρόσημαίνει. *Greg. Naz. de eutax. Non impotentes ſed nolentes condemnabuntur. Bern. de paſſ. Dom. c.* 32. *In vitæ libro ſcribuntur omnes, qui quod poſſunt, faciunt, etſi quod debent, non poſſunt. Idem de Deo dilig. c.* 2.

[u] *Eſa.* 40.15,16.

[x] *Levit.* 5.6,11,12. & 14.10. 21,30,31. Οὐ τὸ μὲν ὑψηλόν τε καὶ εἰς ὀλίγας φθαῖον τῷ Θεῷ φίλον καὶ οἰκεῖον· τὸ δὲ ἐγγυτέρω καὶ τοῖς πολλοῖς ἐφικτὸν ἀπόπλυστον καὶ ἄπολαυστον. ἀλλ' ἧς ἀνθρώποις, οἱ μετεκόντες τοῦτο παθεῖν ἀν, ὥστε μὴ τὰς χεῖρας δωρεῶν ἀπαιτεῖν ἡμᾶς, ἀλλὰ χαίρειν μόνον τῇ προσχύσει. *Greg. Naz. de Eutax.*

[y] *Immunis aram ſi tetigit manus, Non ſumptuoſa blandior hoſtia Mollibit adverſos Penates Thure pio & ſaliente mica. Horat. carm.* 3.23.

[a] Οὐδὲν τῷ Θεῷ μέγα, ἂν μὴ καὶ πένης δίδωσιν, ἵνα μὴ κἀνταῦθα ἁδρανῶνται οἱ πένητες. ὁ γὰρ ἔχων ὅπως τοῖς πλουσίοις ἀμιλλήσεται. Ἐν ἄλλοις δέ ἡ διαφορὰ τοῦ πλουτεῖν καὶ τοῦ πένεσθαι· ἐνταῦθα δέ, ὁ προθυμούμενος πλουσιώτερος. *Greg. Naz. de bapt. & apud Anton. Meliſſ. c.* 33. [b] *Levit.* 14.22,30,31,32. [c] *Luk.* 21.1,2,3. [d] Τοῦτο γὰρ κάλλιστον καὶ φιλανθρωπότατον, ὅτι μὴ τῇ ἀξίᾳ τοῦ διδομένου, τῇ δὲ δυνάμει καὶ τῇ διαθέσει τοῦ καρποφορήσαντος μετρεῖ Θεὸς τὴν ἐπίδοσιν. *Greg. Naz in Iul. exact.* [e] 2 *Cor.* 9.12. [f] *Quicquid vis & non potes, factum Deus reputat. Auguſt. apud Ioan. de Tambac. in conſol. Theolog.*

4. That it is not ſo much our inherent *Righteouſneſſe* in regard of the worth, dignitie, and excellencie of it, much leſſe in regard

Reaſon 4.

of any puritie and perfection in it, but [z] as it is *a fruit of Gods Love, a token of his Favour, a signe and marke of our Adoption and Iustification, and a pledge and pawne of our future Glorification*, that is the ground and matter of our Joy: not it selfe so much, as that, that it giveth us assurance of.

1. As it is *a signe and a seale of our Adoption.* For *our Regeneration* whereby this *Righteousnesse* is restored, wrought and begun in us, doth ratifie and seale up our *Adoption* unto us. Since that [h] none are the *Children of God by Adoption*, but those that are so also *by Regeneration.* And [i] all that are so *by Regeneration*, are *by Adoption* also such. The least and lowest degree therefore of sincere and sound [k] *Sanctification* being an effect and fruit of *Regeneration*, is a certaine signe of *Adoption*, and may minister a sure argument to him that hath it, that he is the adopted Child of God. Now [l] as Parents love their children, not so much for their wit or comelinesse, or the like qualities, as becaus they are theirs; so doth God love his Children, even becaus they are his Children: yea [m] had hee not loved them before they had any good qualitie in them, for which hee might affect them, they had never come to have any such. And as Parents affect as well, and * delight as much in their little young ones as in those that be well growen or at mans estate, as well in those that are not able to earne the bread that they eat, as in those that are able to doe them the best service: [n] nor is any father so unnaturall, that becaus his childe being weake and weariſh, sickly and crasie, as being full of bleach or some other such like troublesome infirmitie, is in regard thereof somewhat waspish and way-ward, especially being a good natured and a dutifull childe otherwise, will for that cause the lesse either regard or affect it: no, we are wont rather to be the • more affectionate toward them, and the more tender and charie of them, when it is so with them. Yea, I say not, what infirmitie, but what disease almost is there so loathsome, as will keepe a mother from tendering and tending her childe? In like manner is it with our Heaxenly Father, whose love and affection to his, goeth infinitely beyond the love and affection of any earthly father or mother whatsoever. For, [p] *as a Father*, saith the Psalmist, *is pitifull unto his Children; so is the Lord pitifull to those that feare him.* And [q] *the most naturall mother*, the kindest and tenderest Parent that is, *may sooner forget or not regard the fruit of her owne body, than he can forget or not regard them.* And, [r] *I will spare them*, saith he, *that feare me, and thinke on my Name, as a man spareth his owne sonne that serveth him.* He loveth and delighteth in his little [s] weake ones, his novices, his young [t] *Babes in Christ*, that can scarce almost creepe, much lesse goe well alone yet, as well as in his great ones, his strong, his well growen ones, that are able to helpe and to tend others. For [u] *The Lords delight is in all those that feare him, and that rely upon his mercy.* He is content to accept of at their

[z] Si propriè appellantur ea quæ dicimus merita nostra, sunt spei quædam seminaria, charitatis incentiva, occultæ prædestinationis indicia, futuræ glorificationis præsagia. Bern. de grat. & l. arb.

Respect 1.

[h] 1 Ioh. 3. 1, 3, 6.

[i] Ioh. 1. 12, 13.

[k] Rom. 8. 13, 14, 16.

[l] Patriam amat quisque, non quia magna, sed quia sua. Sen. epist. 66. Sic & prolem.

[m] Ezech 16. 4, 5, 6. Si non dilexisset inimicos, nunquam possedisset amicos: sicut nec quos diligeret, essent, si non dilexisset, qui nondum erant. Bern. in Cant. 20. Qui neminem bonum invenit, neminem salvat, nisi quem prævenit. Idem de grat. & lib. arb.

* Fruituosior est adolescentia liberorum, sed infantia dulcior. Senec. epist 9.

[n] Quis tam iniquam censuram inter suos agit, ut filium sanum quam ægrum magis diligat? procerumve & excelsum quàm brevem & modicum? Fœtus suos non distinguunt feræ; & se in alimentum pariter omnium sternunt: aves ex æquo partiuntur cibos. Sen. epist 66. Pater liberos non rejicit, quod ægroti claudi, debiles, deformes sint; sed chariores habet & mollius tractat, imperfectionis infirmitatisque indultu. Spin. de Iustit. Christian.

• Quorsum hæc? ut scias virtutem omnia opera sua, velut fœtus suos iisdem oculis intueri, æquè indulgere omnibus; & quidem impensius laborantibus. Quoniam quidem etiam parentum amor magis in ea, quorum miseretur, inclinat. Virtus quoque opera sua quæ videt affici & premi, non magis amat, sed parentum bonorum more, magis amplectitur & fovet. Senec. ibid Inclinat animus, quo sors deterior trahit. Sen. Thebk. 3. φιλεῖ γὰρ μάλιστα καμπτεσθαι τὸ προέχον πρὸς τὸ ἀσθενές, καὶ εἰ ἐνοίκως ἐκκλίνει τῷ ἐλαττουμένῳ προσβοηθεῖ. Greg. Naz in Heron.

[p] Psal. 103. 13.

[q] Esa. 49. 15.

[r] Malac. 3. 17.

[s] Ezek. 34. 16. Esa. 40. 11. Non agnamve sinu pigeat, fœtumve capellæ Desertum oblita matre referre domum. Tibull. eleg. 1.

[t] 1 Cor. 3. 1, 2.

[u] Psal. 147. 11.

hands

hands what they are able. As a little done by *a Sonne*, giveth his *Father* much better contentment, than a great deale more done by a meere *ſtranger* or *a ſervant*. And there is the difference betweene *a Sonne* and *a Servant*; that *a Servant* if he cannot doe his *Maſters* worke, [x] his *Maſter* will not keepe him, hee muſt goe ſeeke him ſome other ſervice; whereas *a Sonne*, albeit he be not able to doe ought, yet [y] he is not therefore caſt off; his Father keepeth him not for the ſervice that he doth or can doe him, but he keepeth him becauſe he is his Sonne. Yea it is not the wants and infirmities and imperfections, or the remainders of ſinne and corruption in Gods Children, that can cauſe God to caſt them off or to abhorre them. [z] *Our corruptions ſhall not hurt us, if they doe not pleaſe us*, ſaith *Auguſtine*. Nor is it ſo much our corruptions as our pleaſing of our ſelves in them, that maketh God to be diſpleaſed with us. Any beginning of *ſincere ſanctifying Grace* then *argueth Gods Childe*; and *a weake Childe of God* being yet *a Childe of God*, as well as *a ſtrong*, hath good cauſe and great cauſe therein to rejoyce.

[x] *1 Sam.* 30. 13.

[y] *Iohn* 8. 35.

[z] *Peccata nobis non nocent, ſi non placent. Aug. de temp.* 181. *Et apud Ioan. de Tambac. in conſol. Theolog.*

2. This [a] *inchoate Righteouſneſſe*, or [b] *firſt fruits of Gods Spirit*, is as *a ſure Signe and Seale of Iuſtification and Adoption*, (for [c] *Iuſtification* alſo and *Sanctification* are never ſundred or ſevered; all that are truly *Iuſtified* are ſincerely *Sanctified*; and all that are ſincerely *Sanctified*, are truly *Iuſtified* alſo:) ſo is it *a firme pledge* and *pawne*, or [d] *earneſt* rather, of future Glorification, and of whatſoever of Gods gratious Promiſes remaineth yet to be made good. *Chriſt* is, as I may ſo ſay, * *the Suretie* wee have for them. Hee is as [e] *our Suretie to God*, for the diſcharge of our debt: ſo *Gods Suretie to us*, for the performance of his Promiſes. And *Gods Spirit* in the Graces of it, is the *earneſt* that hee hath given us already before-hand, for the better aſſurance of what is to follow. [f] *All the Promiſes of God are in Chriſt, Yea and Amen*, that is, *firme and ſtable*, ſaith the Apoſtle. And, [g] *It is God that eſtabliſheth us with you in him; who hath alſo annointed and ſealed us, and put the earneſt of his Spirit in our hearts.* And [h] *this holy Spirit of Promiſe, wherewith wee are anointed and ſealed, is the earneſt of the Inheritance by Chriſt purchaſed for us, for aſſurance of poſſeſſion.* As *a penny* therefore given in *earneſt* bindeth as firmely as *a pound*; if the partie at leaſt bee a ſure and ſufficient man that one dealeth with: ſo even the ſmalleſt meaſure of ſincere grace being *Gods* owne *earneſt*, bindeth him in regard of his Promiſe accompanying it, (for [i] without ſome ſuch word of *agreement* and *promiſe*, it could not be *an earneſt*:) to the making good of all his gratious *Promiſes*, made to the faithfull in generall, to thoſe that have received it in particular; and may as well therefore * miniſter good *Hope*, and give undoubted aſſurance of the performance thereof unto them in due time. And as a weake, but a true Faith, may as well lay hold upon Chriſt, and receive him by God offered, as well as a ſtrong; as [k] a feeble and a ſhaking hand may as well receive a Kings almes, as the luſtieſt and the ableſt mans hand that is: So even a weake beginning of ſaving and ſanctifying Grace, if it can bee diſcerned and diſcried amids a multitude of wants, may as well give aſſurance both of preſent Grace and Fa-

Reſpect 2.

[a] *Iuſtitia inchoata, non conſummata.*
[b] Ἀπαρχαὶ. *Rom.* 8. 23.
[c] *1 Cor.* 6. 11. & 1. 30.
[d] *Arra potius quàm pignus, quia pignus redditur, arra retinetur. Hieron. in Eph.* 1. 14. *Aug. de verb. Ap.* 13. & *de viſione Dei, apud Bedam in Epheſ.*
* Ἔγγυος διαθήκης. *Heb.* 7. 22.
[e] *Coloſſ.* 2. 14.
[f] *2 Cor.* 1. 20.
[g] *2 Cor.* 1. 21, 22.

[h] *Epheſ.* 1. 13, 14.

[i] *Nam, ut Iuriſconſulti, pignus donum eſt verbo veſtitum. Nec poteſt eſſe ſine pacto pignus.*
* *2 Theſſ.* 2. 16.
[k] *Fides licet exigua & infirma, accipit nihilominus quæ largitur Deus: haud ſecus ac puerulus parvula, vel ſi abioſa mendicus manu, ille panem, hic ſtipem porrectam accipit, perinde ac ſi major aut ſanior eſſet. Spin. de Iuſtitia Chriſt.*

vour, and of future Glory with God, as the greateſt meaſure that may be. And as a peece of Gold that ſuch a poore ſicke mans weake hand receiveth of the Kings gift, may as much glad him at the heart, ſtand him in as much ſtead, and doe him as much good, as that that is received with a better: So Gods gift by a weake Faith received and apprehended, may as well comfort a mans ſoule, and as well joy him at the heart, being it may ſtand him in as much ſtead, and be as beneficiall to him for his good, as being received by a ſtronger. Yea, the maine and principall matter of our joy here, being grounded upon not ſo much what *we have* already, as what *we* [l] *hope for*, and ſhall have: though a peece of gold be better worth, and a man therefore may doe more good with it, than he can with a ſmall peece of ſilver, yet the latter may altogether joy a man as much as the former, in regard of the inheritance that is aſſured unto him by either: So a poore quantity of Grace, though it cannot for the preſent ſo much benefit a man, either to doe ſo much good to him, or to others by him, as a richer and larger portion of grace may; yet in regard of the *Heavenly Inheritance* and *future Glory*, that it is an *earneſt* of, the one may well miniſter as much joy as the other, becauſe the one giveth good aſſurance of the very ſelfe-ſame in effect and ſubſtance with the other.

l *Rom.* 5.2. & 12.12.

Every *ſincere Chriſtian* then, be he weake or ſtrong, hath much matter and good ground of Joy. [m] *Let all*, ſaith the *Pſalmiſt*, *that are upright-hearted, rejoyce.* But

m *Pſal.* 64.10. & 30.11.

Branch 2. *Obſervat.* 5.

The Hypocrite hath no cauſe to rejoyce.

As *Simon Peter* told *Simon Magus*, [n] *Thou haſt no part nor portion in this buſineſſe, for thine heart is not upright in Gods ſight:* So the *Hypocrite* hath no part nor ſhare in the *Ioy of the Iuſt*, becauſe he is not upright-hearted, his heart is not ſingle nor ſincere in Gods ſight. [o] *The Ioy of the Hypocrite is but momentanie*, ſaith *Zophar* in *Iob*; it is no true, no ſound, no permanent Joy. As their *repentance* is, ſo is their *rejoycing*: as their *godlineſſe* is, ſo is their *Ioy*. As [p] they *repent in the face, but not in the heart*: So [q] *rejoyce* they may *in the face, but not in the heart.* As their Godlineſſe is all in outward ſhew, nothing in ſubſtance nor in truth, and [r] therefore it is of no conſtancie at all, of no continuance. ([s] *Thy goodneſſe*, ſaith God, *is as a morning cloud*, that is diſſolved as ſoone as the Sunne breaketh forth, and *as the dew*, that melteth and is dried up, as ſoone as *the Sunne* ſhineth on it.) So is their joy onely a ſuperficiall, a ſeeming rejoycing, and it ſhall not therefore laſt long, but it ſhall fade and faile ſoone, as their goodneſſe and godlineſſe doth.

n *Act.* 8. 21.

o *Iob* 20.7.
p *Matth.* 6. 16.
q 2 *Cor.* 5.12.
r Οὐδὲν γὰρ προσποιητὸν μόνιμον. *Greg. Naz. Nihil fictum diuturnum. Ambr. offic. l.* 2. *c.* 22. *Caduca ſunt, quæcunq; fucata ſunt. Cyprian ad Donat. Ficta omnia celeriter tanquam floſculi decidunt: nec ſimulatum poteſt quicquam eſſe diuturnum. Cic. offic. l.* 1.
s *Hoſh.* 6.4.

Reaſon 1.

And no marvell:

For, 1. Whence ariſeth the Joy here ſpoken of? Yea, whence ſpringeth all true, ſound and conſtant Joy, but as before was ſhewed, [t] from the preſent [u] aſſurance of Gods favour here, and [x] the hopefull expectation of eternall happines hereafter? But the Hypocrite hath neither *Faith* nor *Hope*; neither *Faith* that may give him aſſurance of the one, nor *Hope* that may put him in expectation of the other. No *Faith*, no ſuch *Faith* at leaſt, as may give aſſurance of Gods favour. For the *Faith* that doth that, muſt be [y] *a Faith with-*

t *Rom.* 3.1,2.
u Ἡ ἐκ χαρᾶς πίστις, the joy of Faith. *Philip.* 1.25.
x Ἡ τὸ καύχημα τῆς ἐλπίδος, the joy or glorying of hope. *Heb.* 3.6. *Spes juſtorum lætitia. Prov.* 10.28.
y Ἡ ἐκ καθαρᾶς συνειδήσεως. 1 *Tim.* 1.5. 2 *Tim.* 1.5.

out

out hypocriſie, a Faith unfained: And how can his *Faith* bee *without hypocriſie*, when he himſelfe is but an *hypocrite*. No *hope*, ſuch at leaſt as is certaine and [z] *unfailable*, ſuch as is the *hope* that is * founded on *Faith unfained*. For [a] *what hope can the Hypocrite have, though he have heaped up never ſo much*, ſaith *Iob*, *when God ſnatcheth away his ſoule*. [b] *The Iuſt man hath hope even in death*, ſaith *Salomon*. But then doe the *Hypocrites hopes faile* him, if not before; [c] *When hee dieth*, ſaith *Salomon*, *his hopes all die with him*. Where no *Hope* then, no *Ioy*: where no *Faith*, no *Hope*: and the *Hypocrite* therefore having neither *Faith*, nor *ſure Hope*, cannot have any *ſound Ioy*.

[z] *Rom.* 5.5.
* *Heb.* 11.1.
[a] *Iob* 27. 8. Ἀσεβὴς αὐτὸν τῆς ἐλπίδος Θ, ὅπερ ἔστι μέγιστον ἀνθρώποις τῶν βίου ἀγαθῶν ἀποστρεῖ, *Anthpho. de choreut.*
[b] *Prov.* 14.32. *Improbi dum ſpirant ſperant: juſtus etiamcum expirat, ſperat.* Θνητῶν ζωῇ οἱ δίκαιοι φονεύόμενοι ἀπαστεροῦνται· ἐλπίδα δὲ χρησὶς οὐκ ἀποθανοῦσης ἐκ ἀλλοῦνται, μᾶλλον δὲ τότε πλέον ἰσχύσι. *Baſil. Sel. hom.* 4. [c] *Prov.* 11.7. Ἐλπίδες ἐν ζωῇσιν, ἀνέλπιστοι δὲ θανόντες. *Theocrit. Batto.* Οὐ ταὐτὸν, πῶ, τῷ βλέπειν τὸ καθθανεῖν· τὸ μὲν γὰρ ὕδωρ, τῷ δ' ἔρεισιν ἐλπίδες. *Eurip. Troad.*

2. In the [d] *light of Gods Countenance* is the *Ioy* of the *Godly*. [e] *Bleſſed are they*, ſaith *Ethan*, *that walke in the light of thy Countenance, O Lord: ſuch may indeed continually rejoyce in thy Name*. But the *Hypocrite* as he cannot delight in God, ſo he can have no liſt to come into Gods ſight, much leſſe to walke before him, or in the light of his face, as thoſe doe, and well may, that are upright. For [f] *how can the Hypocrite*, ſaith *Iob*, *delight himſelfe in the All-ſufficient? Or what heart can he have at all times to call upon God?* Or conſequently to depend upon him? And againe, [g] *Though God ſlay me, yet will I truſt in him; and I will approve my wayes in his ſight*: (to wit, for the integritie, for the ſincerity of them:) *And he ſhall be my Saviour and my ſalvation; when the Hypocrite ſhall not dare to appeare in his preſence*. And indeed with what confidence can any hypocrite appeare before God, when though he may delude man, yet he cannot beguile God? For [h] *God ſeeth not as man ſeeth: Man ſeeth the face, but God ſeeth the heart*. (There is no deluding of him with vaine ſhewes, no more than cozening of [i] *a ſkilfull Mint-man* with *counterfeit coine*) When all that they doe is moſt loathſome and abominable in Gods ſight? when all their masked devotion is ſo farre from pacifying Gods wrath, that it is but a means rather to aggravate and exaſperate it againſt them? For [k] *the hollow-hearted*, ſaith *Elihu*, *doe but heape up and increaſe wrath*. What joy can the hypocrite then have to come into that light, [l] that diſcovereth his hypocriſie, that layeth open his deceit [m] *The light*, ſaith *Iob*, *is as the ſhadow of Death* to ſuch. Or what aſſurance can hypocriſie give of Gods favour, when there is nothing that doth more than it procure his diſpleaſure? [n] *His Lord will give him his portion with hypocrites*, ſaith our Saviour, when he would intimate that ſuch an one ſhould moſt ſurely, moſt ſeverely be puniſhed.

Reaſon 2.
[d] *Pſal.* 4.6,7.
[e] *Pſal.* 89.15,16.
[f] *Iob* 27.10. *Eſt & talium pœna Deus. Lux eſt enim. Et quid talibus tam inviſum? Bern. de conſid. l.* 5.
[g] *Iob* 13.15,16.
[h] 1 *Sam.* 16.7. Νοεῖ δὲ ὁ Θεὸς ψυχὰς μᾶλλον ἢ σώματα· ὁρᾷ δ' εἰδώλου πέρινα. *Plut. de ſera. vindict.*
[i] *Sapiens nummularius Deus eſt: nummum fictum non recipiet. Bern de grad. obed.*
[k] *Iob* 36.13. *Nemo enim magis iram meretur, quàm amicum ſimulans inimicus. Bern. de convers. c.* 27.
[l] *Epheſ.* 5.13. *Iohn* 3.19,20.
[m] *Iob* 24.16,17.
[n] *Matth.* 24.51.

3. Is *righteouſneſſe* the *root of Ioy?* * *Righteouſneſſe, and Peace, and Ioy*, ſaith the Apoſtle. And doth Joy ſpring from righteouſneſſe? Then can the hypocrite have no true Joy, becauſe hee hath no true righteouſneſſe. For as counterfeit coine is no coine; nor will in payment goe as curreut for the procuring of ought to him that hath it; ſo counterfeit righteouſneſſe is in deed and truth no righteouſneſſe, nor will to any good purpoſe ſtand him that hath it in ſtead.

Reaſon 3.
* *Rom.* 14.17.

Yea as [p] he is fartheſt off from attaining to righteouſneſſe that ſuppoſeth himſelfe to have it when indeed he hath not: ſo is that man fartheſt off from being indeed righteous, that maketh ſhew of being ſuch when he is indeed nothing leſſe. [r] *Diſſembled holineſſe*, ſaith that ancient Father, *is double ungodlineſſe*. For it is one point of ungodlineſſe for a man not to be godly; and another point of it, being not godly, to make ſhew of being ſuch; and ſhall therefore have [s] *a double ſhare* in Gods wrath. And [t] *a wicked man*, ſaith the Heathen man, *is then worſt when he ſeemeth beſt*; hee is never worſe than when he maketh ſhew to be that which he is not. If there can be no ſound rejoycing then, where *righteouſneſſe* is not; no *hypocrite* being moſt unrighteous can ever ſoundly rejoyce.

p Rom. 10.3.
Apoc 3.17. Τὸ οἴεσθαι τοῦ εἶ πλεῖον ἀφαιρεῖται· ἐν μέγα τοῖς ἀνθρώποις ἡ κενοδοξία τοῦ ἀρετῶν ἐμποδών. Greg. Naz. apolog. Nemo eſt illo inſanabilior, qui ſibi ſanus videtur. Greg. in Pſal. pœn. 4. Puto multos ad ſapientiam pervenire potuiſſe, niſi ſe putaſſent jam pervenuiſſe. Sen. de tranq. c. 1.
r Simulata ſanctitas, duplex iniquitas. Gregor. à Tambac. & alius citatus. Simulata æquitas non eſt æquitas, ſed duplex iniquitas: quia & iniquitas eſt, & ſimulatio. Auguſt. in Pſal. 63.
s Matth. 23.14.
t Malus ubi bonum ſe ſimulat, tunc eſt peſſimus. P. Syr. Apertè quando malus eſt, tam eſt optimus. Nam, Bonitatis verba imitari major eſt malitia. Idem.

Vſe.
Exhortation to Examination.

Now the onely *Vſe* of this *Point* (paſſing by all other) ſhall be, to ſtirre us up every one diligently and ſeriouſly *to examine* himſelfe whether his *heart* be *ſincere* and *upright with God* or no, that ſo hee may come to know whether he have part or no in this *Ioy*, whether he have *good and juſt cauſe* or no *to rejoyce*.

Motive.

This the rather ſhould we be content, and it ſtandeth us upon, to take the more paines in, becauſe there is much deceit and deluſion, yea and colluſion too, in this kinde.

Deceit 1.

[u] *Satan* is *full of wiles*. And [b] our owne *heart* alſo is exceeding *deceitfull*. Many there bee that [c] *beguile themſelves*, and [d] *thinke themſelves to be ſomewhat*, yea to be *great ones*, (as *Simon Magus* gave himſelfe out to be, [e] *ſome great one*,) *when* indeed *they are* juſt *nothing*, but [f] are moſt miſerably deluded. And there is [g] no means whereby *Satan* keepeth more out of Gods way, than by bearing them in hand, and making them beleeve that they are in it alreadie.

u 2 Cor. 2.11.
b Ierem. 17.9.
c Iam. 1.26.
d Galat. 6.3.
e Μέγας τις. Act. 8.9.
f Apoc. 3.17.
g Ὁ τιμὴ ποσὲν ἀγνοῶν, ἀδεμίαν πώποτε πεύσεται τῆς διορθώσεως βουλήσεως. Chryſoſt. tom. 6. orat. 67. Initium ſalutis notitia peccati. Epicur. Nam qui peccare ſe neſcit, corrigi non vult. Deprehendas te oportet, antequam emendes. Sen. ep. 28.

Deceit 2.

And againe on the other ſide, many thinke they have not that which indeed they have. For [h] *a man may have Grace, and yet not know that he hath it*; (as the *Embryo* or the Infant in the wombe hath life, and yet knoweth not that it liveth;) yea hee may thinke that he hath it not. As we ſeeke ſometime for keyes, when they are in our pocket: and [i] we thinke that we have loſt ſome Jewell, when wee have it ſafe locked up in our cheſt, or in our deske; yea or as the Butcher looketh about him for the candle that ſticketh in his hat, and he carrieth about with him on his head, and ſeeketh it by the light of that which he ſeeketh, as if hee had it not about him, not remembring ſuddenly where he ſtucke it. So the Godly are oft in their owne conceit at a loſſe, when yet that they deeme loſt is ſtill ſure and ſafe; they miſſe many times Gods grace in them, and ſeeke for this grace by the light of the ſame grace, which yet they ſee not in themſelves. And this is another wile of the Devill, whereby hee laboureth

h Iam ibi ſunt, unde non eſt retrò laſſus. Sed hoc illis de ſe nondum liquet: & ſcire ſe neſciunt. Iam contigit illis bono ſuo frui, nondum conſidere. Sen. ep. 75.
i Hayward, Strong Helper, chap. 21. As we are ſaid to have loſt a thing, when we know not where it is, though it be ſafe ſtill in our owne cuſtody.

labour eth to delude ſuch, by calling in queſtion their ſincerities, as hee ſometime did [k] *Iobs*, and moving, yea making them many times to their great diſcomfort to doubt of it, by perſwading them that they are out of Gods way, when they are indeed in it; and out of favour with God, when they are as much in favour with him as any; that ſo either he may, if it be poſſible, make them grow deſperate and careleſſe; or elſe that he may make the way to the heavenly *Canaan* as tedious, toilſome and troubleſome unto them as he can, when by no force or wile of his hee is able to puſh or trice them out of it.

[k] Iob 1.9,10, 11.

That both *ſincerities* therefore may be *diſcerned*, and *hypocriſie diſcovered*, to the *conſolation* of the one, and the *confuſion* of the other: it ſhall not bee amiſſe here to annex ſome *Notes*, whereby thoſe that deſire to be truly informed of their eſtate, may be able to judge of their owne ſincerities, and of the uprightneſſe of their heart.

Notes of Sincerities.

The firſt *Note* then of *Sincerities* may bee *Vniverſalitie*: when our *repentance* and *obedience* is *not partiall* but *generall*, when we are carefull to ſhunne, not one or two onely, this or that ſin, but *all* knowne *ſinne* whatſoever, and to endevour our ſelves to walke in *all* the *good wayes* of God, without exception of any. So it is ſaid of *Ioſias*, that [m] *he turned unto God with all his heart, all his ſoule, all his minde and his might, according to all that was contained in the Law.* And ſo ſaith *David* of himſelfe, [n] *I have refrained my feet*, not from one or two, but *from every evill way, that I might keepe thy Statutes.* And, [o] *Then ſhall I not be confounded, when I have reſpect unto all thy Precepts.* And, [p] *Therefore doe I eſteeme all thy Precepts concerning all things to be right; and every wrong way doe I even abhorre.* And hereby doth he approve unto God his ſincerities and the uprightneſſe of his heart with God. [q] *I have kept the wayes of God, and have not wickedly gone away from my God. For all his Commandements were before me, and I put not any of his Statutes wilfully away from me: But was upright before him, and kept my ſelfe from mine owne ſinne.* And of *Zacharie* and *Elizabeth* it is ſaid, [r] *They were righteous in Gods ſight, walking blamelesly in all Gods Commandements and Ordinances.* For as it is ſaid of *Vices*, [s] *Hee that hath any one* of them, *hath all* of them. [t] *A foole*, ſaith the Heathen man, *is free from no fault.* [u] So it is much more true of *Vertues*, * *He that hath any one* of them, *hath all* of them; and conſequently, [x] *He hath none, that wanteth any.* For *Vices* indeed are *contrary* and adverſe one to another; as [y] *Falſe-hood* is to *Falſe-hood*, though *Truth* never to *Truth*. [z] *Vices are Extremes, Vertue is the Meane.* And [aa] *Extremes croſſe either other, as well as the Meane.* And therefore [b] of them there is ſome doubt made (though [c] there need not) by ſome: but [d] of the other it is generally agreed by all; that

Note 1. *Vniverſalitie.*

[m] 2 King. 23. 25.

[n] Pſal. 119. 101.

[o] Pſal. 119.6.

[p] Pſal. 119. 128.

[q] Pſal. 18. 21, 22, 23.

[r] Luk. 1.6.

[s] *Qui habet unum vitium, habet omnia. Sen. de benef. l. 5. c. 15.*

[t] *Stultus omnia vitia habet. Idem ib. lib. 4. c. 27. Omnia omnibus inſunt. Malus quiſque nullo vitio vacat. Ibid. c. 26.*

[u] *Fraterna enim quadam ſibi copulantur neceſſitudine tum vitia, tum virtutes. Ambroſ. de Abra. l. 2. c. 6.*

[x] Ὁ μίαν ἔχων τῶν ἄλλων ἔχει. *Chryſip. apud Plut. in Stoic. contr. Qui unam habet, ceteras habet. Sen. ep. 95. Didicimus, cui virtus aliqua contingat, omnes inesse. Plin. in paneg.* * *Vt ſi unam virtutem confeſſus ſis te non habere, nullam neceſſe ſit te habiturum. Cic. Tuſcul. l. 2.* [y] *Hinc Ariſtot. prior. l. 2. c. 2.* Ἐξ ἀληθῶν μὲν ὅτι ψεῦδος συλλογίσασθαι· ἐκ ψευδῶν δὲ ὅτιν ἀληθές. *Ex falſis falſum, verumque aliquando ſequetur: Ex veris poſſunt non niſi vera ſequi.* [z] Μεσότης ἡ ἀρετὴ δύο κακιῶν, τῆς μὲν κατ' ὑπερβολήν, τῆς δὲ κατ' ἔλλειψιν. *Ariſtot ethic. l. 2. c. 6. Virtus eſt medium vitiorum, & utrinque reductum. Horat. epiſt. 18. l. 1.* [aa] Αἱ δὲ ἄκραι τῇ μέσῃ, καὶ ἀλλήλαις ἐναντίαι εἰσίν, ἡ δὲ μέση τοῖς ἄκραις. *Ariſtot. ibid. c. 8. Bonum malo contrarium eſt, malum & bono & malo.* [b] *De vitiis ambigitur: quia & virtuti uni vitia duo opponuntur; & vitium vitio tollitur. Aug. epiſt. 29.* [c] *Sibi ipſi ſpiritual Watch, Point 2. §. 20. & Aquin. inſt 2.* [d] *Conſtans ſcitum Philoſophorum, Inſeparabilitas virtutum. Aug. ibid.*

as he ſaith of [d] *Arts* and *Sciences*, ſo morall [e] *Vertues* much more, have a kinde of *conſanguinitie and naturall neerneſſe* betweene them; they are *tied in ſuch an indiſſoluble band* together, that they cannot poſſibly be ſevered or diſ-joyned one from another. And therefore [f] any *one Vertue*, where it entreth, *expelleth all Vice*, [g] becauſe *no one Vertue* ever *entreth alone*, but it bringeth ever in ſomewhat of each other *Vertue* with it. Nor is it ſo in *Morall Vertues* onely, as they are commonly tearmed; but it is ſo in *Spirituall Graces* alſo. There is [h] a *Concatenation* as well of the one, as of the other; they are ſo inſeparably linked and chained together in an holy *band*, in a divine *league*, that [i] one cannot nor wil not be without the other. And therfore [k] *every true Chriſtian* hath *each* ſanctifying *Grace* in ſome meaſure. [l] As *a Childe*, ſo ſoone as it is borne, is *a perfect man* for *integritie of parts and entireneſſe of limbs*, though not for *bigneſſe and bulke of body*: So every good Chriſtian that is indeed truly [m] *regenerate*, is no ſooner ſoundly converted, but he is in part [n] *renewed in all parts*, and hath in ſome degree or other a beginning of all Chriſtian *Grace*, though he be not any thing yet neare his [o] *due and full growth* in any: And [p] he hath not any as yet conſequently, if he wholly want any: as alſo on the other ſide againe, if hee have any one ſpirituall grace, hee is in ſome degree freed from [q] every ſpirituall *Vice*. For [r] as *Health* is *in the body*, ſo is *Grace in the Soule*. [s] As *Health freeth from all diſeaſes*, according to the degree of it: (for [t] in it alſo there are *degrees*:) So ſanctifying *Grace freeth from all Vices* that are contrary thereunto, according to the meaſure and proportion of it. [u] Nor is a man therefore ſaid to be in *good health*, ſo long as any *one diſeaſe* holdeth him and hangeth on him; [x] *nor cleane*, while the *Leproſie* poſſeſſeth any *one part* of him: nor *a Saint*, (and yet [y] ſuch an one is every true Chriſtian) [z] ſo long as any *Vice*, what ever it be, ruleth and raigneth in him, or he wilfully lieth and liveth in any one *Sinne*.

Againe, as it is in *Chriſtian Graces*; ſo † is it alſo in *Gods Commandements*. [a] *The whole Law*, ſay they well in the *Schooles*, *is one Copulative*. The *Law* for the *ſanction* indeed is *diſiunctive*; for the *Injunction* it is *Copulative*. The *ſanction* runneth in the *Diſiunctive*, [b] *Either doe thus, or die*: the *Injunction* in the *Copulative*, nor *either doe this or that*; but, *Doe both this, and that too*. [c] *Love God above all, and thy Neighbour as thy ſelfe*. [d] *Take the true God alone for thy God: and worſhip him according to his Will: and uſe his Name reverently, and ſanctifie his Sabbaths*, &c. And therefore ſaith our Saviour

[d] *Habent artes omnes commune quoddam vinculum, & cognatione quadam continentur.* Cic pro Arch.

[e] Τὰς ἀρετὰς ἀλλήλαις ἀκολουθεῖν Chryſip. apud Plut. & Zeno apud Laert. ἀπ' ἀλλήλων ἀχωρίστους εἶναι. Stoici apud Stob. *Virtutes individuas eſſe, & inter ſe connexas.* Apul de Philoſ. *Individuus eſt virtutum comitatus.* Sen. epiſt. 68. *Omnes inter ſe nexæ & conjugatæ ſunt.* Cic. Tuſcul. l. 3. *Sic copulatæ connexæque ſunt virtutes, ut omnes omnium participes ſint: nec alia ab alia poſſit ſeparari.* Idem de fin. lib. 5. *Connexæ ſibi ſunt concatenataque virtutes, etiamſi vulgi opinione ſejunctæ; ut qui unam habet, plures habere videatur.* Ambr. offic. l. 2. c. 9. & in Luc. c. 6. *Et cognatæ ſibi invicem ſunt virtutes.* Idem offic l. 1. 27.

[f] *Non ſingula vitia ratio, ſed omnia pariter proſternit; in univerſum ſemel vincit.* Sen. ad Helv. c. 13.

[g] *Virtus ergò ubi una ingreſſa fuerit, quoniam ſecum cæteras ducit, vitia ibi cadunt omnia.* Aug. ep. 29. *Prudentia enim nec ignava, nec injuſta, nec intemperans eſſe poteſt: Fortitudo nec injuſta, nec imprudens, nec intemperans, &c.* Aug. ibid & Ambr. offic. l. 1. c. 27 & lib. 2. cap. 9. & Greg mor. l. 21. c. 1.

[h] Coloſſ. 3. 12. 2 Pet. 1. 5, 6, 7, 9.

[i] *Una ſine aliis nulla eſt.* Greg. mor. l. 21. c. 1. *Nec vera ulla virtus eſt, ſi mixta virtutibus aliis non eſt.* Ibid. l. 1. c. 39.

[k] 1 Cor. 1. 7. Iam. 1. 4.

[l] Perkins on Matth. 5. 48.

[m] Iohn 1. 13. 1 Pet. 1. 23.

[n] A new man in every one. Epheſ. 4. 23. 24. Coloſſ. 3. 10.

[o] Epheſ. 4. 13, 15.

[p] *Qui unam habet, omnes habet: & qui unam non habet, nullam habet.* Aug. ep. 29. *In quo aliqua harum principalis eſt virtus, in eo etiam cætera præſto ſunt: quia ipſæ ſibi ſunt connexæ concretaque virtutes.* Ambr. de parad. c. 3.

[q] An old man put off. Epheſ. 4. 22. Coloſſ. 3. 9, 8. πάντα ταῦτα.

[r] *Quod ſanitas in corpore, ſanctitas in corde.* Bern. de diverſ. 16.

[s] *Sicut ad corporis ſanitatem non eſt ſatis, ut peſte quis, vel pleuritide careat, ſed ab omnibus in univerſum morbis immune eſſe oportet: Sic ad animi ſanitatem requiritur ſordium ac vitiorum omnium in univerſum obdicatio.* Spin. de juſt. chriſt.

[t] *Vide Galenum de ſanit. tuend. lib. 1. contra Eraſiſtrati ſententiam agentem.*

[u] *Non eſt cardiacus (Crateram dixiſſe putato) Hic æger: reſtè eſt igitur, ſurgetque? negabit; Quod latus aut renes morbo teneantur acuto.* Horat. ſerm. l. 2. c. 3.

[x] *Leproſus ſi pars tantum ſit immundus, extra caſtra ablegatur.* Heſych. in Levit. l. 4. c. 13.

[y] 1 Cor. 1, 2 & 6. 10, 11.

[z] Rom. 6. 2, 6, 7, 12, 14.

† Αἱ ἐντολαὶ πᾶσαι ἀλλήλων ἔχονται. Euſtath. in aſcet. Et ex eodem Simeon Magiſt. Homil. 1.

[a] *Lex tota eſt una copulativa.* Illyric. in Clav. Script. & in Gloſſ. N. T.

[b] Eſai. 1. 19, 20. Deut. 28. 15, 58, 59.

[c] Mark. 12. 33. Luk. 10. 27.

[d] Decalog. Exod. 20. 2——17. Deut. 5. 6——21, 33.

to the *Phariſees*, [c] *Theſe things ought ye to have done, and not to have left the other undone.* Now it is *a rule* in the *Art of Reaſoning*, that [f] *in a Diſiunctive*, if any one part hold, the whole is held to be true; in the *Copulative*, if any one part hold not, the whole is held to bee untrue. So in *a Diſjunctive Injunction*, if a man performe the one part, he is freed thereby from the other; the *Woman* that was enjoyned to bring for her *Purification* [g] *a paire either of Turtles, or of Pigeons*, was thereby bound to bring the one onely, ſhee needed not to bring both: and in the legall *ſanction*, [h] he that *doth, dieth not*, [i] he *that dieth, doth not*; for no man is thereby bound to both, both *to doe*, and *to die*, *to doe* the one, and yet *to endure* alſo the other. But in *a Copulative Injunction* it is farre otherwiſe; [k] nothing is done to any purpoſe, if a man obſerve not every part: It is as in a Leaſe that is grounded upon many conditions, ten or twentie ſuppoſe, any one of them not obſerved, make a forfeiture of the whole. He is [l] *accurſed that perſiſteth not in every thing contained in the Law of God to fulfill it.* And [m] *though he doe not all theſe things*, ſaith God by the Prophet, *if hee doe but any* [n] *one of them, becauſe hee hath done any of theſe abominations*, (for ſo I take it, the words would be read) *he ſhall die.* Yea, Saint *Iames* therefore goeth further, and ſticketh not to affirme, [o] That *whoſoever keepeth the whole Law, but faileth only in one point, he is guiltie of the whole.* Which words of his yet are not ſo to be taken [p] as if * a man in *ſtealing* did breake the Commandement of not committing *adultery*, or in *telling a lie*, the Commandement of *ſanctifying the Sabbath*: or [qq] as if a man that did at any time of infirmitie ſinne againſt any one Commandement of God, (as † who doth not ? oft, even * the holieſt that is?) did ſtand guilty in Gods ſight as a wicked wretch, and one that had no regard at all of any. But his meaning is, that that man that would ſeeme to make conſcience of keeping all the Commandements of God ſave one, but maketh no conſcience, or hath no care of keeping that one, [q] doth not in deed and truth, whatſoever he may pretend or ſeeme to doe, make conſcience of any, no not of thoſe that in that manner he ſeemeth to obſerve. The reaſon that the Apoſtle addeth there is indeed very forcible. It is [r] the ſame God that enacted and delivered the whole Law, that hath enjoyned one good dutie as well as another, hath inhibited one ſinnefull act as well as another. If a man therefore for Conſcience of *Gods will and Word* doe exerciſe himſelfe in *any one good dutie*, hee will conſequently exerciſe himſelfe in *all other good duties* that concerne him; becauſe the ſame *God* in his *word* hath alike *enjoyned all*. If for Conſcience of *Gods Will and Word* he *forbeare* or *abhorre any one ſinne*, [s] he will for conſcience of the ſame *Word and Will of God, forbeare* and *abhorre all other Sinnes*; becauſe the ſame *God* in his *word* hath alike *forbidden all*.

[c] *Matth.* 23. 23.

[f] *In omni conjunctâ, ſive copulatâ, ſi unum eſt mendacium, etiamſi vera ſint cætera, tota eſſe mendacium dicitur. Ex omnibus verò quæ disjunguntur, unum eſſe verum ſufficit.* Gell. noct. Attic. l. 16. cap. 8. *Verum enunciati copulati judicium pendet ex omnium partium veritate; falſum ſaltem ex una parte falſa.* Ram. dialect. lib. 2 c. 5.

[g] *Levit.* 12. 8. *Luk.* 2. 14.

[h] *Ezek.* 21. 11. *Galat.* 3. 12.

[i] *Deut.* 27. 27.

[k] *Delinquens in parte, in totum reus eſt. Regula generalis. Gloſſ. ad Digeſt. l.* 29. *tit.* 5. *l.* 3. *Si quis unum cuſtodiat, & reliqua prævaricetur, nihil ei prodeſt. Amb. in Pſal.* 118. *ſerm.* 13. & *Heſych. in Levit. lib.* 4. *cap.* 13.

[l] *Deut.* 27. 27.

[m] *Ezek.* 18. 10, 11, 13.

[n] Λόγοσαι μοι ἐνδεχεσθαι πᾶσι ἁμαρτίαις ἐαν ἐν ἑξ αὐτοῖς ἀγεπήσῃς διαλήματος ἀκεῖνο ἀναπληρώσῃ τύπον ἐνδεχεσθαι. *Mercer de leg. ſpir.* 135. Ἀνθρώπων γὰρ πόλιν ἀναλογίαν τοιαύτην νομίζουσι τινὲς τὰς ἄλλας πυλας βαλανηγείας καὶ κατηφεικότας ὄψεσιν ἔχουσαν, ἐν δι' μιᾶς αἱ πυλέμιοι παρεισελθόντες ἔνδον εἰσί. *Plutarch ſympoſ. probl. lib. cap.* 5.

[o] *Iam.* 2. 10.

[p] *Hieron. contr. Pelag. l.* 1.

[*] *Quod in aſcet. Euſtath.* Ὡς ἐν τῇ λύσει τῆς μιᾶς καὶ τὰς λοιπὰς ἐξ ἀνάγκης συνδιαλύεσθαι. *Et Simeon Logoth. ſerm. de virt. & vit.*

[qq] *Dod on the Decalogue.*

† 1 *King.* 8. 46. Ἀδύνατον δὲν ἁμαρτάνειν ἀνθρώπους *Crates apud Laert.* ? *Iam.* 3. 1. * 1 *Iohn* 1. 8, 10. [q] *Niſi enim attenti fuerimus in omnibus mandatis ejus, fuerintque alia præterita, alia pro voluntate obſervata; rectum juſtificationis ordinem non tenemus. Hilar. in Pſal.* 118. *Nulli ſiquidem ſervorum licet, ex his quæ Dominus ſuus imperat eligere pro arbitrio, & quod placuerit aſſumere, quod diſplicuerit repudiare; & juſſiones ex parte audire, ex parte contemnere. Sternit pro arbitrio ſuo ſervi Domini obtemperant, neque in eis quidem in quibus obtemperaverint, obſequuntur. Salvian. de provid. lib.* 3. [r] *Iam.* 2. 11. [s] *Omnem odit iniquitatem, qui habet hanc gratiam. Bern. Qui autem omnem viam iniquitatis odit, ad univerſa Dei præcepta corrigitur & emendatur. Ambr. in Pſal.* 118.

And

And on the contrary therefore, hee that doth not either exerciſe himſelfe in every knowne dutie that concerneth him of the one ſort, or is not carefull to ſhunne every kinde of evill act of the other ſort, doth not either obſerve ought in the one kinde, or eſchew ought in the other kinde, out of any true care or conſcience of his dutie and obedience to God, but for ſome other by-ends and by-reſpects. It is a good *Rule* in the *Schooles*, [t] *He that hath any one ſin remitted, hath all ſinnes remitted:* And ſo, [u] *Hee that hath ſincerely repented of any one ſinne, hath repented him of all.* And *he that hath not repented him of all knowne ſinne, hath not repented yet of any.* For what is true *Repentance*, but [x] *a returning againe into the right way?* And how is it poſſible for a man to returne into the right way, * as long as he wandreth ſtill in any by-path? Or how can a man repent of this or that particular ſinne, becauſe it is contrary to Gods Will, or offenſive in his ſight, but hee muſt needs withall repent him of whatſoever he knoweth to bee in like manner a breach of his Law, and a buſineſſe that he abhorreth? Nor doth that man indeed ſtudie ſincerely and out of a love of God to pleaſe him in any thing, that doth not as the Apoſtle *Paul* prayeth in the behalfe of the *Coloſſians*, endevour and ſtrive [y] *to fructifie in every good worke*, that *he may pleaſe the Lord in all things.* [z] *He doth not Gods Will*, ſaith *Salvian* well, *but his owne Will, that doth it no further than himſelfe will:* that doth not by labouring with the Apoſtle *Paul*, to keepe [“] *a good conſcience in all things*, † *endevour to approve himſelfe and his courſes unto God*, as well in ſome things as in others. This *Vniverſalitie* therefore of care and endevour is a good argument of *Sinceritie*. As on the other ſide it is a ſhrewd *ſigne* of *unſoundneſſe and inſinceritie*, [a] when men will ſeeme to make conſcience of performance of ſome good duties, and yet are wholly careleſſe and regardleſſe of others: or when they will ſeeme to make conſcience of the forbearance of ſome ſinnes, and yet lye and live in the ordinary practice of others, which yet they cannot be ſo ignorant as not to know, or ſo unmindfull, as not to conſider to be ſinnes. Thus was *Herods hypocriſie* detected and diſcovered. He ſtood in ſome awe of *Iohn*, knowing him to be a very holy man: and becauſe hee would be eſteemed religious, and would ſeeme to reſpect him, [b] *he heard him oft*, and at his motion *did many good things*: yea and it is like enough that he outwardly reformed many things amiſſe, that *Iohn* found fault with, either in his Court, or in himſelfe. But yet hee would not leave the keeping of his *Brothers wife* for all that; and therefore [c] when *Iohn* began to deale plainly with him in that point, he then brake off all, and committed *Iohn* to ward; and made it evidently appeare thereby, that all his former reformation and well-doing, was but in ſhew onely, and for other ends. And hereby alſo was *Iehues* zeale deſcried to bee unſound. He made a great ſhew a while of zeale for God and his worſhip: and [d] *Ionadab* muſt needs along with him and ſee it. Hee was zealous [e] againſt *Baal*, that was [f] the ruine of *Ahabs* houſe, and [g] againſt *Ahabs* houſe, which it was [h] not for his ſafetie, as he thought, to let ſtand, or to leave any remainder of: but [i] he gave way to the *Calves*, though no leſſe abominable in Gods ſight,

[t] *Vbi unum aliquod peccatum remittitur, ibi omnia remittuntur. Impoſſibile eſt unum ſine alio remitti. Thom. Aquin. ſum p. 3. q. 86. a. 3.*

[u] *Peccata quamvis non ſint connexa quantum ad converſionem ad bonum commutabile, ſunt tamen quantum ad averſionem à bono incommutabili: & in hac parte habent rationem offenſæ, quam per pœnitentiam oportet tolli. Aquin. ibid.*

[x] *Ezek. 18. 21, 27, 28, 30, 32. & 33. 11.*

* *Pſal. 119. 101.—paſſim. Palantes error recto de tramite pellit. Horat. ſerm. l. 2. ſat. 3.*

[y] *Coloſſ. 1. 10.*

[z] *Quando ſervus ex Dominiſui juſſis ea facit tantummodò quæ vult, jam non Dominicam implet voluntatem, ſed ſuam. Salvian. de provid. l. 3.*

[“] *Heb. 13. 18.*

† *2 Cor. 5. 9, 11. & 6 4.*

[a] *Sciendum quia quiſquis virtute aliqua pollere creditur, tunc veraciter pollet, cum vitiis ex aliqua parte non ſubjacet. Greg. mor. l. 21. c. 1.*

[b] *Mark. 6. 20.*

[c] *Mark 6. 17.*

[d] *2 King. 10. 16.*

[e] *2 King. 10. 28.*

[f] *1 King. 16. 31, 32, 33.*

[g] *2 King. 10. 11.*

[h] *Νόμῳ, ὃς πατέρα υἱοὺς ἀναλοῦσι. Ariſtot. rhet. l. 1. c. 15. & Herod. Clio. & Philip. Maced.*

[i] *2 King. 10. 31.*

ſight, and as diſhonourable unto him, becauſe [k] that ſeemed to be *the ſtay of his eſtate.* And ſo he ſhewed thereby that all his *Pietie* was no better than meere *Policie*; and that he ſought but his owne ends in either. And in like manner when men and women ſhall be content to reforme their lives, and conforme themſelves to the Will and Word of God in ſome things, but ſtand out wilfully in ſome other things, refuſing to practiſe the like reformation, or to ſhew the like conformitie in them, albeit they be in heart and conſcience convinced of their dutie therein, it is an evident Argument of unſoundeſſe.

[k] 1 King. 12. 27, 28.

A ſecond *Note* of *Sinceritie* is *Vniformitie.* As an *Vniverſalitie*, ſo an *Vniformitie* in well doing: when a man keepeth * an equable tenour in his courſes and carriage, not *ſtrict* in ſome things, and *ſlack* in other, though it may bee, not wholly regardleſſe of them; but holdeth an even hand generally in his care and obſervance of things enjoyned him by God. [cc] *I charge thee*, ſaith the Apoſtle to *Timothy, that thou obſerve all theſe things, without preferring one before another, and that thou doe nothing partially.* And ſaith *David*, as before, [l] *I have all thy Precepts concerning all things in eſteeme*; and I forbeare not onely, but even *abhorre all wicked waies.* And againe, [m] *By thy Commandements I get underſtanding; and therefore I abhorre* not ſome one or two, but *each wicked way.* His *zeale* was not *partiall*, but *indifferently againſt all.* And it is † *an evident ſigne*, ſaith one of the Ancients, that our *zeale* is *of God*, when in like manner we finde our ſelves alike affected in regard of all ſinne, whatſoever God may be diſhonoured by, as well in one kinde as in another.

Note 2.
Vniformitie.

* *Virtutem oſtendit conſtantia, & omnium inter ſe actionum concordia; quando idem ſemper quis eſt, & in omni actu par ſibi. Sen. epiſt. 120. Tunc directæ ſunt viæ noſtræ, cùm par fuerit in omnia æqualiſque cuſtodia. Hilar. in Pſal. 119. Omne bonum quod fit propter Deum, in omnibus rebus æqualiter obſervatur. Quod autem in omnibus rebus non æqualiter obſervatur, propter homines fit. Autor oper. imperf. in Mat. hom. 45.*

[cc] *1 Tim. 5, 21. Non eſt juſta cauſatio, cur præferuntur aliqua ubi facienda ſunt omnia. Salvian de provid. l. 3.*

[l] *Pſal. 119. 128.* True Chriſtianitie eſteemeth all alike. *Greenham in Pſal. 119.*

[m] *Pſal. 119. 104.*

But on the other ſide, when men will ſeeme wonderfull earneſt and eager for the obſervation of ſome of Gods Ordinances, marvellous ſtrict and preciſe in the keeping of ſome precepts, extreme fiery in their oppoſition againſt ſome enormities, exceſſive in their hatred and deteſtation of ſome ſinnes, yea ſometime but ſuppoſed ſinnes, even to the [n] the abhorring of mens perſons for them; but have nothing the like intention of zeale and fervour in other matters, though of as great moment, or againſt other ſinnes, though no leſſe hainous than thoſe; albeit they will not ſeeme wholly careleſſe or altogether regardleſſe either of the one or of the other: And eſpecially when men will ſeeme to bee ſo double diligent in leſſe matters, things of ceremonie and circumſtance onely, when they are but negligent the whiles in far greater; very ſtrait-laced in the one, but over-looſe-girt in the other: It is a ſhrewd argument that their hearts are not upright in either: but that they are carried away with [o] ſome corrupt humour or other, *ſelfe-love*, or *emulation*, or *vaine-glory*, or the like, that ſhrowdeth it ſelfe in the habit of *Pietie* and *zeale.* Thus our Saviour diſcovered the hypocriſie of the *Scribes* and *Phariſees* in his time. [p] *woe bee unto you Scribes and Phariſees, hyprorites*, ſaith our Saviour; *for you tithe Mint and Aniſe, and Cumin, and every kinde of Potherb; but judgement, mercie, fide-*

† Εἰ χρὴ παντὸς ἁμαρτήματος παῖδα τὸ τῆς Δαβίδ. *Pſal. 119. 139.* φανερὸς τῷ Θεῷ ὁ ζηλός. *Euſtath. in aſcetis. l. 2. q. 165.*

[n] Πάντες ἁμὲν εὐσεβεῖς τῷ καταμισεῖν ἀλλήλων ἀσέβειαν. τηρῶμεν δὲ τὰς ἀλλήλων ἁμαρτίας, οὐχ ἵνα θριαμβεύσωμεν, ἀλλ' ἵνα ὀνειδίσωμεν. Κακὸς γὰρ καὶ ἀγαθὸς οὐχ ὁ αὐτός, ἀλλ' ἡ διάταξις καὶ ἡ φιλία χαρακτηρίζει. *Greg. Naz. in apolog.*

[o] Τὸν θυμὸν τοῖς πλησίον ὥσπερ θηρίον ἀφίεμεν, μισοπονηρίαν ὑποκρινόμενοι. *Plut. de iracund.* Ἀλλ' ὅρα μὴ λανθάνωμέν ἑαυτοὺς ὑπὸ τὸ κανόνι τῆς μοχθηρίας, ἀλλὰ τὸ πρὸς ἡμᾶς ὑπὸ φιλαυτίας τινὸς, ἢ μισοπονηρίας, προσβαλλόμενοι καὶ διαστρέφοντες. *Idem de tranquill.*

[p] *Matth. 23. 23. Luk. 11. 42.*

litie,

litie, and the weightier things of the Law ye neglect; [q] *yee ſtraine at a Gnat, and* [r] *ſwallow a Camell.* They were very preciſe and curious in paying their Tithes, even of trifles; (wherein they ſhall one day riſe in judgement againſt not a few Chriſtians, and [s] condemne them therein, though themſelves too be condemned) and in ſome other like buſineſſes of leſſer moment; but in other matters more weightie they ſhewed nothing the like ſtrictneſſe, and are by our Saviour therefore cenſured for no better than hollow-hearted hypocrites. And aſſuredly as inequalitie of the pulſe argueth much diſtemper in the body; ſo this inequalitie of cariage argueth little ſoundneſſe in the ſoule. [t] *It is no true Religion or Pietie, but diſſimulation and hypocriſie, that is not in all things like it ſelfe*; ſaith an Author that pretendeth to be *Cyprian*, though indeed hee be [u] not, ſpeaking of ſome that were very nice and curious, even to ſome taint and ſpice of ſuperſtition, of but touching an image, or taſting ought that had any ſeeming reference to an Idoll; but were overlooſe and careleſſe of their cariage otherwiſe. Every true Chriſtian as he is renewed in part in all parts, ſo he hath a kinde of *proportionable growth in each part*, as [x] the Apoſtle ſpeaketh of the myſticall *body of Chriſt* in generall. As he is not as a *maimed perſon*, one that wanteth tongue, or legs, or hands, or ſome other limbes, but as one that hath a whole *entire organicall body:* So he is not *as a Monſter*, * one that hath the head or hand, backe or belly bigger than the whole body beſides, but hath *a comely ſymmetrie* of each part with part. As there are [y] *no Dwarfes in Chriſts Body*, none that grow not at all, but ſtand ever at a ſtay: So in the Chriſtian ſoule no Grace doth ſo ſtand at a ſtay while the reſt grow, much leſſe doe they all ſo ſtand at a ſtay, while ſome one groweth, that any one ſhould ſo exceſſively outſtrip all the reſt, [z] that the reſt in regard of it ſhould ſcarce bee ſeene. Neither is *a Chriſtian man* like a new *upſtart Courtier*, who becauſe hee is not able to furniſh himſelfe all over compleatly at firſt, is faine to weare his apparell unſutable in the ſeverall parts of it. Yea rather, as it is an argument of *affectation of wealth* when men goe well and richly apparelled, in ſome one part of their apparell, but have not the reſt ſutable and correſpondent thereunto: ſo it is an argument rather of *affectation of Holineſſe*, than of *true Holineſſe* indeed, when men are ſo unequall and unſutable in their courſes and diſpoſitions, in ſome one or two things demeaning themſelves as exceedingly reſtrict, but in many others, or the moſt things againe as remiſſe; when their care and conſcience in ſome things, is not in ſome ſort proportionable and correſpondent to that that they make ſhew of in other things: Nor doth the one prove, much leſſe make a man the richer; nay * it hindereth rather, and is a meanes to caſt him more behinde hand: nor doth the other prove, much leſſe make a man truly religious; nay it hindereth rather, while with a generall neglect of growth in, or regard of other good duties, a mans ſtudie and care is wholly ſet and ſpent upon ſome one particular that he pleaſeth himſelfe in; as where the matter that ſhould nouriſh and ſupport the whole body, is conveighed all to ſome one part, not

[q] *Matth. 23. 24.*

[r] *Qu modo ἀνθρίαν τὴν χαλᾶν Proverbio Græco dicitur.*

[s] *Quanta damnatio à damnatis damnari? Author de ſingul. Cleric.*

[t] *Ea verò non eſt religio ſed diſſimulatio, quæ per omnia non conſtat ſibi. Autor de duplici Martyrio.*

[u] *Turcarum ſiquidem meminit. Quod & obſervarunt Pamel. Grav. Cocus, Rivet.*

[x] *Epheſ. 4. 16.*

* Γαστὴρ ὅλον τὸ σῶμα. *de Cancro Poeta apud Plut. de adulat. Et de Papavere Symphoſ. ænig. 40. Grande mihi caput eſt, intus ſunt membra minuta.*

[y] *W. Bradſhaw.*

[z] *Vt membri unius totus homo quaſi lacinia videatur, uti Petron. in Satyr.*

* Τῶν πενομένων οἱ προαιρούμενοι πλουτεῖν ὅτι μᾶλλον πένονται διὰ τὴν ἀλαζονείαν. *Plut. de profect.*

not ſo much to feed it, as to feed a wen that groweth upon it.

A third *Note* of *Sincerities*, is *Vbiquitie:* when a man is in ſome meaſure alike in all places, as well [a] in bad company as in good, in private as in publike, in Church, out of Church, at home and abroad. To this purpoſe it is that *David* ſaith of himſelfe; [a] *I have ſet the Lord alwayes before my face.* And, [b] *All my waies are in thy ſight.* As [c] *all Gods waies in his ſight*; ſo *all his wayes in Gods ſight:* and therefore whereſoever he was, as [d] being *ever in Gods eye*, he endevoured to approve himſelfe unto God. Thoſe things that are naturall follow a man whitherſoever he goeth, and accompany him conſtantly whereſoever he become. [e] *Change of place*, ſaith the Heathen man, *cauſeth not any change of minde.* As it is with the motion of the heart and the lungs in the body; they are of themſelves beating and ſtirring whereſoever a man is, or whatſoever hee is about, and it is painfull to a man therefore to reſtraine the worke of them, or to hold his breath for any time: ſo it is a good ſigne that Godlineſſe is growne to a kinde of connaturalneſſe with us, when our religious diſpoſition continueth with us in all places, and is in ſome ſort working in us, whereſoever we are: ſo that it is with us, as with *David* it was, who ſaith of himſelfe, that [f] howſoever he had purpoſed to forbeare ſpeaking of ought that was good while he was in company with ſome wicked, and ſome prophane ones were in preſence, yet it was *no ſmall paine to him*, and he was hardly able to reſtrain or to contain himſelf. It was with him as it was ſomtime with *Ieremie* in ſomewhat the like caſe, but of greater neceſſity; when he ſaw what evill entertainment the Word of God found with the moſt, [g] he had once reſolved he ſaith, *not to mention Gods Name any more* to them; but he could not for his life keepe long that his unwarrantable reſolution; *Gods Word was as a fire in his breſt, and as a flame* [h] *ſhut up in his bones*, ſo that he ſoone *grew wearie of it, and he could not* by any means *keepe it in.* Not that at all times and in all places men are bound [i] to diſcover themſelves in this kinde, or [k] to maintaine matter of religious diſcourſe in all companies. It was one of *Pythagoras* his precepts, that [l] a man ſhould not beare *Gods Image* or *Name* about him *on the Ring* that ordinarily hee wore. And [m] *Holy things*, ſaith our Saviour, *are not to be offered unto dogs, nor pearles caſt before ſwine.* No: we muſt bee wary where and before whom we ſpeake; and take heed how by our indiſcreet cariage in ſuch kinde wee wrong religion it ſelfe, and make it ridiculous. But that even * among ſuch we retaine ſtill a religious diſpoſition; and the reſtraint of good imployments be grievous unto us, though no neceſſitie lie upon us, as upon [n] *Ieremie* there did, having no juſt opportunitie for ſuch imployment at the preſent; which may be a meanes to ſeale up our ſinceritie unto us. In like manner when we ſhall be religiouſly affected, not when we are in the Church onely, or about ſome ſolemne part of Gods ſervice, (at which time the ſolemnitie of the action, and the very ſight of others enforceth a kinde of conformitie and outward ſemblance of holineſſe on thoſe many times that are moſt prophane,) but even out of the Church alſo, and out of Gods ſolemne ſervice, even when wee are about

Note 3.
Vbiquitie.

[a] *Bonus non fuit, quem malorum pravitas non probavit. Greg. in Evang. 38. Neque enim perfectè bonus eſt, niſi qui fuerit & cum malis bonus. Idem in Ezech. l. 1. hom. 9.*
[a] *Pſal. 16. 8.*
[b] *Pſal. 119. 168.*
[c] *Pſal. 18. 22.*
[d] *Prov. 15. 3.*
[e] *Cœlum, non animum mutant, qui trans mare currunt. Horat. l. 1. ep. 11. Hinc Socrates; Quid miraris peregrinationes tibi non prodeſſe, cùm te circumferas. Sen ep. 28.*

[f] *Pſal. 39. 1, 2, 3.*

[g] *Ierem. 20. 9, 10.*

[h] *Strangulat incluſus dolor, atque exæſtuat intus: cogitur & vires multiplicare ſuas. Ovid. triſt. 5. 1. Quoque magis tegitur, tanto magis æſtuat ignis. Idem met. l. 4.*
[i] *Eſter 2. 10.*
[k] Οὐ παντὸς τὸ περὶ θεοῦ φιλοσοφεῖν, οὐδὲ παντὸς, οὐδ' πᾶσιν, οὐδὲ παντί· ἀλλ' ὅταν ὅτε, καὶ οἷς, καὶ ἐφ' ὅσον. *Greg. Naz. ad Eunom.*
[l] Ἐν ἀκτυλίῳ θεοῦ εἰκόνα μὴ περιφέρειν. *Pythagoras.*
[m] *Matth. 7. 6. Huc illud monitum Pythagoreum,* Σιτίον εἰς ἀμίδα μὴ ἐμβάλλειν. *Plut. pædagog.*
* *Quomodo de Platone Plut. de adulat.* Ἐν Συρακούσαις οὐ θεὸν ἐν Ἀκαδημίᾳ, καὶ περὶ Διονυσίου οὐ θεὸν περὶ Δίωνα.
[n] *Ierem. 1. 17.*
1 *Cor. 9. 17.*

our ordinary affaires: Nor when wee ſhall be in the preſence onely o others, either good or bad, familiars, or ſtrangers, but when we ſhall be retired alſo and alone by our ſelves.

For a true Chriſtian is, as the Heathen *Philoſopher* ſaith of *a good man*, like [o] *a Cube* or *a Square*, or, if you will, like *a Die*, that falleth alike every way, and keepeth the ſame ſite, whereſoever or which way ſoever you ſeat it: He is as [p] *Gold*, ſaith *Chryſoſtome*, which caſt you it into the *Fire*, it will *not waſte*; lay it you in the *water*, it will *not ruſt*; it will retaine ſtill it owne puritie, whereſoever it be kept.

But on the other ſide, when men are like the [q] *Chamæleon*, ready to change their hue with every one that they company or converſe with; like the [r] *Polypus*, that reſembleth every ſtone that it ſticketh to; like the [s] *Water* that conformeth it ſelfe eaſily and inſtantly to the ſhape and faſhion of every thing that either it is powred into, or that is dipped in it; or like [t] *Pictures* cunningly and curiouſly drawen, that ſeeme to turne their eyes every way, and to fix them on every one that commeth in the way, or that caſteth his eye on them; can bee religious among ſuch, and prophane among other ſuch, be ſuch even as the company is that they are in: Or like the [u] *Buskins* anciently uſed in *Tragœdies*, that would ſerve either leg alike; are as fit for one ſocietie as for another: Or like the [x] *Plaiers* that uſed them, ſuch as acting Princely parts, weare royall apparell, keepe ſtate, and demeane themſelves gravely and ſoberly ſo long as they are in publike view upon the Stage; but when they have done Acting, are no ſooner off the Stage, but they paſſe preſently into another, a cleane contrary, habit, retaine neither Prince-like behaviour nor apparell, but are moſt beggerly, baſe and debauched, either in private by themſelves, or among their companions like themſelves: In the Church and publike aſſemblies, cary themſelves very devoutly, and in the preſence of others affect a ſhew of religion, but out of the congregation are farre from all ſhew of Godlineſſe, or in their private converſation have little or no care at all of ought in that kinde; it is a ſure ſigne of no ſoundneſſe at all in ſuch as be * ſo variouſly affected: acting like thoſe Stage-Players, ſometime one part, and ſometime another, as either by others they are aſſigned them, or as the places that they are in put upon them for the preſent. [y] *It is no true devotion*, ſaith *Lactantius*, that *leaveth a man at the Church-doore*. Where religion is not ſhewed in the actions of a mans life, in the courſe of his calling, as well as in the Congregation and in his Church-ſervice, *Such* [z] *religion* (Saint *Iames* ſaith it,) *is but vaine* and unſound. Nor is that religion any better that affecteth view and ſight, that loveth to bee ſeene; (it

[o] Ἀεὶ γὰρ ἡ μάλιστα πάντως ποιήσει τὰ καλ' ἀρετὴν ὃν, ὡς ἀγαθὸς ἀληθῶς καὶ τετράγωνος. *Ariſt. eth. l. 1. c. 10. & Rhet. l. 3. c. 11.*

[p] Τὸ χρυσίον, κἂν ὕδατι ὁμιλήσῃ, τὸν οἰκεῖον εὐπρέπειαν ἐπιδείκνυται· κἂν εἰς χωνευτήριον ἐμπέσῃ, φαιδρότερον γίνεται πάλιν. *Chryſoſt. tom. 6. orat. 42.*

[q] Ὥσπερ γὰρ θηρίων ὅσα περιχύτα τὸν χρόαν ἔχει πάθη, συναλλοιοῦται τοῖς ὑποκειμένοις χρώμασι, καὶ χωρίοις, ἀλλοτρίοις χρώμασι, καὶ τέχναι οἰκείων κοσμοῦσιν. *Plut. de adulat. Colorem mutat ſubinde Chamæleon, redditque quemcunque proximè attingit. Plin. hiſt. nat. l. 8. c. 33. & Solin. Polyhiſt. c. 43.*

[r] Πολύποδος νόον ἴσχε πολύφρονος, ὃς ποτὶ πέτρῃ, τῇ περ ὁμιλήσῃ, τοῖος ἰδεῖν ἐφάνη. *Theogn. apud Plut. de amic. Polypus enim colorem mutat ad ſimilitudinem loci. Plin. l. 9. c. 29.* Ὥστε τὸν χρόαν ἃς ἂν πλησιάσῃ πέτρας ὁμοῖον. *Plut. cauſ. nat. q. 19. Hinc & Pindar.* Παντὶ θηρὶ χρῶτι μάλιστα νόον πρασσόντων, πάσαις πολίταν ὁμιλεῖ. *Ibid. & de ſollert. anim.* Ἄλλοτε ἄλλος γιγνόμενος, καὶ πολλὰς μεταλαμβάνων χρόας, ὥσπερ τὰς τῶν πετρῶν οἱ πολύποδες, ἃς ἂν ὁμιλήσωσι. *Gregor. Naz. de ſede Conſtant. Contra Phocylid.* Μηδ' ὡς πέτρουσι πολύπους χρόα θῆσιν ἀμείβων. *Et Ion.* Σπυρὸς μεταλλακτέρα πολύπου χροΐης. *Athen. dipnoſoph. lib. 7.*

[s] Εἰς ἄλλον ἐξ ἄλλου τύπον, ὥσπερ τὸ μεταῤῥέον ὕδωρ, ἀεὶ καὶ μεταμάττουσι τοῖς ὑποδεχομένοις. *Plut. de adulat.*

[t] Ἡ θεὸς πάντας ὁρῶσα τὸν πανόπτας εἰκών. *Greg. Naz. in Athanaſ.*

[u] Ὁ κοινὸς ἀμφοτέρων τῶν ποδῶν κόθορνος. *Idem ib.* Κόθορνόν τινα εἶπεν, εἰκάσας αὐτῷ τὸν βίον τῶν τοιούτων ὑποδημάτων. *Lucian. Pſeudolog.*

[x] *Hi quibus ſceptrum & chlamydem in ſcena fabulæ aſſignant, cum præſente populo elati inceſſerunt & cothurnati, ſimul exierunt, excalceantur, & ad ſtaturam ſuam redeunt. Senec. epiſt. 76.*

* *Quidam alterni Vatinii; alternis Catones ſunt. Sic maximè coarguitur animus imprudens: alius prodit atque alius; &, quo turpius nihil judico, impar ſibi eſt. Senec. epiſt. 120.*

[y] *Non eſt vera religio, quæ cum templo relinquitur. Lactant.*

[z] Iam. 1. 26. θρησκεία ματαία.

Was

was the *Phariſees* devotion [a] that *did all ſo as men might ſee* what they did:) that is loud and talkative in company, ſilent in ſecret, in preſence of others operative, idle in private. As the Heathen man ſaith of one that [b] never wept or mourned for her father, but when there was ſome body by to ſee her; [c] *Hee mourneth not heartily that affecteth to be ſeene mourning, and mourneth not therefore but where ſome may ſee it; He mourneth indeed heartily, that mourneth then when there is none by to take notice of it, and to beare witneſſe that he mourneth.* So in this caſe, he is not ſincerely religious, that affecteth to have his religion ſeene, and that never therefore carieth himſelfe religiouſly, but where others are by to take notice of it: he is truly religious that is carefull to cary himſelfe religiouſly, and is frequent and diligent in holy duties, even then when he is alone by himſelfe, as well as when hee is in the preſence and company of others; that [d] *converſeth ſo with men*, ſaith the Heathen man, *as if God over-looked him, communeth with God* ſo even in private, *as if men over-heard him.* And certainly, howſoever it be true indeed, that [e] the publike Service is of exceeding great benefit, and therefore [f] highly to be eſteemed, as [g] having a more powerfull, lively and effectuall worke of the Spirit in it, and [h] a more ſpeciall bleſſing of God promiſed and annexed unto it; in regard whereof, *David* though a man [i] *full of the Spirit of Grace*, yet could not during his exilement content himſelfe with his owne private meditations and devotions, but [k] longed exceedingly, and prayed moſt inſtantly to have free liberty of acceſſe againe to the publike aſſemblies of the *Saints*: yet when upon a mans ſicke or death-bed *Satan* ſhall bee buſie about him, and calling his ſinceritie in queſtion, a man may in ſuch caſe be more comforted, and receive better aſſurance of his ſinceritie, by conſideration of his frequencie and diligence in holy duties in private, becauſe in them there can bee leaſt danger or ſuſpicion of hypocriſie, [l] which none but God and his owne ſoule hath beene privy unto, than by all that he hath performed either publikly or privately in the preſence of others.

A fourth *Note* of *Sinceritie* is *Perpetuitie, Conſtancie*, permanence, continuance: when we are not godly and religious by fits and ſtarts onely, upon ſome ſpeciall and extraordinarie occaſions, but [m] in a conſtant and continued courſe, at all times, even when ſuch occaſions ceaſe. [n] *I have applied my ſelfe to keepe thy Commandements continually*, ſaith *David*: And, [o] *I will delight my ſelfe continually in thy Commandements, which I love.* And, [p] *Bleſſed is the man that feareth continually*, ſaith *Salomon*. This conſtant delight in the Word of God, this conſtant applying of our ſelves to the doing of the Will of God, this continuall ſtanding in awe of God, is a ſound note of ſinceritie. But [q] when men ſeeme to be ſo affected onely upon ſome extraordinary occaſions, and when thoſe are once over, all is gone againe, it is a ſhrewd ſigne that nothing was ever ſound or ſincere with them. And this well weighed will eaſily diſcover the unſoundneſſe of many ſorts that yet make a great ſhew for a ſeaſon. Some at the firſt hearing of the Word ſeeme to be wondrouſly affected and raviſhed with it. The noveltie and the ſtrangeneſſe of the Do-

[a] *Matth.6.1.& 23.5.*

[b] *Amiſſum non flet, cum ſola eſt, Gellia patrem: Si quis adeſt, juſſe profiliunt lachrymæ. Martial. epig. 34. lib. 1.*

[c] *Non dolet hic, quiſquis laudari, Gellia, quærit: Ille dolet verè, qui ſine teſte dolet. Ibid. Teſtes doloris quiſquis captat, haud dolet.*

[d] *Sic vive cum hominibus tanquam Deus videat: ſic loquere cum Deo, tanquam homines audiant. Sen. epiſt. 10. Præceptum eſt Philoſophiæ: Sic loquendum eſſe cum hominibus, tanquam Dii audiant; ſic cum Diis, tanquam homines audiant. Macrob. Saturn. l. 1.*

[e] *Ephes. 4. 11, 12, 13. Pſal. 39. 9. & 84. 1. & 84. 7, 10.*

[f] *1 Theſſ. 5. 20, 21. Pſal. 27. 4. & 122. 1.*

[g] *Pſal. 89. 7. Heb. 4. 12. 1 Cor. 14. 24, 25.*

[h] *Matth. 18. 20. & 28. 20.*

[i] *2 Sam. 23. 2.*

[k] *Pſal. 42. 1, 2, 3, 4. & 43. 4. & 63. 1, 2. & 84. 2.*

[l] *Matth. 6. 6, 18.*

Note 4.
Perpetuitie.

[m] *Qualitatis vere tenor permanet: falſa non durant. Sen. epiſt. 120. Perpetua ea ſolida ſunt, quæ vera ſunt: ſimulata non perſeverant. Ambr. offic. lib. 2. c. 22.*

[n] *Pſal. 119. 112.*

[o] *Pſal. 119. 117.*

[p] *Prov. 28. 14.*

[q] *Magnam rem puta unum hominem agere. Præter ſapientem nemo unum agit: cæteri multiformes ſunt. Modo frugi videntur & graves; modò prodigi & vani. Mutamus ſubindè perſonam, & contrariam ei ſumimus quam exuimus. Sener. epiſt. 120.*

[r] *Act.17.18,19.32.*

[t] *Act 18.24.*
[u] *Mark.3.17.*
[x] *Matth.7.28,29. Iohn 7.46.*
[y] *Heb.6.5.*

[z] *Matth 13.5,20,21. & 8.6,13. Quæ simulatu sunt, diuturna esse non possunt, sed tanquam ad tempus virentia, citò decidunt. Quod fictum est, in principio vernat, in processu tanquam flosculus diffunditur & solvitur: quod autem verum & sincerum, alta radice fundatur. Ambros. de offic. l.2.c.22.*

[a] *Greenham observ. title Sermons.*

[b] *Quidam ad magnificas voces excitantur, & transeunt in affectum dicentium, alacres vultu & animo: nec aliter concitantur, quàm solent Phrygii tibicinis sana Semuniis, & ex imperio furentes. Rapit illos instigatque rerum pulchritudo, non verborum inanium sonitus. Iuvat protinus, quæ audiunt facere. Afficiuntur illis; & sunt quales jubentur, si illa animo forma permaneat, si non impetum inspicientem protinus populus beneficii dissuasor excipiat. Pauci illam quam ceperant, mentem domum perferre patuerunt. Sen. epist 108.*

[c] *De quo Aristophanes Achar. Ἔχραν', ἐβρόντα, Ἑλλάδα. Fulminabat, tonitrus, perniciebat Græciam. Cic. Orat. Unde & Olympius dictus est. Plut. Pericle.*

[d] *Ὁ ἰλλὸς & ἀχλὺς τῆ καρδίᾳ ἐγγὺς τὸ ἁψεσθαι· ἀλλ' ὑπ' ἀλεθάργου τῆ μέσῃ νόσῳ, τοιοῦτοι μέν, ὡς ἔοικε, διακείμενοι. Plut. sympos. problem. l.3.c.8.*

[e] *Act.24.25.*

[f] *Act 24.26.*

[g] *Τέσσες τῆ πνεύματι. Rom. 12.11. feruidi.*

[h] *Tepidi. Apoc. 3.15, 16.*

[i] *Frigidi. Qualis Baldwinus ille Cantuariensis, ad quem Urbanus PP, Kaldwine Monache ferventissime, Abbati calido, Episcopo tepido, Archiepiscopo remisso. Girald. Itinerar. Cambr. l.2.c.14.*

[k] *Greenham p.2.c.51.§.5.*

doctrine delivered, (as they say at *Athens*, [r] *wee will heare thee once againe, because thou tellest us of new Doctrine, such as we never heard of before*;) or the eloquence and powerfull delivery of the Preacher, (some [t] *Apollos*, it may be, or some [u] *sonne of Thunder*; [x] *one that speaketh so as they never heard man speake before*;) or the consideration of such [x] glorious matters as are in it propounded, of *an Heaven* and *an Happinesse*, and *Blessednesse beyond conceit*, and *without end*; may much affect even a naturall man, at the first hearing especially, and make him to bee wondrously delighted in it: and yet may the Word have no sound or saving worke on him: all may prove but a flash, and so be by and by gone againe. [y] *Those that receive the seed on the stony ground, heare the Word at first with some delight, but shortly after they dwindle and wither away, because they want root.* This their delight is not permanent, because the *Word had no root* in them. Yea thus, as [a] a reverend *Divine* well observeth, and [b] an *Heathen* man also in effect the same long before him, as some are said to be *Sea-sicke*; so others may be said to bee *Sermon-sicke*. Sea-passengers that doe not well brooke the Seas, so long as they are upon the water, are faint and sicke, and out of frame, so as that they thinke they shall sure miscarry with it, they make account to die no other death; but when they have gotten on land and reposed them a while, they are as well againe as ever they were. So is it with some meere naturall men sometime at a Sermon. Hearing some powerfull *Divine*, that striketh somewhat home with them, that *thundreth and lightneth*, as he said that [c] *Pericles* did, their minde is troubled, and their conscience touched, and their soule melteth, and they grow heart-sicke, and have much inward remorse, and begin to bethinke themselves of taking a new course; but no sooner the Sermon is done, and they are come out of the Church, and have taken a little the fresh aire of the world againe, but all is over and gone, they are restored to their wonted estate, and retired to their former courses againe. It is with them, as with those that have * taken a small quantitie of some purging *Physicke* beneath the due *dosis*, enough to stirre and trouble them, but not enough to purge or to worke ought out of them. You may see some such thing in *Felix*, [d] when he heard *Paul* discourse very powerfully (as right well he could) of *Iustice*, *Righteousnesse*, *Repentance*, and *the judgement to come*, he was cast into a trembling fit withall for the present: and not able well to brooke either the matter of his Doctrine, or the manner of his delivery of it, he caused him to breake off; but that he was never the better for it afterward, appeareth hereby, in that notwithstanding it [e] hee persisted in his accustomed *bribery*, and other the like corrupt courses. Againe thus some for a brunt at their first comming on to the profession of religion, having some speciall motive to incite them thereunto, seeme very *fervent* and *zealous*, even [f] *seething hot*, as the word is; but after a while prove [g] *luke-warme*, and at length even [h] *key-cold*: * like Snailes that

thrust

thruſt out as it were, a long paire of hornes before them; but pull them inſtantly in againe, as ſoone as they meet with ought that oppoſeth: like *Peter* that would needs be [i] *fighting and ſlaſhing* at the firſt, but ſhortly after [k] *fled* away, *left* him, yea [l] denied and forſwore him, whom he was ſo forward to fight for before. But he preſently after [m] *repented*, and came on againe, and ſo [n] *continued*, which theſe doe not. His foule fall was but for a fit, a fit of infirmitie it was onely in him. Whereas on the other ſide, their fierce forwardneſſe is but for a fit, a ſudden fit of heat it is only in them. Thus many againe, as an [o] Heathen man alſo hath obſerved, when they lie deadly ſicke, oh then they ſeeme wondrouſly well affected, they are very ſory for their ſinnes, ſeeme even to hate and abhorre them, very devout and frequent in Prayer to God, taxing and cenſuring themſelves for their former careleſneſſe in that kinde, and now if God would vouchſafe to continue life, and reſtore health to them, they would be new men, leave their ſins, and their former lewd courſes, and lead another manner of life than ever they did. But it is with them, as it is with Sea-men ſometime in a ſtorme, that out of feare of danger and deſire of ſafetie [p] caſt all that ever they have over-boord, which when the ſtorme is once over, they ſtrive and labour as faſt, if by any meanes they can, to get up againe. * When they are once free from that feare, that before affected them, they returne to their former courſes afreſh, as if it repented them now that ever it had repented them of them. [q] *When God ſlew them*, ſaith the *Pſalmiſt*, *then they ſought him, and returned, and enquired after God early. But they flattered him onely with their mouth, and lied unto him with their tongues. For their heart was never upright with him, neither were they ſtedfaſt in his Covenant.* And therefore well did [r] the *Emperour Sigiſmunds* Confeſſor anſwer him, when being in a ſore fit of ſickneſſe, and having made many goodly faire promiſes and proteſtations of future reformation upon recovery, and amendment of life, hee deſired of him to be informed, whereby hee might diſcerne whether ſuch his *repentance* were *ſincere*; *If*, quoth he, *you be as carefull to make good in your health, what you now promiſe, as you are forward now in your extremitie to promiſe.* And in like manner is it with many others in ſome outward danger and diſtreſſe. *Ionaes* Sea-men diſtreſſed by that ſudden and ſtrange ſtorme, [s] *Call every one on his God*, then every man to prayer, a man would thinke no devouter men againe in the world; but when the danger is once over, nothing but ſwearing and ſwaggering, blaſpheming and tearing of that Name, that before ſo reverently they invocated, none prophaner than ſome of thoſe that a little before ſeemed ſo devout. It is that which God complaineth of in *Iudah* and *Ephraim*: [t] *O Ephraim what ſhall I doe with thee? or how ſhould I deale with thee, O Iudah? for your goodneſſe is as a morning Cloud, and as the early Dew it goeth away.* No longer than Gods hand was heavie upon them, and the night of his wrath did in fearfull manner over-ſpread them, was there any ſhew at all of goodneſſe or godlineſſe to bee ſeene in them. A particular and pregnant example of ſuch carriage wee may ſee in the Inhabi-

[i] *Iohn* 18.10.
[k] *Matth.*26.56.
[l] *Mat.*26.70,72,74.
[m] *Matth.*26.75.
[n] *Act.*5.41. *Iohn* 21.18,19.

[o] *Nuper me amici cujuſdam languor admonuit, optimos eſſe nos, dum infirmi ſumus. Quem enim infirmum aut avaritia, aut libido ſolicitat? Non honoribus ſervit, non adpetit honores, opes negligit, & quantulumcunque, ut relicturus, ſatis habet. Tunc Deos, tunc hominem eſſe ſe meminit. Invidet nemini, neminem miratur, neminem deſpicit, ac ne ſermonibus quidem malignis aut attendit, aut alitur, &c. Innoxiam in poſterum, ſi contingat evadere, beatamq; deſtinat vitam. Vtinam tales eſſe ſani perſeveremus, quales nos futuros profitemur infirmi.* Plin. epiſt. 26. lib. 7.

[p] *Ion.*1.5. *Act.*27.19,38. ——jactu decidere cepit Navita cum ventis, imitatus caſtora, qui ſe Eunuchum ipſe facit cupiens evadere damno. *Iuvenal ſat.*12.

[q] *Plerique futuri ſupplicii metu peccatorum conſcii pœnitentiam petunt: qui videntur malorum petiſſe pœnitentiam, bonorum agere; & ipſius pœnitentiam agere pœnitentiæ ſuæ.* *Ambr. de pœnit l.*2.c.9.
[q] *Pſal.*78.34——37.
[r] *Apud Spinæum alicubi ni malè memini.*
[s] *Iona* 1.5.

[t] *Hoſh.*6.4.

tants of *Ieruſalem*: Their Citie was [u] beſieged and begirt by the *Chaldeans*, and in great danger to be ſurpriſed. Hereupon [x] admoniſhed by the *Prophet*, they repent them of ſome ſinnes, reforme ſome abuſes, [y] renue their covenants with God, ſeale it up with a ſolemne ſacrifice, [z] *cutting a Calfe in twaine, and paſſing betweene the two ſides* ſo ſundred: But no ſooner was [a] the ſiege broken up, and the Citie releeved by the acceſſe of ſome aids from *Ægypt*, but [b] they returne againe to their wonted bias, ſlipping away, and [c] *ſtarting aſide like a deceitfull* or *a ſlippery bow*, as the *Pſalmiſt* ſpeaketh of the *Iſraelites*, whoſe [d] inconſtancie alſo he maketh an Argument of their inſinceritie. And what hee ſaith of one ſort of them, may bee well ſaid of them all. [e] *They had not ſet their heart aright*, and therefore *their ſpirit was not conſtant with God.* Their religion and devotion is but as the motion of *a winde-mill* driven with the *winde*, that maketh griſt no longer than the *winde* bloweth upon it: or as the motion of * *an Image* that goeth with a device, that ſtirreth no longer than the force laſteth of *the ſcrew* or *the ſpring* that ſetteth it a ſtirring. And that is the difference betweene *Naturall* and *Artificiall motions*: the motion of the *pulſe*, and the *breath* in mans body, and the motion of *an Image*, or *a Mill*, and the like: a free motion and a forced one. The ground of the motion in the one is from within, of the other from without: there is ſome ſtreſſe and ſtraining required to the ſtaying of the one; and there is ſome like ſtreſſe and ſtraine required for the ſtirring of the other: and the one therefore ſtirres conſtantly till it be ſtaid; the other ſtaies and ſtandeth ſtill till it be ſtirred: and when that force and ſtreſſe is gone, the one againe ſtirs, when that force and ſtreſſe is gone, the other againe ſtayeth. The motion of the godly, in the good wayes of God, is like *the pacing of a beaſt broken and brought to a true pace*, or *naturally ambling* of it ſelfe, hee keepeth to his pace conſtantly, and though he may bee forced out of it, yet hee doth nothing ſo well with it, " nor is it for his eaſe, but he is ever and anon making offer to come into it againe, and ſo doth ſo ſoone as he findeth himſelfe free from ſuch enforcement. Whereas the motion of *Hypocrites* in Gods wayes, is as *the pacing of a beaſt not truly paced*, that being forced to pace, ſhuffleth but, and though he may be kept a while to it, yet cannot long hold out with it, is ready, if he be not held hard to it, at every ſtep to goe out of it, and is never well till he bee in his trot againe. † *Pharaoh* himſelfe would relent ſomewhat while Gods hand was upon him, but [f] hee *hardned his heart* againe as ſoone as that Hand of God was gone: he was like the *iron*, that though it melt while it is in the fire, yet groweth ſtiffe againe after it hath beene but a while out of it: becauſe [g] *Iron it was before, and Iron it is ſtill.* It is true indeed that a man, eſpecially one ſuddenly converted, may be much more feelingly affected preſently upon his converſion, than he ſhall, it may be, ever after againe: as one that hath lived long in the darke, when he commeth firſt into the light. And [h] that the feare of God is much more freſh at ſome times upon ſpeciall occaſions, even in the hearts of his ſervants,

[u] *Ierem.* 34.1.

[x] *Ier.* 34.7, 9, 10.

[y] *Ierem.* 34.15, 18.

[z] *Sic Abraham Geneſ.* 15. 10. *Hinc* כרת ברית *Scindere fœdus: ſicut, icere, ferire Latinis: à porco percuſſo. Vnde tamen perperam volunt Fœdus nuncupatum: cum ſit* ἀπὸ τὸ πιστοῦσθαι, *Vt &* Fidus ἀπὸ τὸ πείθειν.

[a] *Ierem.* 37.5.

[b] *Ierem.* 34.11, 16.

[c] *Pſal.* 78.57.

[d] *Maximum indicium eſt malæ mentis fluctuatio, & inter ſimulationem virtutum, amoremque vitiorum, aſſidua jactatio. Senec. ep.* 120.

[e] *Pſal* 78.8.

* Νεύματα, *ſive* Σιγιλλάρια κολοσσικά. *M. Anton. vitæ ſuæ l.* 7. *Sigillaria, quæ per ſe* ἀκίνητα *verticillis quibuſdam ac nervis moventur. Caſaub. ad Perſ. ſat.* 5. *Duceris ut nervis alienis mobile lignum. Horat. ſerm. lib.* 2. *ſat.* 7. *Hinc Athen. dipnoſoph. l.* 9. *ſcitè admodum ait Otos aves ſaltatrices & imitatrices,* εἰς τὸν ὀρχούμενον βλέποντας κολοσσικῶς. *Quod interpres haud eſt aſſecutus.*

" *Quomodo Senec. ep.* 121. *Animalia quædam tergi durioris inverſa tamdiu ſe torquent, at pedes exerunt & obliquant, donec ad locum reponantur. Et inquieta eſt deſiderio naturalis ſtatus teſtudo ſupinata; nec ante deſinit niti, quatere ſe, quàm in pedes conſtitit.*

† *Exod.* 9.27, 28. & 10.16, 17.

[f] *Exod.* 8.15, 32. & 9.34, 35.

[g] Ταυτὸν ἔπαθε τῷ σιδήρῳ, ὃς μαλάττεται μὲν τῷ πυρὶ, μένει δὲ ὅμως σίδηρος. *Greg. Naz. in Baſil.*

[h] *Gen.* 28.16, 17. 2 *Sam.* 6.9. 2 *Chron.* 20.3. & 34.19, 27. *Ierem.* 26.19. *Act.* 5.11. *Heb.* 12.21.

vants, than at other times it is. But where there is an utter falling away from former forwardneſſe, and as it was with the *Iſraelites* even [1] *a loathing* of that *Manna*, that at firſt they ſeemed ſo much to like, to love, to long after, that [k] even on the *Sabbath* they *would needs goe to ſeeke it*; with [l] a preferring even of *Ægyptian Leekes* before it, and a longing after them againe: where an utter caſting off of all feare of God and care of good courſes, when ſuch occaſions, as put them into it, are once blowne over; it giveth juſt ground of ſuſpicion, that the former forwardneſſe in Gods cauſe was no ſincere love of God, but a ſudden fit of paſſion onely in the one; the fearfulneſſe of Gods wrath no ſanctified feare, but a ſervile and ſlaviſh diſpoſition onely in the other.

[1] *Num.* 11. 6.
[k] *Exod.* 16. 27.
[l] *Num.* 11. 5.

Yea but will ſome ſay peradventure, (for my deſire is herein to helpe weake ſoules and tender conſciences all that I can:) This is that that ſo much troubleth me, that I cannot finde and feele in my ſelfe ſuch inward remorſe and hearty ſorrow for my ſinnes, or ſuch alacrity and vivacity of ſpirit, as ſometime I have done, or as at my firſt ſuppoſed, but now ſuſpected, converſion I did.

Objections 2. *Objection* 1.

I anſwer: Nor is it to be expected that alwayes one ſo ſhould: or is the ſoundneſſe of the parties converſion to be either queſtioned or ſuſpected in that regard if he doe not. For it ſtandeth with reaſon, that a ſtrange change, eſpecially where it is ſuddenly effected, from one contrary to another, ſhould more affect, and bee more ſenſible, than the after-continuance of that eſtate which by ſuch a change is introduced. The heat of an hot bath or an hot-houſe, is more ſenſible at our firſt entrance, eſpecially if on a ſudden we chop into it, than it is when we have beene ſome ſpace of time in it. And [m] the more familiar every thing groweth to bee with us, the leſſe ſenſible is the power and the worke of it upon us. In this kinde therefore alſo is there great difference betweene thoſe that are at an inſtant converted, as [n] *Paul* was, and thoſe that with [o] *Timothy*, have the grace of God wrought into them by degrees. The league that was naturally betweene the ſoule and *Satan*, is violently *rent* aſunder in the one, it is gently [p] *unript* and *unſowed* in the other. The one are ſuddenly [q] *ſnatcht out* of the *Devils claws*, the other are ſweetly wonne and [r] *ticed* out of his hands. The [s] *cords of ſinne*, wherein the ſoule was held [t] *captive* are burſt with ſtrong hand and maine might, as [u] *Sampſons* were, in the one; they are eaſily *fretted* by little and little, as [x] the *bands of life* that hold body and ſoule together in perſons weake and farre ſpent, in the other: the one have their ſpirituall *fetters* at once *knocke off* by force, the other *filed off* [y] by degrees. And hence it is that the one are oft-times more ſenſible of what is wrought upon them, and done in them at their firſt converſion, than afterward; the other finde and feele their owne growth and progreſſe better than they. Nor are any to be diſmaid or to miſdoubt themſelves therefore, thoſe eſpecially of the former ſort, ſo long as they can finde in themſelves a continued love of Gods word, a conſtant uſe of good meanes, and care of good courſes, albeit good things ſeeme not ſo ſenſible with them, as they did at the firſt.

Anſwer.

[m] Ἡ ϛωμάτωσις τῆς ἀπολαύσεως κλέπτει τῆς εὐφροσύνης τὴν αἴσθησιν. *Syneſ.* epiſt. 139.
[n] *Act.* 9. 4, 6. & 16. 30—34.
[o] 1 *Tim.* 4. 6. 2 *Tim.* 3. 15.
[p] *Sicut Cic. de Amic. Magis decere cenſent ſapientes amicitias ſenſim diſſuere, quàm repentè diſſcindere.*
[q] *Iude* 23.
[r] יַפְתְּ אֱלֹהִים *Alliciet Deus Iapbetum. Gen.* 9. 27. *Hoſh.* 2. 14.
[s] *Prov.* 5. 22.
[t] 2 *Tim.* 2. 26.
[u] *Iudg.* 15. 14. & 16. 12.
[x] *Pſal.* 73. 4.
[y] Τὸ καθ' ἡμέραν ὑπολειπόμενον μᾶλλον ἐπαισθητόν. *Gregor. Naz. in Mat.* 19.

Againe,

Objection 2. Againe, will ſome ſay, that troubleth me, that I finde the feare of God indeed ſo freſh in me, when Gods hand is preſent upon me, or upon ſome others in my ſight; and ſo little of it againe, when that is gone. Yea, that I ſeeme in ſuch caſes to bee more affected with the outward evill it ſelfe, than with my ſinnes that have procured it: which maketh me to feare, that this my feare is at the moſt but a ſervile feare, and ſuch as Hypocrites are wont in the like caſes to have.

Anſwer 1. I anſwer: 1. It is agreeable both to reaſon and to religion, that the *Feare* of God ſhould be more freſh with us, and more than ordinary at other times, when ſpeciall occaſions thereof occurre.

[a] 1 *Chron.* 13. 12. [a] *David feared God that day*, ſaith the Storie; what time *Vzza* was ſo ſuddenly ſmitten and ſlaine. Hee feared him before, but his feare was then much more than ordinary, by occaſion of that extraordinary judgement. Yea, for a man not to have his feare of God in ſome ſort proportioned to the various and divers occaſions of expreſſing and exerciſing it; as for a man to feare no more, or no otherwiſe, when ſome eminent judgements of God diſcover themſelves either incumbent or imminent, on himſelfe or on others, than he doth ordinarily at other times; were a ſtrange kinde of ſtupiditie, and a ſhrewd argument of unſoundneſſe. It is one thing to caſt off all feare and regard of God at other times; and another thing not to have his feare ſo freſh in us at other times, as on ſuch occaſions we finde and feele it to be.

Anſwer 2. 2. It is to be conſidered, that the feare even of Gods wrath, or the *ſervile feare*, as it is uſually termed, is [c] *not ſimply evill* of it ſelfe. Though where it is unſanctified, by occaſion of mans corruption, as being joyned with [d] *an hatred* of him whom it feareth, it is evill, and produceth many evill and ſinfull effects. For it is a thing in *nature*, (and I ſpeake now not of *nature corrupted*, but of *nature created*) for [e] each thing to feare that that tendeth to it owne evill. Yea it were *an evill* and *an ungracious thing in a childe*, even *in Gods childe*, [f] *not to ſtand in much awe of his fathers wrath*, or *not to feare his fathers rod.*

[c] *Timor ſervilis materialiter non eſt malum. Riber. in Malach.* 1. 6. *Timor ſervilis ſecundùm ſubſtantiam ſuam bonus eſt. Aquin. ſum. p. ſecunda ſecundæ q.* 19. *a* 4.

[d] *Quem enim metuunt odere; quem quiſque odit periiſſe expetit. Cic. offic. l.* 2.

[e] *Ab interitu natura abhorret: hinc ingenita cuique cura ſui, metus mortis, fuga mali, &c. Cic. de fin. l.* 5. *Nullum animal ad vitam prodit ſine metu mortis. Omne animal conſtitutioni ſuæ conciliatur. Simul autem conciliatur ſaluti ſuæ quidque, & quæ juvant, illa petit, læſura formidat. Sen. epiſt.* 121. [f] Τὸ μὴ φοβεῖσθαι φοβερώτερον. *Greg. Naz. in Nyſſen.*

Anſwer 3. 3. It is not to be wondred, conſidering that there is ordinarily a farre leſſe meaſure of grace than of corruption in the moſt, and that grace alſo ſtrippeth us not wholly of this feare, but doth only qualifie and correct it, if even in Gods children [g] the apprehenſion of Gods heavie indignation doe ſo drowne the conſideration of their owne tranſgreſſions, that they can hardly amids thoſe terrours and [h] horrours that their hearts and minds are poſſeſſed with, deſcrie and diſcerne their griefe and ſorrow for their ſinnes. [i] *When thou takeſt away the wicked of the world like droſſe; My fleſh*, ſaith *David*, *trembleth againe for feare of thee, and I am horribly afraid of thy Iudgements.* And, [k] *When I heard of it*, ſaith *Habbakuk*, *my belly quaked, and my lips quivered, and I trembled and ſhooke, ſo that my bones*

[g] *Pſal.* 32. 3, 4.

[h] *Pſal.* 55. 4, 5.

[i] *Pſal.* 119. 119, 120.

[k] *Habb.* 3. 16.

bones seemed to be not out of joynt, but even *rotten* againe. And [l] if it were so with such Worthies, no marvell if the like sometime befall weake ones.

[l] Δεῖλὰ λαγχὰ, εἰ τίς σωίεται; Greg. Naz. ad cives periclitant.

4. Let it be remembred, that as *Grace* doth not wholly strip us of this *Feare*, so it doth not crosse us, but concurre rather with us in the use and exercise of it. And it followeth not therefore that a mans sorrow for his sinne is not sincere, because his feare of Gods wrath is greater or rifer in him than it. It is a *Question* propounded by [m] a worthy *Divine*, whether a mans griefe for his sinne may be deemed sincere or no, when hee can weepe more for the losse of some deare friend than for it. And his *Answer* is, which may well also serve, because the reason will hold, here; that *it may*, because *nature and grace concurre in the one*, whereas *nature and grace crosse in the other*. Since that *grace* therefore doth not wholly either inhibite or restraine a man either from fearing of outward judgements, or being sensible of outward evills, so that *grace* and *nature* crosse not but *concurre* rather therein; whereas in *godly sorrow* for sinne, *corrupt nature concurreth not with grace*, but is crosse rather and averse thereunto: it is not to be marvelled, (especially where *grace* yet is but *weake*) if that *feare and griefe be greater, or more sensible* at least, (for [n] the greatest griefe is not alwayes the most sensible, nor maketh alwayes the most shew; [o] a man may feare more, and bee more heartily sory for *a consumption* that hee misdoubteth himselfe to be farre gone in, than for *a felon* on his fingers end, that putteth him to more paine, and goeth, as wee say, to the very heart with him, for the present,) wherein *two agents concurre*, than wherein the one is alone, and the other hindereth more than helpeth.

Answer 4.

[m] *Perkins* Cases of Conscience, *lib.* 1. *c.* 8. *quæst.* 1. *sect.* 2. *case* 3.

[n] Casus leves loquuntur, ingentes stupent. Sen. tragod.

[o] Eius sensum afficit dolens digitus ab auricula punctiuncula, quam integra corporis totius incolumitas. Spin. de justit. Christian. Hinc apud Plut. de audiendi ille ἐπιτίμιον ἢ ὄμμα φ' ἑαυτοῦ ἀποστρέφειν ὀδυρόμενος.

A fift *Note* of *Sincerities*, may be a *Iealousie* of ones owne *Hypocrisie*; when a man is suspicious of himselfe, and timorous lest he should be unsincere. As the Disciples of our Saviour, when he told them, [p] *One of you will betray me*; though they knew themselves far from any such thought or purpose at the present, yet every one of them began to suspect himselfe, that he might bee the man that our Saviour Christ meant, and [q] to aske thereupon, *Is it I, Lord?* or *Is it I?* *Iudas* that was the man indeed, was most silent of any; though at length [r] he aske also for company, lest by not asking when each other did, he might move suspition, and so bewray himselfe by his silence. And in like manner is it here, *Hypocrites* doe least question their owne sincerity of all others. They most misdoubt it usually that are furthest of all from it. [s] *Oh, let mine heart be upright in thy Statutes*, saith sincere *David*; (as suspecting or misdoubting himselfe, lest it might prove otherwise;) *that I may not bee shamed*. Mad-men are not wont to question whether they bee in their right wits or no. *Yea*, [t] *they are not mad*, saith one, *that thinke or suspect that they are*. And certainly this godly jealousie, this shiensse of unsoundnesse is so good and so sure an argument of sincerity, that I know none better, none surer than it. For such carefull and anxious inquirie, such fearfulnesse of hypocrisie, argueth a strong desire of sincerity: and *the desire of Grace*, as wee shall see afterward, is generally agreed on to be *Grace*. Yea even over-much timorousnesse

Note 5. *Iealousie of Hypocrisie.*

[p] *Matth.* 26. 21.

[q] *Matth.* 26. 22.

[r] *Matth.* 26. 25.

[s] *Psal.* 119. 80.

[t] Non est insanus, insanum quis dicit. Apul. in apolog. aut etiam putat. Quid? caput abscissum demens quum portat Agave Genti infelicis, sibi tum furiosa videtur? Hor. at serm. l. 2. sat. 3.

neſſe and ſuperfluous curioſitie in this kinde; when men cannot ſatisfie themſelves with any thing, no not with the pregnanteſt proofes of it, and are therefore thereby much diſturbed, perplexed, and diſtracted, though it bee an infirmitie, and ought therefore with all good endevour to be remedied, becauſe it diſmayeth, diſheartneth, diſturbeth the peace of the minde, depriveth the ſoule of alacritie, dulleth and dampeth the ſpirits, and hindereth much in the performance of many neceſſary good duties; yet as they uſe to ſay of ſhamefaſtneſſe, [t] *It is a good ſigne of an evill cauſe*, though it proceed from an [u] *evill cauſe*, a conſciouſneſſe commonly of ſome defect; yet it is [x] *a ſigne of ſome Grace*; ſo is this, though of it ſelfe a weakneſſe, yet a ſigne of much grace and goodneſſe: it is like ſome *weeds*, that though they be weeds, of no good uſe, but unprofitable, and ſuch as hinder the growth of better things, that might ſucceed in their roome, if they were once removed, yet are [y] *ſignes of a rich and a fat ſoile*, and howſoever therefore they may diſcourage an unskilfull perſon from dealing with it, yet will give a wiſe and an experienced man encouragement thereunto.

[t] *Mala cauſæ bonum ſignum.*

[u] Ἐπὶ γὰρ τοῖς φαύλοις γίγνεται. *Ariſtot. ethic. l. 4. c. 9.* Ἔστι γὰρ αἰσχύνη λύπη τις καὶ ταραχὴ, ὥσπερ τὰ εἰς ἀδοξίαν φαινόμενα φέρουσιν ἡδὺ κακῶν, ἢ πραχθέντων, ἢ γενομένων, ἢ μελλόντων. *Idem rhet. l. 2. c. 6.*

[x] *Hinc Verecundiæ ruborem ἀρετῆς χρῶμα dixit Diogenes.* Et χρῶμα κάλλιστον Pythias *Ariſtot. filia apud Stob. cap. 31. &* Laert. Et ἡδὺ νῦν μᾶλλον ἀγαπᾶν τοὺς ἐρυθριῶντας ἢ τοὺς ὠχριῶντας. *Cato Plut. apophth.* πῶς ἐρυθρῶν γε χρυσὸς εἶναί μοι δοκεῖ. *Menand. Homopatr.* Αἰδημόνων δ' ἀνδρῶν πλέονες σοί, τὸ πάρεστι. *Homer. Quorum mens honeſta, eorum imbecilla frons eſt. Symmach. lib. 1. epiſt. 84.*

[y] Ὁ γεωργίας ἄπειρος· ὃν δ' ἐπιλείπουσι χῶραι, τοῦτον λόχμης ἔμπλεων δάσους καὶ φυτῶν ἀχρίων, &c. ἀλλὰ τῷ μεμαθηκότι δαπανᾶσθαι καὶ χρῆσιν αὐτὰ ποιεῖσθαι, τὸν ἰχὼ ὀπτᾶν, καὶ τὸν μαλακότητα τῆς γῆς. *Plut. de ſera vindict.*

Note 6. Sight and ſenſe of Incredulitie, and Impenitencie; with Griefe.

A ſixt *Note* of *Sinceritie* may bee a *ſight* and *ſenſe* of ones owne *Incredulitie* and *Impenitencie*, with *a ſerious griefe* for it. It was the poore mans ſpeech to our Saviour in the Goſpell; [a] *I beleeve, Lord, helpe my unbeleefe.* His *Faith* he found and felt mixed with much *infidelitie* and *incredulitie*; and the *ſenſe* of his *infidelitie*, with the *griefe* for it, argued his *Faith*. And [b] it is reported of the *Mother* of *three men* of great *note*, that when ſhe told her *Confeſſor*, that conſidering what rare *Schollers* and *Men of note* her *three ſonnes*, whom ſhe had by unlawfull meanes begotten on her, had proved; the one [c] *the Maſter of the Stories*, another [d] *the Maſter of the Sentences*, and the third [e] *the Collector* and *Compiler of the Decrees*, ſhee could not be ſo ſory for her ſin as ſhe ſhould; he made her anſwer againe, and it was no evill anſwer; [f] *Bee ſorie for this then, that thou art, or canſt bee no more ſorie.* And undoubtedly as when wee have *beſt beleeved*, yet wee ſhall have cauſe ſtill *to repent us of our unbeleefe:* ſo when we have *repented the beſt* we can of our ſinnes, wee ſhall have cauſe *to repent us* even then *of our impenitencie, of a want of repentance* in us. But this *ignorant, unfaithfull, impenitent* perſons are not uſually apprehenſive and ſenſible of. *They beleeve and repent*, they ſay, (and * it may well be they thinke and beleeve as they ſay,) *as well as the beſt.* And ſhall I tell you what is the cauſe of it? [g] *Sinners*, ſaith one, *are ſleepers.* They are as men *in a dreame:* and there is [h] *nothing difficult with dreamers.* Men may dreame, and many doe oft,

[a] *Mark. 9. 24.*

[b] *Vide Antoninum ſum. hiſtor. part. 3. tit. 18. cap. 6. Hartman. Schedel. ætate 6. & Petr. Mart. in 2 Sam. 24.*

[c] *Petrus Comeſtor Magiſter Hiſtoriarum.*

[d] *Petr. Lombardus Mag. Sententiarum.*

[e] *Gratianus Decreti Compilator.*

[f] *Dole, quod non doles; quod dolere non poſſis.*

* Ῥᾷον γὰρ ἑαυτὸν ἕκαστος ἀπατᾷ· καὶ εἶναί τι οἴεται ὃ οὐκ ἔστιν. *Greg. Naz. de ſede conſtant.*

[g] *Peccatores dormientibus, ſomnientibus ſimiles. Ioan. Herolt. de temp. 2. Iude 8.*

[h] *Somnianti nihil difficile. Magna etenim ſæpe in ſomnis faciunt quæ gerunt, Reges expugnant, aceſque & prælia miſcent. Et in noctis caligine Cernere cenſemus ſolem lumenque diurnum; Concluſique loco cœlum, mare, flumina, montes Mutare, & campos pedibus tranſire videmur. Lucret. l. 4.*

oft, that they flie in the Aire, and ſwimme over the Sea: but are far enough for all that from doing or being able to doe either, as they will ſoone finde, when they are once awaked out of their dreame. In like manner is it with theſe ſilly deluded ſoules. They lie faſt [i] *aſleepe in ſinne*, and ſo doing [k] *they dreame* yet *of faith* and *the feare of God and repentance*, and other graces of Gods Spirit; they dreame, I ſay, that they have theſe things as well and as much as any, yea ſo well as better needs not to bee had. Whereas others that be awaked out of this imaginous ſleepe, and doe now indeed *truly repent and beleeve*, finde many wants, much *defectiveneſſe*, in their *Repentance*, their *Faith*, their *Hope*, their *feare of God*, their *dependance upon God*, and the other graces of his Spirit, truly indeed, but imperfectly as yet begun and wrought in them. Yea, as * the more knowledge a man hath, the more hee commeth to know his ignorance; the more skill he hath, the more he commeth to diſcover his owne unskilfulneſſe: " A young *Scholler* when he hath gotten his *Seton* or his *Ramus* once by heart, thinketh he hath as much *Logicke* as his *Tutor* can teach him; but when he commeth indeed to underſtand things, he ſeeth his owne errour: So † the more men *beleeve*, the more they come to ſee and feele their owne *unbeleefe*, the further they wade on in the ſtudy and practice of *repentance*, the more they finde out and diſcover their owne *impenitence*, and complaine of the hardneſſe and untowardneſſe of their hearts; the more they labour and make progreſſe in ſound *ſanctification*, the more come they to apprehend and to ſee into the depth of their *corruption*. And this very *ſenſe of the want of Grace*, is *a good argument of Grace*. It is *a ſure ſigne of Grace*, *to ſee no Grace*, and to ſee it *with griefe*. For, [l] *Bleſſed*, ſaith our Saviour, *are thoſe that are poore in ſpirit*; even as well as thoſe [m] *that are pure in ſpirit*. The one, he ſaith, [n] *ſhall ſee God*, and the other *hath a* preſent *right to the Kingdome of God*, which is the ſame in effect: [o] *For the Kingdome of God is theirs*. Hee ſaith not, *Bleſſed are the rich in Grace*; though that alſo be moſt true: but, *Bleſſed are the poore in ſpirit*: that is, ſuch as are *ſpiritually poore*, humbled, dejected, caſt downe in the ſight and ſenſe of their owne wants, apprehending nothing ſo much as the want of Grace in themſelves. Such are *bleſſed*, becauſe ſuch are * *rich*, though they cannot yet come to ſee and apprehend their owne wealth. And this he ſaith no doubt, that if any weake one be not able yet to diſcern the *puritie* of his owne *heart*, he may yet bee comforted in the very *povertie* of his *ſpirit*: the ſerious ſenſe whereof may aſſure him that he is in part come out of his ſinne, and is entred into the ſtate of Grace. For [p] it is a ſure ſigne that a man is awaked out of his ſleepe, when he diſcovereth and ſeeth the errours of his Dreame. And it is in theſe caſes with men commonly, as it is in drawing up of water; as long as the bucket is under water wee feele not the weight of it, but ſo ſoone as it commeth above water, it beginneth to hang heavie on the hand: when a man diveth under water, he feeleth no weight of the water, though there be many tunne of it over his head; [q] *The Element*, they ſay, *weigheth not in his owne proper place*; whereas halfe a tub full of the ſame water taken out of the

[i] *Epheſ.* 5 14.

[k] *Quomodo de Platone Lactant. inſtitut. lib.* 5. *c.* 14. *Somniaverat Deum, non cognoverat. Et de quibuſdam Bern. Cant.* 18. *Dormiens in contemplatione Deum ſomniat.*

" *Hinc Socrates ille de quo Oraculum* Ἀνδρῶν ἁπάντων Σωκράτης σοφώτατος, *de ſe*, Τοῦτο μόνον οἶδα ὅτι οὐδὲν οἶδα. *Laert.*

" *Hinc illud Menedemi*, Καταπλεῖν τοὺς πολλοὺς ὅτι χολὴν Ἀθυμάζει, σοφὸς τὸ σῶφρον, εἶτα χρῆσθαι φιλοσόφως, εἶτα ῥήτορας, τὸ δὲ χεῖρον ποιοῦντος. ἰδιῶται· ὅσῳ μᾶλλον ἁπλοῦνται τῷ λόγῳ, μᾶλλον τὸ οἴημα καὶ τὸν πῶρον κατατιθεμένους. *Plut. de profect.*

† Ὥσπερ γὰρ ὅσῳ ἂν ὀξύτερον ἴδωμεν, τοσούτῳ μᾶλλον μεμισήσομεν ὅσον διεγνώκαμεν τὸ ἁμαρτάνον· οὕτως ὅσῳ ἂν ἐπιδῶμεν φῶς ἀρετῆς, τοσούτῳ μᾶλλον πεισόμεθα εἰδέναι τὸ Θεοῦ τὸ μέσον τὸ ἀφ' ἡμᾶς. *Chryſoſt. in Mat. hom.* 25.

[l] *Matth* 5.3.

[m] *Matth.* 5.8.

[n] *Matth.* 5.8.

[o] *Matth.* 5.3.

* *Vt verum ſit hic quod Prov.* 13 7.

[p] *Quare vitia ſua nemo confitetur? (nemo pervidet) quia adhuc in illis eſt. Somnium narrare vigilantis eſt: & vitia ſua confiteri ſanitatis indicium eſt. Expergiſcamur neceſſe eſt, ut errores noſtros coarguere poſſimus. Sen. ep.* 54.

[q] *Elementa in loco ſuo gravia non ſunt. Vide Syrianum & Ptolomæum apud Simplic. ad Ariſtot. de Cœlo l.* 4. *c.* 16. *& Scortiam. de Nilo l.* 2. *cap.* 11.

the River and set upon the same mans head, would bee very burdensome unto him, and make him soone grow weary of it. In like manner, so long as a man is over head and eares [r] *in sinne*, hee is not sensible of the weight of sinne, it is not troublesome at all to him; but when he beginneth once to come out of that state of sin, wherein he lay and lived before, then beginneth sin to hang heavy on him, and he to feele the heavy weight of it. So long as sin is in [s] the *will*, *the* proper *seat of sinne*, a man feeleth no weight of it, [t] he taketh rather delight in it, [u] *It is a sport and a pastime to fooles to doe evill*, saith *Salomon*; and it is a good signe therefore that *Sin* is *removed out of his seat*, out of his *Chaire of estate*, [x] when it becommeth ponderous and burdensome to us, as the *Elements* doe, when they are out of their owne naturall place. [y] *A living member* is *not burdensome to the body*: a mans armes are no burden to him, though they bee massie and weightie: but *a withered arme*, or *a limme mortified* hangeth like *a lumpe of lead* on it. So long as [z] sinne liveth in the soule, unkilled wholly and unmortified as yet, so long our corruption is nothing at all cumbersome to us; but when it is once mortified in a man, it beginneth to grow burdensome unto him, and to hang like *a lumpe of dead flesh* upon his soule; and then beginneth he poore soule, pestred and oppressed with the weight of it, to cry out with the Apostle, [z] *O wretched man that I am; when shall I be once freed from this* [cc] *carcase of sinne*, that hangeth so heavy upon my soule? It is with him as with one that hath had a fit of *the falling sickenesse*, or that beginneth to recover againe after *a dead Palsie*. So long as a man is in a fit of *the falling sickenesse*, though he be for the time in such lamentable plight, that hee lieth along like a beast, unable to stand on his legs, or to lift up himselfe, or doe ought to helpe himselfe, foaming and sprawling, and beating his owne body, a rufull sight to all that see him; yet is hee all the while himselfe insensible of ought: but when the fit is once over, and the man is come to himselfe againe, then he beginneth to finde and feele himselfe all out of frame, his head heavy and giddy, his eyes staring and distorted, his braine and whole body disturbed and strangely disposed, all which before he was not sensible of: As also while a man lieth, rather than liveth, held with *a dead Palsie*, though he be not able to stirre hand or foot, yet † hath hee himselfe no sense of it; but when those dead parts of him are in some measure revived againe, the passages being opened for the vitall Spirits to repaire to them, and so sense and motion restored to them in part, then making offer to goe or to stir, he beginneth to feele and complaine of the stiffenesse and starkenesse of his limbes and joynts, and a generall unwealdinesse throughout his whole body. And in like manner is it here. So long as a man is wholly [a] *dead in sinne*, albeit he be as much disabled unto the doing of any holy dutie, as a dead man is unto the actions of this life, yet hee findeth it not, * he feeleth it not, he apprehendeth no such either disability in himselfe, or difficulty in the duties that he should do; but when any measure of Spirituall life is once infused into the soule, whereby [b] he *liveth* now *to God*, that lay before spiritually dead,

[r] *Act.8.23.*

[s] *Peccatum in tantum voluntarium est malum, ut nisi fuerit voluntarium, non sit peccatum. Aug. de vera relig. c.14. Hinc Bern. de temp. 8. Tolle malam voluntatem, & non erit infernus. Mala enim voluntas malorum omnium & vitiorum origo. Idem de vita solit. Manifestum est ex voluntate mala tanquam ex arbore mala fieri omnia opera mala tanquam fructus malos. Aug. de nupt. & concupisc. l.2.c.28 & Lombard. sent. l. 2. d. 34. B. Ergo in voluntate præcipuè consistit peccatum. Ibid. d. 35. C. & 39. B.*

[t] *Prov.2.14. & 4.16.*

[u] *Prov.10.23. & 15.21.*

[x] *Psal.38.4. & 40.12.*

[y] *Nemo ægrè molitur artus suos. Sen. epist. 121.*

[z] *Τὰ μάλιστα καὶ, ἥκιστα αἰσθητὰ, ἀδικία καὶ ἀφροσύνη. Arist. rhetor. l 3. c.4. In animi morbis, contra quam in corporis, quo quis pejus sit habet, minus sentit. Senec. epist. 54.*

[z] *Rom.7.24.*

[cc] *Σῶμα θανάτου, Corpus mortis, p. o mortuo, sive cadavere.*

† *Ὑπὸ τῆς σφόδρα νοσεῖν, μηδὲ ὅτι νοσεῖ αἰσθάνεσθαι. Plut. de profect.*

[a] *Ephes 2.1. Colos.2.13.*

* *Mortuum est membrum, quod dolorem non sentit. Bern. medit. c.12.*

[b] *Rom.6.11.*

dead, now ſtriving to apply himſelfe unto Gods worke, and to walke in the good wayes of God, he beginneth to finde and feele, with much paine and griefe of minde, his owne infirmity and weakneſſe, the ſtrange *blindneſſe of his minde*, the *dulneſſe and drowſineſſe of his ſpirits*, the *untowardneſſe of his heart*, the *rebellionſneſſe of his will*; the ſenſe whereof is a ſure argument of Spirituall life begun in him. For as *Auguſtine* ſaith well, though in another caſe and upon another occaſion; [c] *There may be ſome life without griefe; but there can bee no griefe without life.* So there may bee ſome ſpiritualll life without any ſenſe of paine or griefe at all, as with the glorified ones in Heaven it is: but there can be no [d] *godly ſorrow* or ſenſe of *ſpirituall paine and griefe*, where no beginning at all of *ſpirituall life* is. And therefore it is that our Saviour alſo pronounceth them [e] *Bleſſed, that thus mourne:* nor doth he ſay that they *ſhall be*, but that they *are* already *in a bleſſed eſtate*, and that in due time † *they ſhall have comfort.* Yea, undoubtedly theſe very heavie and uncomfortable ſignes are of all other the ſureſt ſignes of true grace and ſinceritie, becauſe leaſt ſubject to deceit and deluſion of any.

[c] *Poteſt eſſe vita ſine dolore; dolor ſine vita eſſe non poteſt. Aug. de Civit. l. 19. c. 13.*
[d] *2 Cor. 7. 10. Argumentum ſalutis eſt vis doloris. Greg. mor. l. 6. c. 17.*
[e] *Matth. 5. 4.*
† *Ibid.*

A ſeventh *Note* of *Sinceritie*, is an earneſt *deſire of Grace.* Though a man cannot diſcerne yet any *Grace* in himſelfe, yet if he *doe ſeriouſly and earneſtly deſire Grace*, it is *a good ſigne* of ſome beginning *of Grace.* For *it is Grace*, even *to deſire Grace.* It is the *firſt ſtep unto Grace*, for a man *to ſee no Grace*; and it is the *firſt degree of Grace*, for a man *to deſire Grace:* when a mans heart doth with an holy Eccho anſwer *Gods voyce* as *Davids* did: [f] *Seeke my face; ſaiſt Thou. O Lord, thy face will I ſeeke.* And, [g] *Thou haſt commanded us diligently to keepe thy Law. Oh that my wayes were ſo directed, that I might keepe thy Statutes.* When it can ſay ſeriouſly with *Auguſtine*; *Lord, enable* [h] *me to doe what thou enjoyneſt me, and then enjoyne me what thou wilt.* [i] *It is a principall part of goodneſſe*, ſaith the Heathen man, for a man *to be willing to be good.* And * *it is* the very eſſence of *Righteouſneſſe*, ſaith *Auguſtine*, for a man *to be willing to be Righteous.* It is not *an helpe* onely *unto health*, but even a *degree of health*, though "not in the body, yet in the ſoule, for a man [k] *to bee willing to bee healed.* As † it is *a principall part of our ſickneſſe to be unwilling to be cured:* ſo is it *a principall part of health* with us here *to be willing to bee healed:* When wee can in ſinceritie of heart anſwer that queſtion of our Saviour to the ſicke man, "" *Wilt thou be healed?* with a *Sana me, Domine*, ¶ *Heale me, O Lord*, as *Ieremie, and I ſhall then bee healed:* And, * *Heale my ſoule*, as *David, for I have ſinned againſt thee.* [l] *Let thine eares, O Lord*, ſaith *Nehemie, bee attentive to the prayers of thy ſervants that deſire to feare thy Name.* And, [m] *The good God*, ſaith *Hezekias, be mercifull to that man that ſetteth his heart to ſeeke the Lord.* And ſurely, as *Bernard* ſaith well, diſcourſing on thoſe words of the Prophet; [n] *The Lord is good to thoſe that wait on him, and to the Soule that ſeeketh him:* For as it is elſewhere, [o] *thoſe*

Note 7.
Deſire of Grace.

[f] *Pſal. 27. 8.*
[g] *Pſal. 119. 4, 5.*
[h] *Da, Domine, quod jubes, & jube quod vis. Aug. confeſſ. l. 10. c. 31. & de perſever. c. 20.*
[i] *Pars magna bonitatis eſt velle fieri bonum. Sen. ep. 34. Quid tibi opus eſt, ut ſis bonus? velle. Idem epiſt. 80.*
* *Iuſta vita, cùm volumus, adeſt, quia eam ipſam plane velle juſtitia eſt. Nec plus aliquid perficienda juſtitia eſt, quàm perfectam habere voluntatem. Auguſt. ep. 45.*
"" Οὐ γὰρ οἱ βούλονται ὑγιαίνειν, ὑγιαίνουσιν. *Ariſt. ethic. Eudem. l. 7. c. 2.*
[k] *Pars ſanitatis velle ſanari fuit. Sen. Hippol. 1. 2. Corpus enim multis rebus eget ut valeat: animus ex ſe creſcit, ſe alit, ſe exercet. Sen ubi ſupra.* † *Pars eſt morbi nolle ſanari: pars ſanitatis velle ſanari. Dr Iackſon on the Creed, p. 2. l. 2. c. 6. §. 3.* "" *Iohn 5. 7.* ¶ *Ier. 17. 14.* * *Pſal 41. 4.* [l] *Nehem. 1. 11.* [m] *2 Chron. 30. 18, 19.* [n] *Lam. 3. 25.* [o] *Prov. 8. 17. 1 Chron. 28. 9.*

that ſo ſeeke him, ſhall finde him. [p] *If God*, ſaith he, *bee ſo good to thoſe that ſeeke him; what will hee bee to them, when they finde him? But this is a ſtrange thing, that no man can ſo ſeeke him before hee hath found him.* And ſurely, as no man can ſincerely ſeeke God in vaine; ſo no man can ſincerely deſire grace in vaine. [q] *A man may love gold, and yet not have it:* but *no man loveth God, but he is ſure to have God*, ſaith *Auguſtine.* [r] *Wealth* a man may *deſire*, and yet bee never the nearer it: but *Grace no man* ever ſincerely *deſired and miſſed* of it. It is true here that the *Pſalmiſt* in another caſe ſaith; [ſ] *Lord, thou heareſt the deſire of the poore; thou haſt prepared their heart, and thine eare hearkneth to their prayers.* It is God that hath prepared the heart, and wrought this deſire in it; (for [t] *It is God that worketh* ſuch *willingneſſe in us:*) and hee will never fruſtrate the deſire that himſelfe hath there wrought. Yea, as *no man*, ſaith he, *can ſeeke God but he that hath found him*; and it is a ſigne therefore that a man hath already found God in part, when ſeriouſly and ſincerely he ſeeketh him: So [“] *no man can deſire Grace, but hee that* already *hath grace*: (for *he that deſireth Grace, hath grace to deſire it:*) and it is an infallible ſigne therefore, that a man hath already ſome meaſure of Grace, that doth ſeriouſly deſire to have it. He would never deſire to feare God, that ſtood not in ſome awe of him already: nor deſire to feele in himſelfe a love of God, that did not in ſome meaſure already love God: Nor could a man ever truly deſire ſanctifying Grace, were not his heart already ſanctified by the Spirit of Grace, which hath wrought alſo in him that deſire of it. Not to adde that the [u] greateſt part of *a Chriſtian mans perfection in this life*, (witneſſe [x] *Pauls* owne ingenuous *confeſſion* of himſelfe: and who went ever beyond him? How farre at leaſt come the moſt ſhort of him?) conſiſteth rather *in will, than in worke, and in deſire and endevour, more than in deed.*

True it is indeed, that any naturall man may deſire happineſſe, glory, ſalvation, and eternall well-being. [a] *Oh*, ſaith *Balaam, that I might die the death of the righteous, and that my latter end might bee like his:* († he deſired indeed to die their death, but to live their life he could not endure:) [b] it is naturall for every one to deſire his owne naturall good. But to deſire ſpirituall Grace, Holineſſe, ſound Sanctification, Faith unfained, the true Feare of God, ſerious Repentance, is more than any naturall man ever did or can doe. And therefore *Bleſſed are they*, ſaith our Saviour, as, [c] *that are poore in ſpirit*, and [d] *that mourne* for their ſpirituall defects; ſo [e] *that hunger and thirſt after Righteouſneſſe*, after Spirituall Grace, after a ſupply of them. Now what is [f] *hunger* but *a want of food with a ſenſe*

[p] *Si tam bonus quærenti, quid invenienti? niſi quod hoc mirum eſt, quod nemo te quærit, niſi qui prius invenerit: Vis inveniri ut quæraris; vis quæri ut amplius inveniaris. Potes queri & inveniri, præveniri non potes.* Bern. de Deo dilig. c. 3. *Non pedum paſſibus, ſed affectibus quærit, nec deſiderium ſanctum extundit, ſed extendit felix inventio.* Idem in Cant. 84.

[q] *Quid tibi jubet Deus? dilige me. Aurum diligis Quæſturus es forte, nec inventurus. Quiſquis me quærit, cum illo ſum. Me ama: Ipſe amor præſentem me tibi facit.* Auguſt. in 1 Ioan. 6. Hinc Guigo medit c. 17. *Ama quod amando carere nequeas, i Deum.*

[r] Prov. 13. 4.

[ſ] Pſal. 10 17.

[t] Philip 2 13.

[“] *Huc uſque te faciente profeci, ut deſiderem deſiderare te. Quid eſt autem deſiderare deſiderium? Si enim deſidero eſſe deſiderans, jam invenio me deſiderantem. Sed nunquid deſiderium tui deſiderantem, quaſi non habeam, aut deſiderium majus quam habeam?* Guliel. de S. Theodor. de amor. Dei c. 2.

[u] *Chriſtiani ſumus affectu magis quàm effectu. Et maxima pars Chriſtianiſmi eſt toto pectore velle fieri Chriſtianum. Itaque ſcitè Auguſt. in 1. Ioan. tr. 4. Tota vita boni Chriſtiani ſanctum deſiderium eſt.* Et Bern. in Cant. 84. *Magnum bonum quærere Deum: primum in donis, ultimum in profectibus eſt. Virtutum nulli accedit, cedit nulli. Cui accedat, quam nulla præcedit? cui cedat, quæ omnium magis conſummatio eſt? Quæ enim virtus aſcribi poteſt, non quærenti Deum? aut quis terminus quærenti Deum?* Pſal. 105. 4. Sed & Lactant. inſtit. lib. 6. cap. 5. *Virtus noſtra tota poſita eſt in voluntate faciendi bona.*

[x] Rom. 7. 15, 18, 19, 21. Philip 3. 12, 15. *Duplex eſt perfectio, una quæ eſt in expletione virtutum, quam ſe nemo dicat aſſecutum; altera cum quis proficit, & ad anteriora nititur.* Origen. in Rom. *Et imperfectum & perfectum ſe dicit; imperfectum cogitando quantum ſibi ad juſtitiam deſit, cujus plenitudinem ſitit & ſitit; perfectum autem quod & imperfectionem confiteri non erubeſcit, & ut bene perveniat, bene procedit.* Aug. ad 2. Ep. Pelag. l 3. c. 7.

[a] Num. 23. 10. † *Optabat ſibi extrema juſtorum, ſed non ita & principia. Mortem ſpiritualium optant ſibi carnales, quorum vitam tamen abhorrent.* Bern. in Cant. 2. *Non curant quærere, quæ tamen deſiderant invenire: cupiunt conſequi, non & ſequi.* Ibid.

[b] Παντα τὰ ἀγαθὰ ἐφίεται. Ariſtot. ethic. l. 1. c. 1. & polit. l. 1. c. 1.

[c] Matth. 5. 3.

[d] Matth. 5. 4.

[e] Matth. 5. 6.

[f] Πάντα ἐξ ἴσης ἐπιθυμία· ἢ ἀλλ' ἐπὶ πᾶσα θερμὸν καὶ ξηρὸν, ἢ δὲ ἴσα ὑγρὸν καὶ ψυχρόν. Ariſtot. de anima l. 2. c. 3.

thereof,

thereof, and an earneſt deſire of it? or what is *thirſt* but *a drought, a want of drinke, and a vehement deſire of it?* For in hunger and thirſt there are theſe three things: firſt, *an emptineſſe* in the one, and *a want of moiſture* in the other: for [g] it is not *want of food* ſimply, but *want of wetting* that cauſeth this: ſecondly, *a ſenſe of this emptineſſe and want of moiſture, with a ſpeciall kinde of paine and griefe* in the body proceeding from it: For a man may be empty bodied, and yet not affected thus with it, as [h] in ſome diſeaſes, and where naturall heat is much waſted: and thirdly, *a vehement deſire of* ſuch either *nouriture or moiſture*, whereby this emptineſſe may be filled, or this drought ſlaked: For a man may bee emptie, and ſicke againe in ſome ſort with it, yea ready to die of it, and yet have no appetite to his meat neither, but * a loathing of that rather, whereby hee might be refreſhed and releeved: he may be empty of food, and yet feele it not; hee may feele it in ſome ſort, and yet not deſire food. But in hunger and thirſt ordinarily doe theſe all three concurre. Yea, ſo vehement and violent is this deſire of ſuch ſupply oft in hunger and thirſt, that [i] for a bit of bread, or a cup of drink, men have many times beene content to part with the deareſt and pretiouſeſt things that they have beene poſſeſt of. In like manner is it in this *ſpirituall hunger and thirſt.* There is firſt *ſpirituall povertie, a vacuitie, an emptineſſe of Grace*, to ſight and ſenſe it may bee, utterly of all, in deed and truth of ſome degree of it: there is ſecondly *a* [“] *griefe and painfulneſſe in the heart and ſoule* ariſing from the apprehenſion of it, a mourning and bemoaning of ones ſelfe for the want of it: and thirdly, † *an earneſt deſire* of it above all things in the world, ſo that as a man throughly an hungred counteth all nothing in regard of meat, a man heartily a-thirſt all nothing in compariſon of drinke, hee would give any thing for it: ſo the ſoule thus affected, with the bleſſed Apoſtle counteth [k] *all* nothing but *droſſe and dung*, in compariſon of *Chriſt, the knowledge of him, faith in him, and conformitie unto him.* It is with it, as with [l] a *Kings childe*, that though it be never ſo richly arrayed, and have never ſo many coſtly jewels hanging about it, yet all is as nothing to it, nothing but the nurſes breſt can ſtill it, when for want of food it is out of quiet. So nothing but ſpirituall Grace can here ſatisfie the ſoule, and all other things are eſteemed as nothing to it. Or as with ſome women that goe with childe, and are ſubject to longing; they will part with any thing for that that they long for, and are ready even to ſinke downe, to faint, to goe away, yea [m] to die, if they have it not: So here ſpirituall Grace and the ſenſe and aſſurance of it, is the thing longed for, and that they would give a whole world for to obtaine, if they had it, and they are ready even to faint and ſinke under that heavie weight of griefe that ſurchargeth their diſtreſſed ſoules, becauſe they cannot yet finde and feele that in themſelves, which yet undoubtedly they have. For certainly whoſoever they be that can finde themſelves in this ſort affected, [“] either they muſt confeſſe themſelves to be in *a bleſſed* eſtate, and conſequently in the ſtate of grace, (for what true *happineſſe* out of it?) or elſe they muſt contradict our Saviour, and charge [n] *Truth*

[g] Hinc Οἱ πεινῶντες μὲν, ἐὰν πίωσι παύονται, διψῶντες δὲ ἐὰν φάγωσιν, ἐπιτείνονται. ἡ γὰρ δίψα τοῖς ἐσθίουσιν ἐπιτείνεται τῇ σιτίων τῇ ξηρότητι. Plut. ſympoſ. probl. l. 5. c. 3. Et inde Sitiendi verbum deduci, παρὰ τὸ σιτῶν, quia cibum ſequitur ſitis. Iul. Scalig. de cauſ. ling. Lat. c. 126.

[h] Ἐνδεεῖς γὰρ ἅμα πολλοὶ γίνονται καὶ ἀνόρεκτοι τῶν τρεφόντων. Plut. ibid. c. 2.

* Quanto inanior, tanto faſtidioſior. Auguſt. confeſſ. l. 2. c. 1.

[i] 2 King. 6. 25, 28, 29. Lament. 1. 11. Hinc Lyſimachus ſiti laborans cùm poſſe ſe ſuoſque hoſti deditos bibiſſet, Ὦ θεοὶ, οἵᾳ μιχρᾶς ἡδονῆς ἕνεκα δοῦλον ἑαυτὸν ἐν βασιλέως ποιοῦμαι; Plut. in apophth.

[“] Fames & ſitis dolores ſunt. Aug confeſſ. l. 10. c. 31. Vide & eundem de Muſic. l. 6 c. 5.

† Eſt ſitis interior, uti & venter interior; quia eſt homo interior. Aug. in Ioan. 32. Ipſum deſiderium ſitis eſt animæ. Idem in Pſal. 62.

[k] Philip. 3 8, 9, 10.

[l] Ὥσπερ βρέφος ἐσβεβλημένον μαργαρίτας καὶ ἐνδύματα πάμια, ὅταν πεινάσῃ, ὡς οὐδὲν λογίζεται ἃ φορεῖ, ἀλλὰ καταφρονεῖ αὐτῶν, ὅλως δὲ μέεμναν ἔχει εἰς τὸ μαζὸν τῆς τροφῆς, πῶς τὸ γάλα λαβεῖν· τὸ αὐτό μοι λογίζου κἂν τοῖς πνευματικοῖς χαρίσμασι. Macar. hom. 45.

[m] Quomodo Rachel de prole. Gen. 30. 1.

[n] Verba Domini ſunt; non eſt fas fidem ſuſpendere. Credant, quod non experiuntur, ut fructum quandoque experientiæ fidei merito conſequantur. Bern. in Cant. 84.

[n] Iohn 14. 6.

it ſelfe with untruth, who hath pronounced them bleſſed that are ſo affected. And this I deſire to have well weighed and ſeriouſly conſidered for the ſtaying of many troubled ſoules. What is it that doth ſo much trouble thee, and in this lamentable wiſe diſtreſſe and diſtract thee? *Oh*, ſaith he preſently, *I have no Faith, no Repentence, no Love, no feare of God, no ſanctifying, no ſaving grace in me.* Why? doeſt thou ſee a want of theſe things in thy ſelfe? *Yes, that is it that ſo grieveth me: that I cannot love God, ſtand in awe of him, truſt in his mercy, repent of my ſinnes as I ſhould.* Yea but, doeſt thou not ſeriouſly and unfainedly deſire to doe thus? *Oh yes, I deſire it above all things in the world*, and *I would bee willing to buy, and it were with a whole world, the leaſt meaſure, a dramme or a drop onely, of ſuch grace.* And * who is it, I pray thee, that hath wrought this deſire in thee? Not the Devill: hee would rather quench it all hee could in thee: Not thine owne corrupt heart: that is naturally moſt averſe thereunto; It muſt needs then bee the worke of the Spirit of God, and of him who affirmeth them to be *all in a bleſſed plight that thus hunger and thirſt after grace*, and aſſureth them withall, that they ſhall one day bee ſatisfied. "*Give her meat*, ſaid our Saviour, when he had raiſed *Iairus* his *daughter*, † to ſhew that ſhe was not revived onely, but recovered. *A good ſtomacke*, we ſay, *is a ſigne of good health.* And as *hunger* is a ſigne of *health* in the *body*: ſo is this ſpirituall *hunger* of *health* in the *Soule.*

* *Quærit anima verbum, ſed quæ à verbo prius quæſita ſit. Audi profugam & deviam, quid doleat, & quid petat. Pſal. 119. 176. Nec expoſitam omninò nec reluctam dixerim quæ reverti cupit, & requiri petit. Vnde enim hæc voluntas illi? niſi quod à verbo viſitata ſit & quæſita. Nec otioſa quæſitio, quæ operata eſt voluntatem, ſine qua reditus eſſe non poteſt. Meminerit ergò ſe & quæſitam prius & prius dilectam, atque inde eſſe quod & quærit & diligit. Cant. 3. 1. Bern. in Cant. 84. Nec repellet requirentem, qui contemnentem requiſivit. ibid.* " *Luke* 8. 55. † *In ſignum verè & perfectæ ſanitatis. Ianſen. har. cap. 34.*

Note 8.
Deſire and endevour of Growth in Grace.

An eighth *Note* of *Sinceritie* may be *a deſire and endevour of growth in grace: Deſire*, I ſay, *and endevour*; for where *deſire* indeed is, there *endevour* alſo will bee: there cannot but bee *a ſerious endevour*, where the *deſire* of the heart is *ſincere.* But ° *grow in grace*, ſaith Saint *Peter*, inciting hereunto, *and in the knowledge of our Lord Ieſus Chriſt.* And, * *Deſire the ſincere milke of the Word, that yee may thereby grow.* And it is the joynt prayer of the Apoſtles to their Saviour and ours; ᵖ *Lord, increaſe our faith*, therein craving a further improvement of that Grace that already they had received. And the Heathen man himſelfe maketh it a note of *a good man*, that "*he ſtudieth dayly how he may grow better than he is*, not contenting himſelfe with any degree or meaſure of goodneſſe. Yea the Apoſtle *Paul* telleth us, that ᵠ *the whole Bodie of Chriſt* (whereof ʳ *every true Chriſtian is a limbe*) is ſo † *compact together* in it ſelfe, and ſo *firmly faſtned with* certaine ſpirituall *nerves and ligaments to the head*, that from it there is by them *conveighed to each part* a continuall *ſupply of ſpirituall Grace*, both *ſufficient to furniſh it*, and *to further the growth of it.*

° 2 Pet. 3. 18.

* 1 Pet. 2. 2.

ᵖ Luke 17. 5.

" —πρῶτα τᾶς᾽ ἐπιζήτει, Νέων ἐκάστης ἡμέρας πλείων μέρος, Ἵν᾽ αὐτὸς αὑτῷ τυγχάνῃ βέλτιος ὤν. *Euripid. apud Ariſtot. Rhet. l. 1. c. 11.*

ᵠ Ephes. 4. 16.

ʳ Rom. 12. 5. 1 Cor. 12. 27.

† Συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας.

Objection 1.

Yea but, peradventure will ſome ſay, that is it that maketh mee miſdoubt my ſelfe, that to mine owne ſeeming I ſtand at a ſtay; and, mee thinketh, I have ſo done for a long time together.

Anſwer 1.

I anſwer: It may well ſo be, and yet mayeſt thou bee growing for

for all that. [c] *The eye can see other things, but it cannot see it selfe:* [c] Wee can easily see the face and the countenance of another, we cannot behold our owne, but by reflection onely. Christians many times better discerne how others grow in grace and come forward, than how themselves doe, though it may bee growing as fast or faster than they. * The Boat that crosseth us on the River, seemeth to goe farre swifter than ours, though our owne goe as fast or faster than it; and [“] the land it selfe to passe by us, while wee stand still, when indeed we passe by it, and it standeth still. Strangers that come by starts, some continuance of time betweene, to us, can better judge of the growth of our Children than our selves, who have them continually in our eye. And it is the manner therefore of curious Artists, Picture-drawers and the like, [n] to stand sometime aloofe off viewing their worke, yea or [x] to goe wholly away from it, and to leave it a while, and after some space of time to returne to it againe, that they may the better discerne any the least defect in it. [y] Our continuall conversing with our selves, maketh our owne growth many times to bee not so discernable of our selves as of others. Which may the rather befall us, because this spirituall growth in the most is ordinarily but [z] by insensible degrees. A man may stand gasing a long time upon the Diall, and yet not perceive how the hand there stirreth, though it bee stirring all that while: he may in warme springing weather sit night and day beside the young greene grasse, and yet not discerne the shooting up of it, though by the warmth of the weather it bee continually sprouting.

[c] Οἱ ὀφθαλμοὶ τ ἄλλα ὁρῶντες, ἑαυτοὺς οὐχ ὁρῶσιν. Greg. Naz. epist. 65. ὀφθαλμὸς τὸ ἄξω βλέπων, οὐ ἑαυτὸν δὲ κέχρυπται τῷ ὁρᾶν. Basil. Cæs. homil. 3. Vt oculus, sic anima se non videns, alia cernit. Ex Cic. Tuscul. l. 1. Ioan. Sarisb. metalog. l. 4. c. 20. Corporis oculus alios oculos videt, se non videt: non sic mens. Aug. de Trinit. l. 9. c. 3.

[c] Oculis corporis magis alii oculi noti sunt, quam ipsi sibi. Nunquam enim præter speculas se vident. Aug. de Trin. l. 10. c. 3. Facies nisi in speculo non videtur. Absens enim ab aspectu nostro etiam facies ipsa, quia non ibi est quo dirigi potest. Ibid. c. 9.

* Qua vehimur navi feriur, cùm stare videtur: Quæ manet in statione, ea propter creditur ire. Et fugere ad puppim colles campique videntur, Quos agimus præter navim, velisque volamus. Lucret. rer. nat. l. b. 4. [“] Vides ne navem illam? nobis stare videtur. At eis qui in navi sunt, moveri hæc villa. Cic. Academ. lib. 4. Gemina his habet Origen. in Psal. 36. hom. 5. [n] Τοῦτον διαζεύγνυτις ἀλλήλων, ὅσον τὸν πόδον χωρίσαι καὶ δυσμαῖσι τῇ ἀνατολῇ, καθάπερ οἱ ζωγράφοι τοὺς πίνακας. Greg. Naz. in Cyprian. Οἱ γὰρ ὀφθαλμοὶ τὸ ἄγαν προσκείμενον οὐχ ὁρῶσιν, ἀλλὰ δέονται συμμέτρου τινὸς ἀποστάσεως. Basil. homil. 3. Homines neque proximè essita, neque longulè dissita cernimus. Apul. florid. 1. [x] Καλῶς μοι δοκοῦσιν ποιεῖν οἱ ζωγράφοι διὰ χρόνου τὰ ἔργα φέρειν ἢ ζωγραφεῖν ἐπιτροπῶντες· ὅτε τίνα ἆρ' αὐτὸς ἀριστεύς, τὴν πολλάκις κρίσιν ποιοῦσι καινήν, καὶ μᾶλλον ἀπολομένην τῆς ὀφθῆ μικρὸν διάφορα; λεῖ ἀπὸ ἰσότητος τὸ ζωγρεῖ; καὶ τὸ ζωγραφεῖς. Plut. de iracund. [y] Καὶ τοῦτό ὅτι τὸ μάλιστα ποιεῖν ἐναντίον αὐτῷ βαυλόμενον κεκτῆσθαι ἢ ἑτέρων, ὅτι ἐν ὅτι αὐτὸν αὐτῷ διὰ χρόνου προσβλέπειν χρῆς γινόμενον καὶ διαφανῆ τὴν συνήθειαν τῶν ἀδυνάτων. Ibid. Aliena nobis, nostra plus aliis patent. Aliena quisque melius cernit quàm sua. Ter. heaut. 3. 1. Aiunt homines plus in alieno negotio videre quàm in suo. Quædam sunt quæ sapientes etiam in alio quàm in se diligentius vident. Senec. epist. 109. Facilius est de alienis judicare quàm de suis. Lactant. instit. lib. 2. cap. 3. [z] Ὥσπερ σκιᾶς ἀνίσου τῷ λόγῳ διαφωτίζοντος καὶ ἀνακαθαίροντος αἰσθήματα ψυχῆς, Plut. de profect.

Thou maist well therefore be growing, though thou doest not discerne it. As a man may have grace, and yet not know it: so he may be growing in grace, and yet not be aware of it. But dost thou not desire and endevour to grow in it? [a] If thou dost so, it is certaine that † thou dost grow, and art growing, howsoever thou seest it not. To use [b] *Gersons* similitude, or one somewhat like it at least: A man is bound for the *East-Indies*, and shapeth his course thitherward; but by the way is put off oft by crosse winds to the *Westward*, he is compelled to put into divers harbours, and to make

Answer 2.

[a] Magna pars est profectus velle proficere. Senec. epist. 72. Ambulare proficere est. Sedet is, qui profecre non curat. Id cavete, & si morte præventus fueris, in refrigerio eris. Omnes enim qui in desiderio inveniuntur proficiendi, si morte præoccupati fuerint, in eo quod eis deest sunt perficiendi. Bern. in Cant. 49. † Amando bonum meliores efficimur. Aug. in Psal. 143. Ambulas si amas. Non enim passibus ad Deum, sed affectibus currimus, Idem de Cant. nov. cap. 2.

[b] Quando peregrinatur quis ad S. Iacobi, aliquando proficiscitur viam recogitans; aliquando progreditur, nihil recogitans; aliquando nec progreditur, nec recogitat, dum dormit. In primo est continuatio naturæ & moris actualis; in secundo naturæ actualis, moris virtualis; in tertio discontinuatio motus naturalis, sed continuatio motus moris habitualis; quia non est apposita oppositio voluntas. Gerson. de valore orat.

some stay by the way there, either to shift off stormy weather, or to take in fresh water. And yet all this while we say, hee is going onward on his way, because his purpose and resolution still continueth the same. It is much more so in spirituall things, because our very growth it selfe in them consisteth much even in resolution and desire. The strength of desire never a whit furthereth the Seaman so long as hee lieth winde-bound to the making of his Port; but " the very strength of our desire may conveigh us neare to God, may carrie us higher, as with *Eagles wings*, up towards Heaven.

" *Omnis amor aut ascendit, aut descendit. Desiderio enim bono levamur ad Deum, & desiderio malo ad ima præcipitamur. Aug. in Psal. 122. Non enim ambulando sed amando ad Deum itur. Idem ep. 52. Non pedibus, sed affectibus, nec migrando, sed amando ad eum venimus. quanquam secundum interiorem hominem & quiamat, migrat. Aliud enim est migrare corpore; aliud corde. Migrat corpore, qui motu corporis mutat locum: migrat corde, qui motu cordis mutat affectum. Idem in Ioan. 32. Hic non solum ire, sed pervenire, nihil est aliud quam velle ire. Idem confess. l. 8. c. 8.*

Answer 3.

Yea this thy greedy desire of grace may make thee lesse sensible of thine owne growth: as the Heathen man obserueth, that [c] the earnest desire of what men would have, maketh them forgetfull of what they have. [d] *I forget what is past*, saith the Apostle, *and presse on to what is before*. Their eye is more upon what they want, than upon what they have. It is with good Christians in this case, as with *rich worldlings*, that [e] like men *in a race* have their eye on those that bee before them, not on those that come after them; they are ever eying those that seeme to out-strip and out-goe them in wealth, and thinke they have nothing, they are but poore men, so long as they come short of such and such. And so is it with these; they are oft eying those, whose either examples they read of, or whose courses and graces they are in some sort eye-witnesses of, and thinke that they have nothing, they make no progresse, at least worth speaking of, so long as they come behinde, and keepe short of such: And this is it of that maketh them complaine so much of their wants and their slow progresse, and that they cannot perceive but that they stand still at a stay. Which yet complaint of theirs, and *fervent desire of growth in grace*, is *a sure argument of sincere* and undoubted *grace* in them. Yea it is an argument that they love not *life* only but *Grace*, that they love *Grace* for it selfe, that they love *Grace* as it is *Grace*, when they desire so much to increase and *to grow in Grace*, especially supposing themselves to be in the estate of it already.

Whereas on the other side, it is an argument of insincerite and unsoundnesse, when men having gotten some small measure of speculative knowledge, or having attained to some slight degree of superficiall conformity, far enough indeed from any sound sanctification, they can quietly sit downe by it, and have no minde to goe any further: yea how much soever they have attained to, if they can set downe their rest there, sing *a requiem* to their soules, and say with the rich Glutton in the Gospell, [f] *Soule, thou hast much good*; or, [g] *I have enough*, with *Esau*: *what should I labour for any more?* It was the *Church of Laodiceaes* song, [h] *I am rich, and full, and need nothing*. He is [i] *nothing worth* indeed that so deemeth of himselfe. [k] *He wanteth every thing, he hath not any thing, that thinketh hee wanteth*

[c] *Quæris quid sit quod oblivione acceptorum nobis faciat? cupiditas accipiendorum. Cogitamus non quid impetratum, sed quid impetrandum sit. Sen. epist. 81. Solebat Attalus hâc imagine uti: Vidisti aliquando vanam missa à Domino frusta aperto ore captantem? quicquid excepit, protinus devorat, & semper ad spem futuri hiat. Ibid. 72. Ultra se cupiditas porrigit, & felicitatem suam non intelligit: quia non unde venerit respicit sed quo rendat. Idem de benef. l. 2. c. 27.*

[d] *Philip. 3. 13.*

[e] *Instat equis auriga suos vincentibus, illum Præteritum temnens extremos inter euntem. Horat. serm. l. 1. sat. 1.*

[f] *Luke 12. 19.*

[g] *Genes. 33. 9. Si dixisti, sufficit, defecisti. Bern. de consid. 2.*

[h] *Apoc. 3. 17. Quomodo enim proficis, si tibi jam sufficis? Ibid.*

[i] *Galat. 6. 3.*

1 Cor. 8. 2.

[k] *Omnia illi desunt, qui sibi nihil deesse putat. Bern. de consid. l. 2.*

wanteth nothing; ſaith *Bernard*. The ſame is to be ſaid of thoſe that thinke themſelves [1] *well enough*, if they be but *a little better than thoſe that are ſtarke naught*, that are groſſely impious and extremely prophane: That uſe to aske when they are incited to a more frequent and diligent uſe of the means, for the furtherance of their Chriſtian growth: *Why? may not a man be ſaved, though he know no more than this, and this? Or though he have no more than ſuch a meaſure of Faith, or though he doe not live ſo preciſely as ſuch and ſuch doe?* For ſuch evidently ſhew, that it is not *Grace* but *Life*, not *Sanctification* that they deſire, but *Salvation* onely. They *ſerve God*, onely *to ſerve their owne turnes upon God*. It is not the *pleaſing of God*, but *the ſaving of themſelves* that they doe not ſo much *affect*, as they are *content* to have *grace* for. [m] *He was never indeed good, that deſireth not to be better.* Yea, [n] *He is ſtarke naught, that deſireth not to be as good as the beſt.* For he cannot be good, that loveth not goodneſſe. Nor can any man truely love it, but he muſt needs deſire more of it. For, [o] *He that loveth money*, ſaith *Salomon*, *will never have enough of it*: [p] And ſo he that truly loveth *Grace*, will never thinke he hath enough of it, and will conſequently bee ever deſiring to grow in it. Which *deſire of growth in grace*, as it is *a good ſigne of ſincerity of grace*, ſo *the want of it is too ſure an argument of unſoundneſſe.*

[1] *Satis nos conſequi, ſi inter peſſimos non ſumus. Senec. epiſt. 76. Non eſt bonitas peſſimis eſſe meliorem. Ibid. 79. Perfectum nolle eſſe delinquere eſt. Hieron. ad Heliod. & ad Iulian. Οὐ δεχομαι σε τὸ ἐξ ἡμισείας ὀνησθῆς. ὅλος γενέσθαι σπεῦδε καὶ ὁλόκλαρος. Greg. Naz. in Matth. 19. 11, 12.*

[m] *Qui melior eſſe non cupit, nec eſt bonus. Vbi incipis nolle fieri melior, ibi deſinis eſſe bonus. Bern. epiſt. 91. Vbi ſunt qui dicere ſolent, ſufficit nobis, nolumus eſſe meliores quàm patres noſtri? non vis proficere? vis ergo deficere. nolle proficere, deficere eſt. Sic, inquis, mihi vivere volo; & manere in quo perveni: nec pejor fieri patior, nec melior cupio. Hoc ergò vis quod eſſe non poteſt. Quid enim ſtat in hoc ſeculo? Homo nunquam in eodem ſtatu permanet. Nolle ergò proficere, non niſi deficere eſt. Idem epiſt. 254.* [n] *Qui melior eſſe non vult, pro certo non eſt bonus. Bern. epiſt. 91. Imò, qui non vult eſſe optimus, nan eſt revera bonus. Iniuſtus eſt, qui non deſiderat amare te quantum ab aliqua creatura rationali poſſibile eſt te amari. Deſiderat ergò etiam minimus quiſque, quicunque ille eſt, tantum te amare, quantum amat, quicunque plus eo amat, non æmula inſectatione, ſed pia & devota imitatione. Guliel. de S. Theod. de amor. Dei cap. 3.* [o] *Eccleſ. 5. 10. Avarus animus, nullo ſatiatur lucro. P. Syr. Senec. epiſt. 94. Nil ſatis eſt. Horat. ſerm. 1. Semper avarus eget. Idem epiſt. 2. τῷ δὲ πλούτῳ ζημιοῦσθαι ἡ φιλοσοφία. Plut. de profect.* [p] *Neſcit virtus menſuram gratiæ. Ambr. in Luc. l. 5. c. 6. Amori nihil ſatis eſt: Amor exæſtuat; ſe non capit; immenſitatem æmulatur, dum metam neſcit affectui ponere: non excuſat, ſed accuſat ſe de infirmitate; non capit de impoſſibilitate remedium. Gilbert. in Cant. 19.*

Objection 2.

Yea but will ſome other peradventure ſay, I have heard it oft ſaid, that *no true Chriſtian*, yea, that [q] *no man* at all *ever ſtandeth at a ſtay*: But that every one as he is [r] *continually* going on toward his end, ſo he is [s] *continually growing* either better or worſe: like *the Angels on the* [t] *Ladder* that *Iacob* ſaw, whereof ſome *went upward*, ſome *downward*, but *none* of them *ſtood ſtill*. And with mee the declination to the worſe ſide is too evident: For I finde that I am not able to continue in prayer, or to keepe my minde long bent to any intention of meditation, yea that I cannot endure to hold out in hearing, or to retaine or call to minde againe what I have heard, as I formerly have done, or have beene able to doe. It is the uſuall complaint of many good Chriſtians held with lingring infirmities and ſuch bodily diſeaſes as waſte the ſpirits, weaken the ſenſes, de-

[q] *Iob 14. 2. Nihil ſtat, nihil fixum manet. Auguſt. in Ioan. 31. Non ſtat vel temporis punctò, ſed ſine intermiſſione labitur, quicquid continua immutatione ſenſim currit in finem non conſummantem, ſed conſumentem. Idem de pecc. mer. & remi. lib. 1. c. 16.*

[r] *Iob 9. 26. Vita noſtra navigationi ſimilis eſt. Is namque qui navigat, ſtat, ſedet, jacet, vadit; quia navis impulſu ducitur: ita & nos, ſive vigilantes, ſive dormientes, &c. per momenta temporum quotidiè ad finem tendimus. Greg. in regiſt. lib. 6. epiſt. 26. Nam vita morti propior eſt quotidie. Phædr. fab. l. 4. Velut ſecundo cymba vecta flumine Senſim propinquat litori: ſic indies Vivendo morti appellimur propinquius. Ritterſhuſ.* [s] *Inter profectum & defectum nihil medium invenitur. Sed quomodo ipſum corpus noſtrum continuè aut creſcere conſtat aut decreſcere: ſic neceſſe eſt & ſpiritum aut proficere ſemper, aut deficere. Bern. epiſt. 254.* [t] *Gen. 28. 12. Vidit Iacob in ſcala Angelos aſcendentes & deſcendentes: ſtantem vel reſidentem neminem. Idem epiſt 91. & de vit. ſolit. Vnum ergò è duobus vectſſe eſt, aut ſemper proficere, aut prorſus deficere. Idem de diverſ. 36. Plut. ipſe de profect. Τὸς μὲν γὰρ πλανήτας οἱ μαθηματικοὶ σημαίνειν λέγουσι παυσαμένης τῆς εἰς τοὔμπροσθεν αὐτῶν πορείας· ἐν δὲ τῷ φιλοσοφεῖν οὐκ ἔστι λαμπρὸς διάλειμμα προκοπῆς ἀνὰ σημεῖον, ἀλλ' ἀεί τινας ἔχουσα κινήσεις ἡ φύσις, ὥσπερ ἐπὶ ζυγοῦ ῥέπειν ἐθέλει· καὶ καταπαύεται ταῖς βελτίοσιν, ἢ ταῖς ἐναντίαις πρὸς τὸ χεῖρον οἴχεται φερομένη.*

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cay the memory, and disable the functions of those faculties of the soule that are wont to be in these holy exercises employed.

Answer.

For Answer hereunto; to omit what before was laid, that [a] *where an earnest desire and endevour of growth is, there is no standing at a stay.* It followeth not, because persons cannot performe outward, yea or inward actions as formerly they have done, that therefore there is a decay of Spirituall grace in them. For [x] *the Soule*, we know, while it abideth *in the body, worketh by it and the parts of it.* And the working of it therefore cannot be other, than the affection of those parts, it worketh by, will afford. As [y] the Heathen Philosopher therefore well observeth, that it followeth not that either *the soule* it selfe, or *the facultie of seeing* in *the soule* (for it [z] is not *the bodie*, nor *the eye* it selfe that seeth, to speake properly, but *the soule that seeth* by it) is growne weake and decayed, because it cannot see so well by or with *an old eye*, as it could doe and did by or with *a young one*: [a] Give it *a young eye* againe, and it will see as well as ever. Nor doth it follow that [b] *a work-man* hath either lost or lessened his skill, because either he wanteth *tooles*, and therefore hee cannot worke, or hath *bad tooles*, and cannot therefore worke so well as he could, when he had better than now he hath: that a *Musitian* is not so good or skilfull an *Artist* as he was, because he cannot make so good *Musicke* with his *Viole* or *Citharne*, being now cracked and crased, or evill-stringed, as he could when it was new and sound, and well-stringed at first. So neither doth it follow that Spirituall *Grace* is therefore abated or decayed in the *soule*, because it cannot hold out now with that continuance of attention, or strength and vigour of intention in meditation, invocation, or other the like holy exercises, [c] the *body* being, by age, or sickneſse and feebleneſse accruing from either, much decayed and disabled, as it could formerly, when the parts and functions of it were fresh. I say not, (for I would not herein bee mistaken) if the *desire* of doing what it hath done, but cannot now doe, what it is now restrained of, or disabled unto, be not as fervent as formerly. For the *desire* usually rather on such occasions increaseth. And it is a shrewd [d] *evill signe*, as even an *Heathen* man also could observe, when men restrained of the meanes or the use of them, or disabled unto their wonted performance of such duties, are not at all therewith moved, but can well enough endure such want. It was by one deemed [e] as unequall for *an old man* to desire the strength he had when hee was *young*, as for *a young man* to desire the *strength* that an *Oxe* hath, or an *Elephant*. But for a man here not to desire to doe as he hath done, may well minister some suspition, of an heart not very sound, which they that thus complaine of, by this their complaint doe evidently shew themselves not to be free onely, but to be farre from. [f] The

[a] *Indefectum proficiendi studium, & jugis conatus perfectionis (profectus, imò &) perfectio reputatur. Bern. epist. 254. Et si studere perfectioni perfectum est esse, uti Idem ibid. certè & Profectui studere, ipsum est proficere.*

[x] *Animi imperium, corporis servitium Salust. Catill.*

[y] *Aristot. de anima, l. 1. c. 4.*

[z] Καὶ νοῦς ὁρᾷ, καὶ νοῦς ἀκούει· τἆλλα κωφὰ καὶ τυφλά. *Menand. apud Plut. de solert. anim. & Cercida apud Stob. c. 4. Animum videre & audire; non eas partes quæ quasi fenestræ sunt animæ. Cic. Tuscul. l. 1.*

[a] Εἰ γὰρ λαβοῖ ὁ σφυρηλάτης ὄμμα τοιονδὲ, βλέποι ἄν, ὥσπερ καὶ ὁ νοῦς. *Aristot. ibid.*

[b] *Ut quamvis tacet Hermogenes, cantor tamen, atque Optimus est modulator: ut Alfenus vafer, omni Abjecto instrumento artis, clausaque taberna Sutor erat. —Horat. serm. l. 1. sat. 3.*

[c] *Corpus enim tunc instar organi Musici, non jam contemperati, & rectè dispositi, sed quasi confracti & inutilis. August. nomine de spir. & anim. c. 14.*

[d] Καθάπερ ὄψωνται ἀρχομένης σημεῖόν ἐστιν, ἡ τὸ χαίρειν τῷ καλῷ παρόντι, (οὔπω γὰρ κοινὸν) ἀλλὰ τὸ διώκειν καὶ ἀλγεῖν ἀπολειπόμενον. οὕτως ἄν. γονται μὲν ὑπὸ φιλοσοφίας πολλαὶ, καὶ σφόδρα γε εἰλικρινῶς ἀντιλαμβάνεται τοῦ μανθάνειν δοκοῦσιν· ἐν δ' ἀπέλθωσιν, ὑπὸ φρασμάτων ἄλλων καὶ ἀσχολιῶν, ἐξερρύη τὸ πάθος αὐτῆς ἐκεῖνο, καὶ ῥᾳδίως ῥέψαν. Ὅπου δ' ἔρωτος δῆλα παιδικὸν ἔρωτος, μέγιστον ἂν σοι φανείη καὶ θερμὸν ἐν τῷ παρεῖναι καὶ συμφιλοσοφεῖν· ὅταν δὲ ἀπιόντα διώκῃ καὶ χωρεῖ, ψύχεται, θεῷ ἐλεγχόμενον ἴδοις ἄν, καὶ ἀδημονοῦντα καὶ δυσκολαίνοντα πᾶσι πράγμασι καὶ ἀσχολίαις. *Plut. de profectus indiciis.*

[e] *Ne nunc quidem vires desidero adolescentis: non plus quàm adolescens etiam vires tauri aut elephantus desiderabam. Cic. de senect.*

[f] Οὐ γὰρ δὴ τοῖς λέγουσιν εὐφραίνεσθαι παρόντα, ὥσπερ τοῖς μύθοις, ἀποχαίνειν δὲ μὴ ζητεῖν, μηδὲ ἀχάλλειν, ἀλλὰ κοινῇ τοῖς καὶ ἰδίᾳ πάθος ὅμοιον ἐν τοῖς ἀναπαυομένοις πάσχουσι χαίρειν τῇ προκοπῇ σπουδῆς. *Plut. de profect.*

very

very abſence and reſtraint of things loved, longed after, and delighted in, is a great means to incenſe and inflame much the deſire. Nor can there be *a decay of grace*, though the worke of it may be reſtrained or ſuſpended, where the *deſire* continueth ſuch. *Spirituall grace* is of the ſame *nature*, in ſome ſort, with *the Soule*: As that is *an immortall ſubſtance*; ſo is this [g] *an incorruptible ſeed*. Nor is it therefore any *phyſicall* or *naturall defect*, though ſuch may either in whole or in part [h] reſtraine the operation, that can poſſibly either *deſtroy*, or *decay* either by ſome naturall defects indeed, (ſuch as either ſuſpend or abandon the uſe of reaſon and underſtanding, and make a man by that meanes uncapable of inſtruction,) a man may be [i] diſabled in ordinary courſe, (for extraordinary workings we leave unto God; who as he gave [k] power of ſpeech and utterance ſometime to a dumbe beaſt, and his [l] ſanctifying Spirit to a Babe yet unborne, ſo [m] is able to worke in this kinde as hee will:) unto the attaining of ſaving Grace, whereas yet it is not. But where it is already wrought, there cannot any ſuch naturall defect, either craſe it, or wholly raze it out againe. It were as abſurd to imagine that a fit of the dead *Palſie* continuing with a man ſome good ſpace of time, and depriving him thereby of ability unto the performance of holy duties, ſhould of it ſelfe therefore make him [n] leſſe holy than he was when it firſt ſeized upon him; as to ſuppoſe a man well affected to be leſſe [o] liberally minded, becauſe being fallen into povertie, he cannot now doe that, which before hee was wont to doe, when he had better means and a more plentifull eſtate. It is not therefore any *diſabilitie* ariſing from ſuch *defects* and *infirmities*, that argueth any *decay of grace*.

g Σπέρμα ἄφθαρτον. 1 Pet. 1. 23.

h Hinc illud Virg. Æn. 6. —quantum non noxia corpora tardant; Terreniq; hebetant artus, moribundaq; membra.

i Rom. 10. 14, 17.

k Num 22. 28. 2 Pet. 2. 16.

l Luk. 1. 15. In utero priuſquam naſceretur renatus. Greg. mor. lib. 3. cap. 4. Quod tamen Aug. impoſſibile cenſet. Nemo, inquit, ante renatus quam natus. Et, Renaſci nemo poteſt antequam ſit natus. Aug. ep. 57. & de verb. Ap. 14. Verum regenitum ſi dixiſſet Gregorius, & id eſt proprie loquendo ἀνακυνδυλῶσαι, contradictionis ſpeciem omnem ſuſtuliſſet.

m Divina potentia non eſt mediis alligata. Auguſt. in Gen. ad lit. l. 6. c. 13.

n Actiones enim corporis; animi virtutes & vitia. Aug. nom. de ſpir. & anim. c. 14.

o Etiam in maximis angustiis liberalis eſt animus. Sen. de benef. l. 1. c. 8.

A ninth *Note* of *ſinceritie* may be *an endevour to finde out and diſcover our owne corruptions; and a gladneſſe when wee have diſcovered* them by the light of Gods Word, or ſuch other good means as God ſhall offer us. This buſineſſe had *David* beene buſie about, what time he brake out into that exclamation; [p] *O, who can tell how oft he ſinnes?* or; *What man is he that underſtandeth his owne errours?* [q] It fared with *David*, ſaith *Spinæ*, as with *the Houſwife* that having diligently ſwept her houſe and caſt the duſt out at doores, can ſee nothing amiſſe now, *no ſpecke of duſt* in it; whereas if the *Sunne* doe but a little ſhine in thorow ſome cranie in the wall, or ſome broken quarell in the window, ſhe may ſoone ſee the whole houſe ſwimme and ſwarme with innumerable *motes of duſt* floating to and fro in the aire, which for dimneſſe of light or ſight before ſhee was not able to diſcerne. And ſo fared it with *David*; he was a man of no looſe life, but even from his younger yeares carefull of his courſes, [r] *Vpright* and *after Gods owne heart*; ſo that little might ſeeme to bee amiſſe, or to require reformation and amendment with him: yet when he came to looke more intentively into *Gods Law*, a little beame of light reflecting upon his ſoule from it, diſcovered unto him ſuch [s] an innumerable company as well of corruptions in his heart,

Note 9.
Diligence in Diſcoveries of Corruptions.

p Pſal. 19. 12.

q Spinæus de Inſtit. Chriſtian. Poſtquam diligenter cubiculum everrimus, id nobis perpurgatum videtur. At ſole per feneſtras illucente, radios atomorum ſordibus infinitis permiſtos videmus.

r 1 Sam. 13. 14.

s Pſal. 40. 12.

heart, as of errours and over-sights in his life, that it made him, as one amazed, crie out in that manner, as guessing by what hee now saw, that he had not seene before, how much corruption remained yet in him unseene. In like manner had hee beene sifting of himselfe, when he said; [t] *I considered my wayes, and turned my feet unto thy Testimonies.* And of the joy that hee conceived, when upon such view and search he had light upon somewhat that hee was ignorant of before, and came to the notice of some dutie concerning himselfe, that before he was not aware of: [u] *I rejoyce*, saith he, *at thy Word*, (to wit, when somewhat from it is discovered unto me,) *as one that findeth a great spoile*; that hath gotten a rich bootie. An allusion to rich spoiles taken from the enemie in the field, wherein the *pleasure* is usually as much as, or more than the *profit*. And hee saith further therefore, That [x] *he will praise God with an upright heart, when he shall have learned his righteous Testimonies*: Hee will thanke him heartily, when hee shall by his Law informe him of ought. Yea how glad was hee when *Abigail* had discovered unto him his errour, and by that means stayed his hand from an unwarrantable act, that in his heat of passion hee had before resolved to execute? And [y] how doth he *blesse her*, and *blesse God for her*, her, as *a messenger of God*, and *God*, as one that had sent her to meet him, and so to with-hold him from that outrage? And [z] this is also a singular good note of a sincere heart, when a man is carefull to search into his owne corruptions and oversights, is willing to bee informed of them, glad to see them discovered, and ready to reforme them when they are evidently discovered to him, and his conscience convinced of them out of Gods word. As on the contrary part when men * are not willing to have their corruptions discovered to them, cannot endure those that are dealing in any sort with their sinnes, [a] fume and storme against those that even in the kindest and most Christian manner informe them of them, albeit they cannot wholly excuse them or deny them to be such: when men will of set purpose forbeare, yea and forsweare to, the hearing of those, whose plaine dealing and powerfull delivery of Gods Word, hath begun to lay open to them their corruptions, and to touch them a little to the quicke: Or when (as *Augustine* well observeth of some, speaking of those words of the *Psalmist*; [b] *He flattereth himselfe in his owne eyes, till his iniquitie be found abominable; and he refuseth to understand:*) [c] they will *seeme to search*, but are *loth to finde*; and therefore, as [d] *the young man* in the *Gospell*, that moved a question to our Saviour, [e] they are *sory that ever they sought*, and *goe away with heavie hearts*, when they finde not as they would, when they have not an issue and an answer to their owne minds: and as [f] the *Iewish Captaines* that repaired for advice and direction to *Ieremie*, refuse thereupon to follow what they are informed of, or to reforme what upon such search they meet with, and finde to be amisse with them in heart or life: It is a fearfull signe that their heart is not upright, and [g] their *seeming search* was *never made in sinceritie.*

[t] *Psal.* 119. 59. *Nos contra. Dissimulamus Domini quærere voluntatem, dum & nostram facere, & aliquam de ignorantia excusationem habere volumus. Bern. de diverss. 26.*

[u] *Psal.* 119. 162.

[x] *Psal.* 119. 7.

[y] 1 *Sam.* 25. 32, 33.

[z] Τὸ δὲ ἑαυτὸν ἁμαρτανόντα παρέχειν τοῖς ἐλέγχουσι, καὶ τὸ παθεῖν λέγειν, καὶ τὴν μοχθηρίαν ἀποκαλύπτειν, καὶ μὴ χαίρειν λανθανόντα, μηδὲ ἀγαπᾶν ἀγνοούμενον, ἀλλ' ὁμολογεῖν καὶ θέλειν τὰ ἁμαρτήματα καὶ νουθετεῖσθαι, καὶ φαῦλον ἂν εἴη τεκμήριον. *Plut. de profect. indic.*

* *Vt liberius peccent, libenter ignorant. Bern. de grad. humil. c. 2.*

[a] *Psal.* 32. 9. *Amos* 5. 10. *Prov.* 9. 7, 8.

[b] Ὅταν τις τὰ ἐντὸς αὐχμῇ τῆς ψυχῆς καὶ τὰ περὶ τὸν βίον ἐγχρέμματα, ὥσπερ ἕλκη, ἀπορέλλων καὶ ἀποκρύπτων, ἵνα δύνηται καὶ προσιδεῖν ἐᾷ, δεδιὼς τὸν ἔλεγχον, ἁλίσκεται πικρῷ προκοπῆς μέτρῳ, μᾶλλον δὲ οὐδέν. *Plut. de profect.* Τῶν γὰρ ἁμαρτανόντων ἀνήκεστοί εἰσιν οἱ περὶ πολὺ ἐλέγχοντας καὶ νουθετοῦντας ἐχθρῶς καὶ ἀγρίως διατιθέμενοι καὶ χαλεπαίνοντες. *Ib.*

[c] *Psal.* 36. 2, 3.

[c] *Quasi conantur quærere, & timent invenire. Aug. in Psal.* 35.

[d] *Matth.* 19. 22.

[e] *Multos cognovi veritate audita tristiores discessisse, quod jam confugere ad ignorantiæ excusationem non liceret. Bern. in Cant.* 74.

[f] *Ierem* 42. 2, 3, 5, 6. & 43. 2, 3, 4.

[g] *Quia dolosè agebant, ut invenirent, ubi invenirent, non oderunt. Si enim sincerè & non dolosè agerent, quod invenirent, odissent. Aug. in Psal.* 35.

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The laſt *Note* of *Sinceritie* ſhall be *a love of God and good things, and of the Children of God for God*; together with *a ſtedfaſt purpoſe to depend ſtill upon God, to continue conſtant in the frequent and diligent uſe of all the holy Ordinances of God, and to perſever and goe on in the good wayes of God*, though a man *cannot yet finde or feele in* himſelfe any *aſſurance of Gods ſpeciall favour* towards him, *or any comfort in the Ordinances of God* that he uſeth.

Note 10. *Love of God, and Gods children; with purpoſe of conſtant adherence unto him, even in want of aſſurance of his ſpeciall favour.*

Theſe I am the rather willing thus to pile up together, and to comprehend under one *Head*, though they might ſeverally be inſiſted on, becauſe I would haſten to an end, fearing that I have been over-long in what is paſt already: The worke growing greater than I made account it would have done.

That our *Love of God* is *a ſure argument of Gods* ſpeciall *Love of us* it is moſt evident. [h] *I love them*, ſaith the *Wiſedome of God, that love me.* And, [i] *Hee that loveth mee*, ſaith our Saviour *Chriſt, both the Father and I will love him.* [k] *A man could not love God, did not God firſt love him, and* [l] *worke this* very *love* of himſelfe *in him.* [m] Nor need any man, that truly (though [n] but weakly, yet ſo well as he is able, or rather as God hath enabled him;) loveth God, doubt but that God loveth him. For [o] how can he chooſe but love them againe, when they love him, whom he loved even before they loved him? How can hee but love them, when they love him, that [p] *loved them, when they loved not him*; that loved them ſo dearely when they [q] *hated him*, and [r] were *enemies to him*, as to give his Sonne to die for them. *If God*, ſaith that † *bleſſed Man and Martyr of God, ſo loved us when we hated him and fled away from him, that hee ſent his Sonne after us to ſeeke us, and with loſſe of his owne life to redeeme and reduce us, how can we thinke otherwiſe, but that now loving him, and lamenting becauſe we doe no more love him, he will ſurely love us for ever?*

Love of God.

[h] *Prov.* 8. 17.

[i] *Iohn* 14. 21, 23. & 16. 27.

[k] *Nemo ſe fallat. Non nos Deum diligeremus, niſi ipſe prius nos dilexiſſet, & ſui dilectores feciſſet. Aug. de grat. & lib. arb. c.* 18. *Niſi prius quæſita non quæreres; niſi prius dilecta non diligeres. Bern. in Cant.* 69.

[l] *Rom.* 5. 5. *Charitas Dei donum Spiritus Dei. Bern. de humil. grad.* 3. *Non amatur Deus niſi de Deo. Aug. de diverſ.* 2. *Non habet homo unde Deum diligat niſi ex Deo. Idem de Trinit. lib.* 15. *c.* 17. *Prorſus donum Dei eſt diligere Deum. Ipſe ut diligeretur dedit, qui non dilectus dilexit. Idem in Ioan.* 102. [m] *Nihil dilectæ, nihil diligenti timendum. Paveant, quæ non amant. Quæ amat, ne timeat, quia amat; quod non amata omnino non faceret: Itaque etiam amatur. Quæ amat, amari ſe ne dubitet; non magis quam amare. Bern. in Cant.* 69. & 84. [n] *Nos etſi tenuus diligimus, quam debemus, diligimus tamen quantum valemus, tantum autem valemus quantum accepimus: petimuſque & expectamus, ut & te amplius accipiamus, unde amplius diligamus. Bern. ep.* 85. [o] *Nemo ſe diffidat amari qui jam amat. Libenter Dei amor noſtrum, quem præceſſit, ſubſequitur. Quomodo enim redamare pigebit, quos amavit necdum amantes? Bern. epiſt.* 107. *Ejus amor noſtrum & præparat & remunerat. Idem de dilig. Deo cap.* 3. [p] 1 *Iohn* 4. 9, 10. *Poteſt nondum diligere etiam dilectus: ſed niſi ante dilectus diligere non poteſt. Bern. in Cant.* 71. [q] *Pſal.* 81. 15. *Tit.* 3. 3. [r] *Rom.* 5. 8, 10 & 8. 7. † *Bradford* Sermon of Repentance.

And that the *Love of Gods Children for God*, is *a good Signe of the love of God*, it is no leſſe apparent. [s] *Hee that loveth him that begat*, ſaith Saint *Iohn*, *loveth him alſo that is begotten.* And hee that loveth him that is begotten, ſay I, loveth him alſo that begat. It was [t] for *Ionathans* ſake principally, that *David* loved and favoured *Mephiboſheth.* Nor could a man *for God love the Children of God*, if hee did not firſt *love God* himſelfe. In regard whereof alſo Saint *Iohn* maketh this *Love of Gods Children a Signe* that a man [u] *is in the light*, to wit, of Gods favour; that he [w] *is paſt from death to Life*, is in the ſtate of ſalvation; that he [x] *is borne of God*, is regenerate, is the Childe of God; that [y] *God dwelleth in him*, hee abideth in his heart by his Spirit; and that he doth [z] *Sincerely love God*, and *is beloved* conſequently

Love of Gods children for God.

[s] 1 *Iohn* 5. 1.

[t] 2 *Sam.* 9 3, 7.

[u] 1 *Iohn* 2. 10.

[w] 1 *Iohn* 3. 14.

[x] 1 *Iohn* 4. 7.

[y] 1 *Iohn* 4. 12.

[z] *Ibid.*

consequently *of God.* And as *David* testifieth the sinceritie of his *Love* unto *God*, by his *loving*, [a] *liking of, and delighting in the Saints of God:* so he maketh [b] *the honouring and respecting of those that feare God*, a note and marke of such as are free Denisons of the heavenly *Ierusalem.*

[a] Psal 16.2,3.& 119. 63.
[b] Psal. 15.1,4.

Purpose of Dependance.

The like might be said severally of [c] *the stedfast purpose of depending upon God, and* [d] *of continuing constant in the diligent use of the Ordinances of God, and* [e] *walking carefully in his wayes.* But that which I here in this last *Note* principally aime at, and will therefore most insist on, is this, that then the *Sinceritie* of a mans heart herein doth most evidently appeare, when he persisteth thus constantly *in loving God, and Gods Children, cleaving to God, following him, frequenting his Ordinances*, and *depending upon him*, though *God seeme not to regard him*, nor doe reveale himselfe yet unto him in that comfortable manner, [f] as hee doth frequently and usually unto those that be his. † *Yet will I wait upon the Lord*, saith the Prophet *Esay, though he have hid his face from us.* And, [g] *Though he slay me*, saith *Iob*, *yet will I still trust in him:* Yea, [h] *though hee hide his face from me, and carry himselfe towards mee as an enemie.* Hereby doe *the People of God* in the *Psalme* approve their *Sinceritie* unto God, and the uprightnesse of their hearts with him, in that [i] *though God seemed to have cleane forgotten them, and to have utterly cast them off, yet they had not left him, nor taken occasion thereby, either to neglect him* or *to stray from him*, either *in heart* or *in life*, and *to seeke to any other helps.* And it is certainly an argument of a great measure of Grace, when a Christian Soule, though finding in it selfe so weake encouragement, in regard of comfort or assurance, to depend upon God, yet can firmely resolve constantly [k] *to rely and rest* wholly upon him: when though [l] it feele little or no comfort at all in ought that it doth, yet [m] it will not thereby be discouraged from persisting in the observance of holy exercises, and the performance of good duties, content with *Patience*, and yet not without a kinde of [n] *religious impatience* too, [o] to submit it selfe to Gods good pleasure, [p] wait his holy leasure, and [q] expect when hee shall see it fit and seasonable in mercy, further to reveale himselfe, and to minister unto it the inward comforts of his Spirit. As on the other side it is a shrewd Signe of insincerity and unsoundnesse, when men are ready to cast off all religious regard, if they cannot in good exercises finde present comfort; or shall be ready, if God doe not instantly answer them according to their desires, to say with *Ioram's* prophane Pursuevant, [r] *What should I doe waiting on God any longer?* Or with *Saul*, [s] to leave God, and betake them to other courses, yea those, such as he in his Word hath expresly inhibited.

Purpose of Dependance.
[c] Deut. 4.4.& 30. 20. Psal.73.27,28. Act.11. 23.

Constant use of Gods ordinances.
[d] Psal.1.2.& 119.15, 16. Esa.58. 13.

And observance of Gods wayes.
[e] Psal 119 8,40,44, 48.& 128.1.

Notwithstanding want of assurance and comfort.
[f] Psal.119 132.
† Esa 8 17.
[g] Iob 13.15.
[h] Iob 13. 24. Nec sic probatus ab officio recessit. Tu, inquit, avertis faciem tuam à me, sed ego non sum aversus à te. Ruffin. in Psal. 29.
[i] Psal. 44. 17, 18, 19, 20, 21, 24. Nec iratum colere destiterant numen: ut; Sen. ad Marc. c.13.
[k] Esa.50.10.
[l] Psal.77. 3.
[m] Psal.119.81,82,83.
[n] Psal 6. 3. & 13. 1. Subtractio namque rei quam amas, augmentatio desiderii est: & quod ardentius desiderat quis, egrius caret. Bern. Cant. 51.
[o] Psal.62.1,5,6,7.
[p] Psal.40.1.
[q] Lament. 3. 26, 27, 28, 29, 30.
[r] 2 King 6.33.
[s] 1 Sam.28.6,7.

Neither are we to thinke that the Prayers and other holy exercises of such so affected, as before was said, in regard of the want of that alacrity and cheerfulnesse of Spirit in them, are therefore either altogether unprofitable to themselves, or unacceptable in Gods sight. For to omit, that there is oft more true Spirituall *vivacitie* in the prayers and other exercises of persons even so affected, than in the prayers and exercises of many others; [t] their inward

[t] Videatur similitudo de Aqua tubis & canalibus conclusa; apud Greg. Naz. orat. 31. Chrysost. contra Anomeos orat. 5. & Greg. Rom. in Pastore p. 3 c. 1. §. 15.

ward *ſenſe* of their *wants* and inſtant *deſire* of having them ſupplied, putting a great deale of *ſpirit and life* more than ordinary into them: An *hungrie belly*, an *emptie maw*, will make a begger begge more earneſtly, than when hee hath beene feeding but a little before. Reade but [u] the *Pſalmes* and *Prayers* that the Saints of God have made and penned in ſuch caſes, and upon ſuch occaſions, and marke what a deale of ſpirituall *vigour* and *vivacitie* appeareth in them. Not to ſtand, I ſay, upon this; Even the weakeſt and the feebleſt that are, muſt for their comfort and encouragement in this kinde be informed, that [x] as *the broths*, and *meats*, and *medicines* that ſicke perſons take, though they delight not the taſte, nor doe they finde any good reliſh in them, by reaſon of their preſent infirmity and weakneſſe, yet may doe them much good, and be a means both to preſerve life, to keepe from fainting and further weakneſſe, and to ſtrengthen alſo in ſome meaſure: ſo holy actions though performed with much infirmity and weakneſſe, yet with an holy and religious diligence, may much benefit the ſoule ſo performing the ſame, albeit it finde little ſpirituall reliſh in them, or feele no comfort from them for the preſent. Yea, howſoever it be true, as I ſaid [a] before, that the want of alacrity and cheerfulneſſe in performance of holy Duties, eſpecially procured by ſome wilfull neglect, or by ſome peeviſh and wayward diſpoſition, framing matter of griefe to it ſelfe from idle toyes and trifles unto the diſturbance of it ſelfe in ſuch duties, doth much diminiſh, and take away much the grace of them: yet it is no leſſe true that [b] the conſtant and conſcionable perſiſting in performance of ſuch duties, notwithſtanding that all good means uſed, the poore Chriſtian ſoule cannot attaine to that alacrity that faine it would, may make them no leſſe acceptable, if not more acceptable to God, than if they were done even with the greateſt delight. Suppoſe two perſons attend the *King* in his *hunting*, or at his ſports, the one that taketh much delight in the game, the other that hath little or no delight in it: or the one luſty and healthy, and that attendeth him therefore with eaſe; the other weake and faint, or lame, or having ſome hurt about him, in regard whereof he cannot follow him but with much paine and difficulty, and yet will not give over, but be hard at his heeles ſtill, as ready and forward as the former. His [c] *will* may bee every whit as good as the other, and his Soveraigne is no leſſe, if not more, for ſuch his ſervice beholden to him, than to the other. Nor may the ſervice of ſuch a poore ſoule therefore be the leſſe acceptable to God, becauſe it cannot performe it with ſuch alacrity and delight as [d] it deſireth. And in like manner for *Faith* and *dependance upon God*. It is not *an argument* of *no Faith*, when a man cannot yet attaine to *a full perſwaſion and aſſurance of Gods ſpeciall favour* towards him, and of the free remiſſion of his ſinnes in Chriſt, that many other faithfull [e] have had, and many doubtleſſe alſo ordinarily have. This is a conſequent rather of Faith, that as [f] *Auguſtine* ſaith of *workes*,

[u] *Pſal.* 42. & 44. & 63. & 77. & 84. & 88. & 89. & 102. & 119. &c.

[x] *Spineus de Iuſtit. Chriſtian.* tranſlated into Engliſh by M^r *I. Field.* A booke that I wiſh were reprinted againe.

[a] Motive 2.

[b] *Quibuſdam lde, quibuſdam vinum apponitur. Lac ſuaviter bibitur, dulciter liquatur, ſine læſione, ſine amaritudine; vinum aſperius eſt, & minus ſuave. Lac bibunt qui in ſancto propoſito ſuaviter incedunt, dulciter currunt, &c. Vinum bibunt, qui vias vitæ aggreſſi, & ingreſſi, corporis animæque tribulationibus contorquentur, ſed non cedunt, neque recedunt tamen. Sed quis horum tibi videtur vel ille qui in ſuavitate, vel ille qui in aſperitate currit viam mandatorum Dei? primus fœlicior, ſecundus fortior; uterque tamen juſtus, uterque pius. Bern. de conſcient. c. 3.*

[c] *Voluntas eſt, quæ apud nos ponit officium. Senec. de benef. lib. 6. c. 12.*

[d] *Quomodò de ægroto Aug. in Pſal. 118. conc. 8. Ægrotus qui faſtidio laborat, & vult evadere hoc malum, concupiſcit deſiderare cibum, dum concupiſcit non habere faſtidium. Et appetit animus, ut appetat corpus, quando appetit animus, nec appetit corpus.*

[e] *Galat. 2. 20. 1 Iohn 3. 14. & 5. 19, 20.*

[f] *Non præcedunt juſtificandum, ſed ſequuntur juſtificatum. Aug. de fid. & oper. c. 14.*

rather *followeth the person justified, than precedeth and goeth before Iustification*, as *Faith* being [g] *an instrumentall cause* of producing it as *an effect* doth. It is a consequent, I say, of it, deduced from it, as the same *Father* well [h] sheweth, by a *Syllogisme*, wherein *Faith* is assumed, and this *perswasion* concluded from it: and that not simply and absolutely necessary neither, but such as is, by generall consent, oft severed from it. But for a man, though he cannot yet attaine to it, yea though he never should so long as he liveth, yet to resolve [i] *to cleave unto God with full purpose of heart, to sticke close unto him, to depend wholly upon him*, and not to give over still seeking and suing to him for it, and the constant use of all good meanes to attaine it; [k] like *a Courtier*, who though the *King* shew him *no Countenance*, but seeme wholly to neglect him, and not at all to regard him, yet will still follow the *Court*, and tender his service, and resolve to give attendance, hoping yet to find acceptance at length, yea to doe it constantly, whether he shall finde acceptance or no; or like [l] *the woman of Canaan*, that would follow *Christ* still, and would take no nay of him, though he seemed not only not to regard her, or any other that made suit for her, but to reject and put her off with much disgrace: it is *a sound argument of a true* and *a lively Faith*, and of no small measure of the same.

[g] Rom. 3. 28. & 3. 1.

[h] *Servator loquitur, Veritas pollicetur: Qui audit verba mea, & credit ei qui misit me, habet vitam æternam, transiit de morte ad vitam, & in judicium non veniet. Ego audivi, credidi; infidelis cùm essem, factus sum fidelis: Transi ergò à morte ad vitam, & in judicium non veniam, non præsumptione mea, sed ipsius promissione. Aug. in Ioan. 5. 24.*

[i] *Act. 11. 23. Hoc suaderi, à verbo quæri; persuaderi, invenirie st. Bern. in Cant. 84.*

[k] *Psal. 13. 1, 5. & 43. 2, 5.*

[l] *Matth. 15. 22—28.*

Question.

[m] Mr *Chibald* Triall of Faith.

Onely I make it plaine by this familiar *Comparison*. Put case a poore man hath occasion to make use of some great *Courtier* for the effecting of some businesse of great consequence for him, even as much as his life lieth on, or all that ever he is worth, as suppose the procuring him his pardon for some capitall crime from the Prince. And this great *Courtier* telleth him, that though hee bee but a stranger, one that can claime no such thing from him, yea one that hath deserved many wayes evill of him, yet if hee trust onely to him, and rely wholly upon him, he will doe that for him, which the poore wretch requireth of him. This poore man now in this case may trust onely to him, and neglecting all other means that either others may advise him to, or himselfe sometime thinke on, rely wholly upon him; and yet he may not be fully perswaded that he will effect it for him neither. The consideration of his owne want of worth and evill desert, [n] his immoderate feare arising from the apprehension of the great danger that hee is in, and the subtill perswasion of others that would beare him in hand that hee will but delude him, and not doe for him as hee saith, may either severally or jointly bee a meanes to hold his minde in suspence, and to keepe him from such assurance, Yea his very mistaking and misconstruction of the great mans meaning, when he saith, *If you will trust to, or rely upon mee alone for it*, being possest with a conceit that his want of a full perswasion that hee will doe it, which hee cannot yet for his heart-bloud bring his minde to any setled assurance of, doth evidently shew that hee doth not trust to him, may bee a

Answer.

[n] *——quod nimis miseri volunt, Hoc facilè credunt. Immò quod metuunt nimis, Nunquam amoveri posse, nec tolli putant. Prona est timori semper in pejus fides. Senec. Herc. fur. 2. 1 Nec tutum patitur esse securum pavor. Idem de gaudio. Luk. 24. 41.*

meanes

meanes to make him beleeve, that hee will never doe it for him, becauſe hee doth not, what hee ſuppoſeth is therein abſolutely required of him, which to that great man alſo, if hee ſhould bee demanded of it, not daring to tell an untruth, would appeare. And yet for all this hee may reſolve to ſticke to his mediation only, and to rely wholly upon him, and not to ſeeke or trie any other way, whatſoever any man ſhall perſwade him to the contrary, or whatſoever the iſſue and event of it ſhall be. And even ſo may it well bee, and is queſtionleſſe with a Chriſtian ſoule many times. [o] God hath proclaimed and publiſhed *a Patent of Pardon and ſalvation by Chriſt, to all that truſt to him* for the ſame. A man may ſo doe, encouraged thereunto by this gratious offer and the condition to it annexed, yea many an one ſo doth, and yet partly out of the ſight and conſideration of his owne unworthineſſe, partly out of a kinde of timorouſneſſe and puſillanimitie of Spirit, partly by reaſon of ſome ſtrong melancholike imagination, and partly alſo through ſome powerfull deluſion of *Satan*, not bee able poſſibly to perſwade himſelfe that *Chriſt is* yet *his*, or that hee hath intereſt in him, hath his ſinnes pardoned for him, and ſhall live eternally by him. Yea the very miſtaking of the true *Nature* of ſaving *Faith*, and ſuppoſing the very eſſence of it to conſiſt in this particular *perſwaſion*, (which yet is onely an effect and a fruit, yea ſuch a fruit of it, as doth not neceſſarily alwayes ſpring from it, [p] nor is at all times of the yeere ever conſtantly found on it,) and that therefore hee doth not *truſt in Chriſt* ſo long as hee wanteth it, is a maine meanes to keepe many from it, and from the comfort of it, which yet have true *Faith*, and doe unfainedly *truſt in Chriſt* for all that. As by many other ſound and undoubted *Arguments*, which if they bee queſtioned with and urged to it, not daring to deny them, leſt they ſhould lie againſt their owne Conſcience, may bee drawne from their owne confeſſions and anſwers concerning themſelves, (when there is no feare of Hypocriſie, leſt they ſhould therein diſſemble, being more prone to charge than to cleare, and to alledge matter againſt themſelves, than to produce any thing for themſelves;) will evidently appeare. Among which *Arguments* alſo even this, though it come laſt, yet is none of the leaſt, if their Conſcience unfainedly can teſtifie for them, that though they have not yet ſuch *a perſwaſion and aſſurance of Gods mercy toward them in Chriſt for the remiſſion of their ſinnes and the ſalvation of their ſoules*, yet they [q] unfainedly deſire, and [r] labour inſtantly for it, and though they cannot yet attaine to it, yet they [t] *love the Lord Ieſus heartily, and* [t] *his members for his ſake, and* [u] *reſt and repoſe themſelves wholly upon him, and Gods mercy in him,* [x] *renouncing all other meanes of remiſſion of ſinne and ſalvation without him, with* [y] *a full purpoſe of heart and reſolution ſtill ſo to doe,* [z] *expecting when God ſhall in mercy be pleaſed to looke gratiouſly upon them, and to vouchſafe them that aſſurance that as yet they have not.* * *Who ſo truſteth in the Lord,* ſaith *Salomon, O bleſſed is hee.* And what a great meaſure of grace is it for a man *to truſt* thus *in God,* [*] *and cleave faſt unto him,* while

[o] *Iohn* 3. 16, 36. & 5. 24.

[p] *Pſal.* 31. 22. & 77. 7, 8, 9. & 88. 14. & 116. 11.

[q] *Pſal.* 51. 11, 12.
[r] 2 *Pet.* 1. 10.
[t] *Epheſ.* 6. 24.
[t] *Coloſſ.* 1. 4.
[u] 2 *Chron.* 14. 11.
[x] *Act.* 4. 12. *Iohn* 6. 68.
[y] *Iob* 13. 15.
[z] *Pſal.* 40. 1.
[*] *Prov.* 16. 10.
[*] This is that certaintie of adherence, diſtinct from the certainty of evidence, of which Mr *Hooker* on *Abakk.* 1. 4.

hee lieth yet under the ſenſe and apprehenſion of his wrath?

Concluſion. Thoſe therefore, whatſoever they are, that having by theſe or the like *Notes* and *Signes* examined themſelves, have found their *hearts* to bee *ſincere* and *upright* with God, albeit this their beginning of Grace bee mixt with much weakneſſe, they may know thereby and aſſure themſelves that they have right to, and intereſt in the *Light and Ioy of the Iuſt* here ſpoken of: and they may therefore ſafely lay hold on it, admit it, give way to it, receive it and harbour it in their hearts; yea that they wrong themſelves, *Gods grace* in them, and his *goodneſſe* towards them, when [a] they refuſe and repell it, having ſo good and ſure *ground* for it, having ſo great *cauſe*, as wee have here ſhewed, to *rejoyce*.

[a] *Pſal.77.2.*

Light and Ioy being ſowen here, not for the righteous alone, but for all that are upright in heart.

[b] *Eſa.61.3.* Which *Ioy* the Lord in mercy vouchſafe [b] to all in *Sion* that yet want it, and increaſe it dayly in the hearts of all thoſe that already have it, untill wee come all to meet and partake together in that [c] *fulneſſe of Ioy*, which ſhall never againe bee interrupted or eclipſed in us, [d] ſhall never in whole or in part bee taken againe away from us. *Amen.*

[c] *Pſal.16.11.*

[d] *Iohn 16.22.*

FINIS.

Iacobs THANKFVLNES TO GOD, FOR GODS GOODNES TO IACOB.

A MEDITATION ON GENESIS 32. 10.

Wherein by the way alſo the Popiſh Doctrine of Mans Merit is diſcuſſed.

By
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LONDON,
Printed by IOHN HAVILAND
for FVLKE CLIFTON, 1637.

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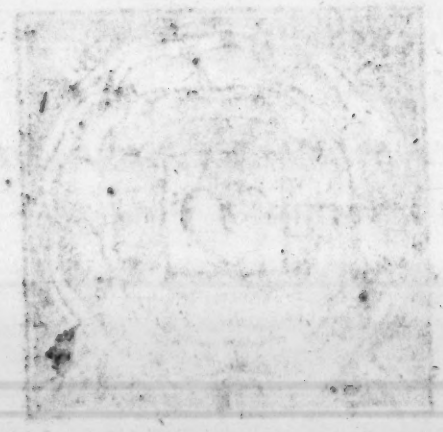
THOMAS GATAKER,
B. D. and Lecturer of Rotherhith.



LONDON,
Printed by JOHN HAVILAND
for ENOCH CLIFTON, 1637.

TO

THE RIGHT WORSHIPFVLL

Sir WILLIAM WHITMORE,
of *Appley* in *Salope*, Knight;

And

Mr. GEORGE WHITMORE
of *London*, Alderman;

Saving Health, true Honour, and
eternall Happineſſe.

RIGHT WORSHIPFVLL, *I ſtood obliged to the* Stock *you both ſprang from, before I was able to apprehend what ſuch obligation meant. Your worthy* Mother *was one of thoſe that preſented me to the* ſacred Laver, *and that undertooke there in my behalfe. Shee anſwered there for me,* * *when I could not anſwer for my ſelfe; and did further alſo then ſeale up her free affection to me with a reall teſtimonie of her Love. Neither did her kindneſſe towards me then and there expire; but as it was oft renewed in her life time, when occaſion thereof was offered, ſo it ceaſed not untill her ſelfe deceaſed. Shee performed one of the* firſt religious Offices *for mee ſoone after* my birth: *and it was one of her* laſt Pious works *to remember me, among others whom ſhe had performed the like* Office *for, at the time of* her deceaſe. *Some* monument *of my thankfull acknow-*

* טרם אענה
Priuſquam reſpondere poſſem: uti Iunius vertit. Pſalm.119.67.

ledgement hereof being desirous to have extant, whom should I addresse it unto rather than your selves; the only two Principals *now left of that* Family? *Being therefore moved to make publike two of my weake* Discourses, *containing the explication of two portions of* Scripture, *of some neare relation the one to the other; the one of them relating a memorable* example *of the* performance *of that that is* promised *in the other, to wit,* of Gods blessing *of those with* temporall *things, that are carefull to looke after the* spirituall: *This of the twaine I chose the rather to present your* Worships *withall; partly, because at the motion of the one of you, being then* Head *of that* worthy Societie, *which I acknowledge my selfe also a* debtour *unto, it was by word of mouth at first delivered; and partly also, that it may helpe (for the best also, even* * Jacob *himselfe, in this kinde need helps) to egge you on, whom* God *hath blessed with so large a portion of his bountie, unto those* religious offices, *that by occasion of* Jacobs example, *men of your rancke are therein encited unto, whether risen from meane estate, as with him here it had beene, or from the first largely and liberally endowed, as your selves. The* Worke *indeed is growne much larger, than at first was delivered, by reason that a* Question *betweene us and the* Romanists, *concerning* Mans merit, *is therein now discussed, which was then but touched upon and pointed at onely; neither the streights of* time *admitting over-long* discourse *then, nor such matter of* controversie *so well befitting the* occasion *that then was. The rest, without any* materiall alteration *or* addition, *is the same for* substance *that then it was. Which recommending entirely, as now it is, to your* Worships, *together with my* Love *and* Christian service *to you both, and mine heartie* Prayers *to* God *for the* well-fare, spirituall *especially, of you and yours, with the rest of the* Branches *of that* Family, *whersoever now transplanted, I take leave of you for the present, and rest*

The Worshipfull Companie of Haberdashers.

* Genes. 35. 1.

Your Worships ever in the Lord,

THOMAS GATAKER.

IACOBS THANKFVLNES TO GOD, FOR GODS GOODNES to JACOB.

GENESIS 32. 10.

I am not worthy of all thy Mercies, and all thy Truth, which thou haſt ſhewed unto thy Servant: For with my ſtaffe came I over this Jordan; and now am I become two troopes.

THeſe *Words* are parcell of *a Prayer* conceived by the Patriarch *Iacob*, in a time of diſtreſſe, after his departure from *Laban*, when [a] tidings were brought him that *his brother Eſau was comming in armes againſt him with foure hundred men* at his heeles.

Coherence.

[a] *Verſe 6.*

His *Prayer* conſiſteth of *foure parts*. There is in it;

Iacobs prayer. Parts 4.

Part 1.

1. A ſerious *Proteſtation* concerning the ground of his journey, and his leaving of *Laban*, to wit, [b] *Gods owne Word*; hee had not done what he did of his owne head, but by [c] *Gods* ſpeciall *direction*: a good argument to aſſure him that God would therein ſecure him, having his *Word* and *warrant* for the ground of his Action. [d] *He walketh ſurely, that walketh warily: He walketh warily, that walketh with warrant.*

[b] *Tu dixiſti. Verſ. 9.*

[c] *Chap. 31. 3, 13.*

[d] *Summa eſt Deum ſequi ducem ſecuritas. Incedit tutus qui ducem ſequitur Deum. Ambr. de Abraam, l. 1. c. 2.*

Part 2.

2. An humble *Confeſſion* and [e] acknowledgement of *Gods goodneſſe* towards him; illuſtrate and amplified by *his owne unworthineſſe* of it; and ſo [f] a ſecret inſinuation of *his thankfulneſſe* for it.

[e] *Verſ. 10.*

[f] *Indignitatis agnitio, ingratitudinis amolitio.*

3. An

Part 3.
[s] *Verſ.* 11.

3. An inſtant ſuit and *Supplication* to *God*, that hee would vouchſafe to ſtand by him in his preſent diſtreſſe, and [s] deliver him out of the great danger that hee was in at that inſtant, walking in no other way, than that *God* himſelfe had ſet him in.

Part 4.
[h] *Verſ.* 12.
[i] *Chap.* 28. 14, 15.

4. An *Allegation* of [h] *Gods* gracious *promiſes* [i] formerly made him; which might ſeeme likely to faile, and to be utterly fruſtrate, if he were now left to the mercie of his mercileſſe *Brother*, who minded nothing, but the deſtruction of him and all his.

Text.
Part 2.
Particulars.
1. *Iacobs unworthineſſe.*
2. *Gods goodnes.*
Grounds 2.
1. *Mercie.*
2. *Truth.*
Fruit.
Iacobs Penurie.
Gods bountie.
Generall.
Iacobs thankfulneſſe.

The words of *my Text* are *the ſecond Part:* And therein are theſe *Particulars*;

1. *His* owne *Vnworthineſſe*; *I am not worthy:*
2. *Gods Goodneſſe*; laid downe,
   1. In the *Grounds* of it, *Mercie*, and *Truth*; *Mercie in promiſing*, *Truth in performing:*
   2. In *a Fruit* and *Effect* of it; *Iacobs preſent eſtate*, now at his returne from *Laban*, compared with what it was, when he went thither:

He went over Iordan with his ſtaffe alone,
And *he was now become two bands*, or *two troopes.*

Where firſt in *Generall* obſerve we, ere we come to the *Particulars*,

* *Iacobs Thankſgiving promiſed before his Petition*;

How before he come to crave what he would have of God, he doth in thankfull manner mention what already he had received.

* Ἀπὸ εὐχαριστίας προοίμιον τῆς εὐχῆς. *Chryſoſt. tom.* 8. *ſerm.* 14.

Obſervat. 1.

And withall note we,

[k] *The uſuall practice of Gods people to beginne their prayers and petitions to God with a thankfull commemoration of mercies formerly received.*

[k] *Arrogans oratio, ſi ab homine quid petiturus, dicas ſtatim, Da mihi, Hoc peto, Debet inchoari Oratio à laude Dei, ut ſequatur ſupplicatio. Ambr. nomine de Sacram. l.* 6. *c.* 5.

So *Moſes*; [l] *Lord thou haſt beene our refuge from one generation to another.* And the *Saints* elſewhere; [m] *Lord thou waſt ſometime favourable to thy Land, in bringing againe the Captivitie of Iacob*, &c. And [n] *Wee have heard, O God, from our Fathers reports, what wonderfull workes in times paſt thou wroughteſt for them.* And *David*; [o] *Lord, thou haſt kept me from my childhood up till now: Therefore will I talke of thy wondrous workes. Forſake me not now untill mine old age, nor when I am gray headed*, &c.

[l] *Pſal.* 90. 1.
[m] *Pſal.* 85. 1.
[n] *Pſal.* 44. 1.
[o] *Pſal.* 71. 18, 19.

Reaſons 2.

Now this they doe, { Partly, in regard of *God*;
And partly, in regard of themſelves.

Reaſon 1.

First, in regard of God, to teſtifie their *Thankfulneſſe* to him, and [p] to incite him thereby the rather to vouchſafe them further favour, being ſo thankfull for the former. For [q] *Thankſgiving is the beſt*, and [r] *the moſt effectuall forme of Prayer.* And [s] *the aſcent of our thankſgivings to God*, is a meanes to procure a more plentifull *deſcent of his mercies upon us.* It is as a little water powred into the *Pump*, when the *Springs* lye low, that bringeth up a great deale more together

[p] *Deum ſiquidem ad ampliora dandum provocamus, quando ſibi de præteritis gratias referamus. Sicut agricola terram illam diligentius colit, quæ uberius fructum reddit. Alex. Carpent. deſtruct. Vit. Par.* 6. *cap.* 4. [q] *Optima petitio ipſa gratiarum eſt actio.* [r] *Efficaciſſimum genus eſt rogandi gratias agere. Plin. Paneg.* [s] *Aſcenſus gratiarum deſcenſus gratiæ. Invitat ad magna, qui gratanter ſuſcipit modica: & ſpem de futuris recipit, qui tranſacta beneficia recognoſcit; nec deſperatione frangitur, qui magnorum munerum conſolatione roboratur. Caſſiod. Variar.*

with

with it: Or as [r] the *Vapours*, that aſcending up from the earth, are a meanes to bring downe *raine* for the watering of it, where it was parched and dried up; and ſo making it fertile, where it was barren before.

Secondly, in regard of themſelves, to ſtrengthen their *Faith*, in aſſurance of future favour and ſafegard from God, upon ground and experience of his former goodneſſe. For [u] *the receipt of former mercies giveth good hope and aſſurance of future favours.* [x] *Heare me*, ſaith *David*, *when I call*, [y] *O my righteous God*, or *God of my righteous cauſe. Thou haſt formerly delivered mee when I was in diſtreſſe: Have mercy therefore now againe on me, and give eare to my Prayer.* And, [z] *Thou haſt beene my ſuccour; leave me not now, nor forſake me,* [a] *O God my Saviour.* And, [b] *The Lord that delivered me from the clawes of the Lion, and the paw of the Beare, will deliver me alſo out of the hand of this uncircumciſed Philiſtine.* So the Apoſtle *Paul* likewiſe; [c] *Who delivered me then, and doth yet deliver me, and I truſt that he will further deliver me againe.* And againe; [d] *The Lord ſtood by mee, when all forſooke me: and I was delivered out of the mouth of that Lion: Yea the Lord will deliver me from every evill worke, and preſerve me to his everlaſting Kingdome.*

[r] *Mirabili natura, ſi quis velit reputare, ut fruges gignantur, arbores fruticeſque vivant, in cœlum migrare aquas, animamque etiam herbis vitalem inde deferre.* Plin. hiſt. nat. lib. 31. cap. 1.

Reaſon 2.

[u] *Sequentium rerum certitudo eſt præteritarum exhibitio.* Greg. in Evang. hom. 1. *Ex perceptione præteritorum munerum firma ſit expectatio futurorum.* Bern. de Temp. 18. & in Pſal. 90. Serm. 7.

[x] Pſal. 4. 1.

[y] *Deus juſtitiæ mi, i. Deus mi juſtiſſime.* Sicut Coloſſ. 1. 13. Heb. 1. 3. Eſa. 2. 20. & 31. 7. *Quanquam poteſt exponi etiam, Deus vindex & aſſertor juſtitiæ mee: uti Iun. & alii.* [z] Pſal. 27. 9. [a] *Deus ſalutis, pro ſalutifero: ut turris ſalutum, pro omni modo ſalutifera.* 2 Sam. 22. ult. [b] 1 Sam. 17. 37. [c] 2 Cor. 1. 10. [d] 2 Tim. 4. 16, 17, 18.

That which may ſerve to teach us;

Vſes 2.

First, to keepe in minde carefully Gods former mercies, and not ſuffer them by forgetfulneſſe to ſlip away from us. We ſhould bee in this regard (to uſe the Heathen mans compariſon) like [e] *Civet boxes*, which though the *Civet* bee taken out of them, yet retaine ſtill the *ſent* of it: The ſweet ſent of Gods mercies and gracious deliverances ſhould remaine ſtill in our mindes by a faithfull and carefull remembrance of them, even when the act it ſelfe is over.

Vſe 1.

[e] Ὡς λιβανωτοειδὲς κἂν ὀσμηρωθῇ τις, τὴν εὐωδίαν ὅτι πολὺν χρόνον ἀναφέρουσιν. Carneades apud Plut. de tranquill. Quod Budæus perperam eſt interpretatus, dum λιβανωτοειδὲς λιβανωτίδας, eſſe exiſtimavit. *Sic qui pomum in manu ſua die dimidia tenuerit, reliqua diei parte pami ſervabit odorem.* Bernard. de Temp. 31.

And this ſhould we the rather doe, that wee may thereby bee encouraged the more conſtantly and confidently to depend upon God and his goodneſſe for the time to come. For this is one maine cauſe of our uſuall diſtruſt of Gods Providence in times of trouble, or in danger and diſtreſſe, that [f] *we remember not* what God hath in former times done either for others, or for our ſelves. This it is that maketh men ready, when charge beginneth to come on them, and things goe backward with them, [g] *to put their hands to iniquity*, and by fraud and deceit, or by exaction and oppreſſion, or by becomming inſtruments of evill offices to great ones, to ſeeke to repaire their loſſes, or to enlarge their eſtates: And men are wont to pretend a kinde of neceſſity of ſo doing; *they ſhould* [h] *not be able to defend the world* (as they ſpeake) *unleſſe they ſo did; there would be no living for them in the world, if they did otherwiſe.* As if God were not as well able to provide for them then, as before-time hee had beene: as if either continuance of time had weakned his hand, or by

Inducement.

[f] Pſal. 78. 7, 8, 10, 11, 12. *Quod ſcimus cum neceſſe non eſt, in neceſſitate neſcimus.* Bernard. de Conſider. l. 2.

[g] Pſal. 125. 3.

[h] *Largitio fontem ipſum benignitatis exhaurit. Ita benignitate tollitur benignitas; quæ quo in plures uſus ſis, eo minus in multos uti poſſis.* Cic. Offic. l. 2. & apud Lactant. Inſtit. l. 6. c. 11. Hinc Hieron. ad Paulin. *Etiam liberalitate perit liberalitas.*

by his former bounty his wealth and treasurie were exhausted or wasted: As with man it oft falleth out. No: [i] *Gods hand is not shortned*; his Power is not impaired: [k] but thy trust in him is straitned; thy faith is not strengthned. It is not his might, but thy faith, that faileth. And one reason thereof is, because thou calleſt not to minde, what God hath formerly done for thee, which he is able also to doe for thee still. And surely if we did but consider seriously, who it was that [l] kept us and fed us in our *Mothers wombe* before we were borne, when neither we could shift for our selves, nor our Parents do ought for us, we might well reason thus with our selves; *He that preserved and maintained me without any care or travell either of mine owne or others for me then, while I was yet in my Mothers wombe, is much more able by mine honest labours and endevours to doe the same now for me and mine: hee is able now to give me* [m] *sufficiency by them, that then provided sufficiently for me without them.*

[i] Esa. 59. 1.
[k] Mat. 6. 30. ὀλιγόπιστοι.
[l] Psal. 22. 9, 10.
[m] Πᾶσαν αὐτάρκειαν. 2 Cor. 9. 8.

Againe, doe wee desire to have *Gods goodnesse continued* unto us, or *enlarged* towards us? Let us bee carefull then to shew our selves thankfull unto him for mercies formerly received. For [n] *thankfulnes for former mercies, is a strong inducement to move God to confer further favours.* [*] *Let the people* (saith the *Psalmist*) *prayse thee, O God; yea let all the people joyne together in the praysing of thee: And then shall the Earth bring forth her increase; and God will shew himselfe to be our God, by multiplying his mercies and blessings upon us.* As on the other side, the want of it lieth as *a blocke* in the way betweene God and us to debarre us of further blessings. For [o] *hee is unworthy of future favours, that is not thankfull for former mercies.* And [*] the *course of Gods gracious goodnesse stoppeth,* where *no recourse of thanksgiving is.* It is our *unthankfulnesse* [p] that stayeth and stauncheth the streames of Gods bounty, that they flow not so freely as otherwise they would; [q] being like [r] the *Spring Solinus* speaketh of, that riseth and runneth over while men sing and play to it, but falleth and sinketh againe as fast, so soone as they cease. [s] That is it that causeth our prayers, though we pray long, and sue hard, and crie loud, oft to faile; and causeth God [t] not to answer them according either to our desires, or to his owne wonted dealings with others of his in times past; not that [u] hee is become either more [x] *short-handed,* or *close-fisted,* or *hard-hearted,* now than heretofore hee hath beene; (for he is [y] *ever the same*;) but because, with those [z] *nine Leapers,* wee are more frequent and fervent in *Prayer* than in *Prayse,* more forward and earnest to sue for what we desire, than to returne thankes for it againe when we are heard: [a] *Importunate to have; unquiet, till we have; and unthankfull, when we have* once got-

Vse 2.

[n] Οὐδὲν γὰρ οὕτως ὁ Θεὸς προσδέχεται, ὡς ψυχὴν εὐγνώμονα καὶ εὐχαρίστον. τοῦτο μόνον παρ' ἡμῶν ἐπιζητεῖ, ἵνα καὶ ἡμᾶς τοῦτο πάλιν πλείονα ἡμῖν ἐργάσηται. *Grata mente nihil est Deo gratius: Et gratiarum actio est ad plus dandum invitatio. Chrysost. in Genes. hom. 52.*
[*] *Psal. 67. 5, 6.*
[o] *Indignus est dandis, qui ingratus est pro datis. Aug. de Temp. citante Io. Herolt. de Temp. 112. Non est dignus dandis, qui non agit grates pro datis. Greg. laudante Gul. Perald. Sum. tom. 2. tr. 6. p. 3. c. 1. & in epist. Dom. 18. Pent. ser. 1. & in Evang. dom. 14. Trinit. Ser. 1. Accipiendis indignus est, qui fuerit de acceptis ingratus. Bern. de Divers. 27. & Iac. Genuens. de Temp. 150.*
[*] *Gratiarum enim cessat decursus, ubi recursus non fuerit. Bern. de Temp 40.*

[p] *Ingratitudo ventus exurens est, exiccans sibi rorem misericordiæ, fluenta gratiæ. Bernard. in Cant. 51.* [q] *In Halesina regione fons est quietus & tranquillus cum siletur; si insonent tibiæ exultabundus ad cantus elevatur, & ultra marginem extumescit. Solin. Polyhist. cap. 11.* [r] *Ita fons divinæ bonitatis ad lætam gratiarum actionem exuberat, & beneficiorum suorum aquas inundat; subsidit, ubi ea deficit. Alex. Carp. destruct. vit. par. 6. cap. 4.* [s] *Petitionibus effectum negat, quod ingrati inveniamur. Bernard. de Divers. 27.* [t] *Quid sibi vult quod minus erga suos liberalis nunc divina clementia videatur, ut quibus tanta contulit nec vocantibus, nunc orantibus, obsecrantibus, postulantibus sæpissimè, imò continuè, minora multo denegare videatur? Bern. ibid.* [u] *Non quod aut manus abbreviata, aut mutata voluntas, aut imminuta facultas. Sed quia non est inventus, qui gratias agat. Idem ibid.* [x] *Num. 11. 23. Esa. 50. 2. & 59. 1.* [y] *Semper idem. Psal. 22. 2, 3. & 102. 27. Mal. 3. 6. Heb. 13. 8. Iam. 1. 17.* [z] *Luk. 17. 17.* [a] *Vt accipiant, importuni; donec acceperint, inquieti; ubi acceperint, ingrati. Bern. de Consider. l. 4.*

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ten what wee could have. Yea [b] this it is that causeth God, [c] *to bereave us oft of those benefits and blessings that hee hath formerly bestowed on us*; as being but [d] *cast away* with us, as those things are, that on unthankfull persons are conferred. [e] *Because* (saith *God* of the unthankfull *Israelites*) *they say, I will goe after* * *my Sweet-hearts, that give me my meat and my drinke, my wooll and my flax, my wine and mine oyle; and consider not, that it is I that gave them these things: Therefore* [f] *I will come and take these things againe away from them.* And [g] *because Pharao saith, The River is mine owne;* [h] *Therefore,* saith *God, will I drie up the River.* For the better understanding whereof, and of some other the like passages in the *Prophet*, I shall tell you that, that (it may be) will seeme very strange to many of you, and yet to some here present peradventure as well knowne as to my selfe. There is some *Country* in the *world* where it never raineth all the yeare long. [i] Of some it is by some reported without certaintie or truth. But it is certainly so in *Ægypt*: and even *Moses* himselfe intimateth as much, where [k] hee saith that the Land of *Canaan* was therein unlike it. [l] It never raineth there ordinarily from one end of the yeere to the other; And [m] it is recorded therefore as a strange miracle, a thing never the like heard of, that some once in such a Kings reigne it so did. But to make amends for that defect, and supply the want of it, once a yeere at a certaine time the River [n] *Shichor* or *Nilus* [o] overfloweth all the low land, and so both filleth their Ponds and Cisternes, and watreth their grounds for them; and [p] if it fall short, it produceth a dearth; if it stay over-long it delayeth seed-time, and so causeth a late Harvest. Now in regard hereof, because in *Greece* they had no such *River* that overflowed their land, but their grounds were watered with *Raine* from Heaven, [q] the *Ægyptians* used in mockery to tell the *Greekes*, that *if God should forget to raine, they might chance to starve* for it. They thought the *raine* was *of God*, but [r] *not the River*: the *raine* that came downe from *Heaven*, that came indeed, they thought, from him; but the *Water* of the *River*, they thought came not from him, they had that of their owne, and [s] were not beholden to him for

b Ἀνάγκη γὰρ ἀγαθῶν ἀπογενέσθαι τοὺς ἐπιλήσμονας χαρίτων. *Philo de vita Mosis.*

c *Quæ contulit gratis, tollit ingratis. Quod isto dante sit nostrum, nobis superbientibus sit alienum. Aug. Homil. 14. Nec tantum nihil augetur ingrato; sed & quod datum est, tollitur. Tertul. de Temp. 40.*

d *Quia dedisse pœnitet, quod perisse videtur. Nunquid enim non perit, quod ingrato donatur? Idem ibid.* 79. Φαῦλος ἀνὴρ πόθῳ τινὶ δεδεμένος εἰς ὃν ἀπαίσιος αὐτλῶν πὰς χάειτας, εἰς κενὸν ἐξέχεας. *Lucian. anthol. lib. 1. cap. 30.*

e Hosea 2. 8, 9.

* אחבי *amasios meos.*

f *Revertar & tollam, id est, tollam demum, recipiam. Sicut Dan. 9. 25. revertetur & ædificabitur, id est, reædificabitur: uti Livel. in Chronol. Pers.*

g Ezech. 29. 3, 9.

h Esa. 19. 5, 6.

i Ὅπ βέονται ἀβρόχοις καὶ ὕεται οὐκ εἰσὶν ἐν τῇ Ἰνδικῇ. *Ctesias in Indic. apud Phot. Biblioth. Cod. 72.*

k Deut. 11. 9, 10.

l Οὐχ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν. *Herodot. Thal. Unde & Nilus, ἄναυρος dictus, quia creditus est, ὥρας ἀ-*

πορρέοντα; μᾶλλον δὲ ἀπὸ τοῦ ποταμοῦ ἡ παρέχεται. *Idem Euterp.* m Φάτνια μέγιστον habitum est, quod Psammenito regnante, ἀναβάν ὕδωρ τὰ Θήβας Αἰγύπτιας, ἔτη ἑπτακαίδεκα οὐδεὶς ἔτι ὕστερον. *Idem Thal.* n שיחור 1 Chron. 13. 5. & Ier. 2. 18. Σιὼς τὸ Διὸς πόντου κυκλήσεται· ὅτι ἡ Σιὼν, Ἐννάσεται σταθμὸν μιᾶς ὕνομα Νείλου ἔδοντο. *Dionys. Perieget. Sirin Nilus Æthiopibus, & Honero Ægyptus. Plin. hist. Nat. l. 5. c. 9. Id nomen habet ab aquarum nigredine; prout & Græcis à colore vulturino, αἰγυπτὸς, sed & Μέλας dictus est. Vide Scalig. ad Fest. Nam frustra sunt, qui apud Eustath. Græcam voci exoticæ tribuunt originem.* o Αἰγυπτὸν πλατύζει ποταμὸς, ἐκ γῆς ὢν κατάγειος θεός. *Greg. Naz. ad Ægypt. adven. Ægypti siccitatem Nilus temperat, Minut. Oct. Nili fluvii opibus & fœcunditate pascitur, Ruffin. hist. l. 2. c. 23. Nilus coloni vice fungens* ἐγγαπὸς, *Herodot.*) *i Solstitio exæstari incipit, primum lentè, deinde vehementius quamdiu Sol in Leone est, mox pigrescit in Virginem transgresso, atq. in Libra residet. Plin. hist. Nat. l. 18. c. 18. Hinc Nilus* χρυσορρόας *& εὐσταχυς, dictus Ægyptius. Gregor. Naz. in Athanas. Imbrifer, quod imbrium vices suppleret; & Spicifer, quod fruges produceret, Martial. l. 11. ep. 62. & l. 10 ep. 74.* p. Proinde aut sterilis annus, aut fertilis est, prout ille magnus influxerit, aut parcior. *Sen. quæst. Nat. l. 4. c. 2. Si 12. cubita non excessit, fames certa est, nec minus, si 16. exuperavit. Tanto enim tardius decedit, quanto abundantius crevit, & sementem arcet. Plin. hist. Nat. l. 18. c. 18. & Solin. Polyhist. c. 34. Hinc Greg. Naz. in Epiphan.* Τὸν Νεῖλον ὡς καταπόλιν ἀνωμένοι καὶ εὐσταχυν (male vulgo ἀπαχυν) καὶ μέλανα καὶ εὐδαιμονίαν τοῖς πέλας. q Πυθόμενοι δὲ οὗτοι παρὰ τῶν ἐν Αἰγύπτῳ Ἑλλήνων, ἀλλ' ἢ πρότερόν τε ἀφίκοντο, καταπρὸ ἢ στρατεύσασθαι, ἔφασαν, Ἕλληνες, εἰκὸς ἐξηλεγμένως ἂν ὁθὲν, πεινήσειν. *Herodot. Euterp.*

r *Quam rem Hom. Odyss. Δ. Nilum Διοπετῆ ποταμὸν appellat. quod & Strabo notat geogr. l. 17.* s Ægyptus clendis augendisque seminibus ita gloriata est, ut nihil imbribus cœloq; deberet. Siquidem proprio semper amne perfusa, nec alio genere aquarum solita pinguescere, quam quas ipse devexerat, tantis segetibus induebatur, ut cum feracissimis terris, quasi nunquam cessura censeretur. *Plin. Panegyr. Hinc Sibill. l. 1. el. 7. sic Nilum alloquitur; Te propter nullos tellus tua postulat imbres: Arida nec pluvio supplicat herba Iovi. Quia scil. Non nubium illa imbribus, sed terræ ipsius sudore & Nili fluminis incrementis foveretur. Augustin. de mirab. Script. l. 1. c. 6. Itaque Ægyptus in hoc spem suam habet. Nemo (ibi) aratorum cælum suspicit. Senec. quæst. Nat. lib. 4. cap. 2. Quo loco memoria lapsus Ovidio tribuit, quod est Tibulli.*

it. For this cause therefore doth God threaten to *drie up*, (that is, restraine) *their River* (as [c] at some times also it appeareth by stories he did) whereon [d] the fruitfulnesse and fertilty of their Land did depend. And if we would not have God to deale in the like manner with us, let us take heed how wee bee found faulty in this kinde, as they were. Let us call our selves rather to a due and a strict account, how thankfull we have beene for Gods mercies towards us fore-passed, how thankfull wee are for his favours which we enjoy at the present; and how we come short and faile (as upon due search wee shall finde that wee doe much the very best of us all) in either; that we may both repent us of our unthankfulnesse towards him, and grow up dayly more and more in thankfulnesse for them. That will be [e] the best meanes to continue them unto us; that will be [f] the best meanes to increase them upon us: For * *thankfulnesse*, as good *seed*, being *bred of Gods blessings*, *doth* not *preserve* onely, but *increase* also, *that that bred it.*

[c] *Biennio continuo non ascendisse regnante Cleopatra, constat. Per novem annos superioribus seculis non ascendisse, Callimachus est autor. Sen. quæst. Nat. lib. 4. c. 2. Hinc Ovid. Art. l. 1. Creditur Ægyptus caruisse juvantibus arva Imbribus, atque annis sicca fuisse novem.*

[d] *Quantum crevit Nilus, tantum spei in annum est. Nec computatio fallit agricolam: adeò ad mensuram fluminis respondet, quam fertilem facit Nilus. Is arenoso & sitienti solo & aquam inducit & terram. Nam turbulentus cum fluat, faecem relinquit, & quicquid pingue secum tulit, allinit: juvatque agros duabus ex causis, & quod inundat, & quod oblimat. Ita debet illi Ægyptus fertilitatem suam: & quicquid non adiit, sterile ac squalidum jacet. Sen. ibid. Mira natura fluminis, quod cum cæteri amnes abluant terras & eviscerent, (Limum non invehunt Euphrates Tigrisque sicut in Ægypto Nilus; sed præpinguem densamque ubertatem diluunt. Plin. hist. Nat. l. 18. c. 17.) Nilus contra vires adjicit. Ibid.* [e] Φυλακὴ γὰρ εὐεργεσίας δείκνυ ἡ τῆς εὐεργεσίας μνήμη, καὶ ἡ ἀλλαχοῦ εὐχαριστία. *Chrys. in Matth. hom. 25.* [f] *Beneficia plura recipit, qui scit reddere. P. Syr. Meliora siquidem & majora meretur accipere, qui collata bona de corde probatur non emittere. Cassiodor. in Psal. Et fidelis in modico, munere dignus ampliore censetur. Bernard. de Temp. 40. Sicut contra, Infidelis in modico, quod maximum est accipere non meretur. Ibid. 91.* * Ang. Rous. Oile of Scorp. Consid. 2. sect. 4.

Particulars.

Particular 1.

Iacobs unworthinesse.

And thus much for *the Generall.*

Proceed we now to the *Particulars.*

Where first wee finde, *Iacob confessing his owne unworthinesse:* [g] *Lesse than all those favours*, (for so are [h] the words in the *Original*) that *God* had vouchsafed him, and heaped up so plentifully upon him.

[g] *Minor sum cunctis miserationibus tuis. Vulg.*

Sense.

Reason 1.

[h] קטנתי מכל

[i] *Lesse than them, or any of them:* Because [i] altogether *unworthy of them*; as not deserving, nor having right to require ought, (and much lesse so much as he had received,) by way of due debt and desert at *Gods* hands.

[h] *Minor sum, i. indignus sum miserationibus tuis mihi impensis. Hug. Car. Excedant miserationes tuæ merita mea. Propter substantiam hoc dicit, quam sine meritis dedit. Hier. Oleast. Indignus in quem tot tantaque conferret. Calvin. Piscat.*

Reason 2.

And againe, *Lesse than them*, because [k] *unable to requite them*: For [l] *God and our Parents* (saith the Heathen man) *cannot be requited.* [m] *David* sought sometime how he might; but hee could not devise how. [n] *Thankes* alone hee could returne (*a poore requitall*) and no more.

[k] *Inferior, i. Impar sum omnibus beneficiis tuis. Ium.*

[l] Ἐν τοῖς μὲν θεοῖς καὶ γονεῦσιν οὐδὲς τίνει ἀξίαν τινὶ ἀποδίδωσιν.

[m] *Psal. 116. 12, 13.*

Quærebat quid retribueret, & non inveniebat. Imò quasi aliquid invenit, remansit in actione gratiarum: nam in relatione defecit. Gratias agere licet, referre non licet: non enim potes. August. in Psal. 44. [n] *Quid dicam aliud quam gratias gratiæ ejus? Nec enim gratias agimus: non damus, nec reddimus, nec referimus, nec rependimus gratiam. Idem in Psal. 88.*

Observ. 2. Where againe observe we *a second practice of Gods People*;

When the godly repaire to God for ought by Prayer, they are ever confessing and acknowledging their owne vilenesse and basenesse,

their

their inabilitie and weakneſſe, their indignitie and unworthineſſe.

So *Iacob* here: and ſo his Grand-father *Abraham* before him; [o] *How ſhould I that am but* [p] *duſt and aſhes, preſume to ſpeake to my Lord?* And, [q] *What am I?* ſaith *David*; *or what is my Parentage, that thou ſhouldeſt afford mee ſuch favours?* And [r] *What is man that thou ſhouldſt regard him? or the ſon of man that thou ſhouldſt once thinke on him?* [s] *I am not worthy*, ſaith *Iohn* the *Baptiſt* of our Lord *Ieſus*, *to carry his ſhooes after him*; or [t] *to untie but his ſhooe-ſtrings.* [u] *Vnworthy*, ſaith the *Centurion*, *that thou ſhouldſt come under my roofe*; or, [x] *that I ſhould come once in thy preſence.* [y] *Vnworthy*, ſaith the *Prodigall Childe*, *to be called thy ſonne.* [z] *Vnworthy*, ſaith the Apoſtle *Paul*, *to beare the name of an Apoſtle.*

And what is the *Ground* of all this? Doubtleſſe it ariſeth,

Partly from the *Conſideration* of their owne *unprofitableneſſe* and *abominableneſſe*;

And partly from the *Conſideration* of *Gods Majeſtie* and *Greatneſſe.*

First from the *Conſideration* of themſelves.

(1) Their *vileneſſe and abominableneſſe in evill.*

(2) Their *poorenеſſe and unprofitableneſſe in good.*

1. Their *vileneſſe* and *abominableneſſe* by reaſon of *Sinne.* In regard whereof, they are not unworthy onely of ought that is good, but worthy of all evill, if God in the rigour of his juſtice ſhould regard them as in themſelves they are. [a] *Behold, I am vile*; ſaith *Iob. what ſhould I ſay?* [b] *Bred in ſinne*, ſaith *David*, *and borne in iniquity*: And [c] *If the very Heavens themſelves*, *and* [d] *the Starres* (the brighteſt and cleereſt part of them) *be not cleane in Gods ſight: How much more is Man* [e] *a mirie worme*, *uncleane?* Yea, [f] *how much more* (I ſay) *is man abominable*, *that drinketh in iniquity like water?* [g] With whom ſin is as familiar as his ordinary diet, his dayly meat and drinke is? Whereupon well ſaith *Auguſtine*, entreating of thoſe words of the *Pſalmiſt*, [h] *Reject not, O Lord, the worke of thy hands*: [i] *Regard, O Lord, in me not my worke, but thine owne: for if thou regardeſt my worke, thou damneſt me; if thine owne worke, thou crowneſt me. Since that whatſoever good I have, I have it from thee: and it is therefore rather thine than mine.* For [k] *I know*, ſaith the Apoſtle, *that in me, that is, in this fleſh of mine there dwelleth nothing that is good.*

Grounds 2.
Conſiderat. 4.

Ground 1.

Conſid. 1.

[o] *Geneſ.* 18.27.
[p] עפר אפר *cinis & cinis.*
[q] 2 *Sam.* 7. 18.
[r] *Pſal.* 8.4. & 144.3. *Iob* 7.17,18. *Miſericordiæ tuæ eſt, non meritorum ipſius. Aug. de diverſ.* 20.
[s] *Matth.* 3. 11.
[t] *Mark.* 1.7. *Luk.* 3. 16.
[u] *Matth.* 8.8.
[x] *Luk.* 7.7.
[y] *Luk.* 5.19,21.
[z] 1 *Cor.* 15.9. *Sic deſe Ambr. de Pœnit. l.* 2. *c.* 8. *Indignus vocari Epiſcopus.*
[a] *Iob* 39.37.
[b] *Pſal.* 51.5.
[c] *Iob* 15.14,15.
[d] *Iob* 25. 5,6.
[e] *Lumbricus. Iun.*
[f] *Iob* 15.16.
[g] *Cui peccatum æquè familiare ac cibus & potus eſt. Iun.*
[h] *Pſal.* 138.8.
[i] *Opus tuum in me vide, Domine, non meum. Nam meum ſi videris, damnas me: Tuum ſi videris, coronas me. Nam & quæcunque ſunt bona opera mea, abs te mihi ſunt: & ideò tua magis quam mea ſunt. Aug. in Pſal.* 137. *Adde quod Bern. de Temp.* 48. *Neceſſe eſt credere quod æternam vitam nullis potes operibus promereri, niſi gratis detur & ipſa. Merita enim omnia dona Dei ſunt: & ita homo magis propter ipſa Deo debitor eſt, quam Deus homini. Quod idem & Durand. habet in Sent. lib.* 2. *d.* 28. *q.* 1.
[k] *Rom.* 7.18.

2. Their *poorenеſſe* and *unprofitableneſſe* even *in the good* that *they doe or have.*

Conſider. 2.

1. The *poorenеſſe* and *imperfection* of that *grace* and *goodneſſe* that is yet in them, and of all that they doe conſequently, while they live here. For our *Sanctification* is here but *in part.* As [l] *we know but in part*: ſo we are purged but in part. [m] *I am not yet perfect*, ſaith the Apoſtle. And, [n] *who can ſay, I have ſo cleanſed mine heart*, ſaith *Salomon*, *that I am wholly free from ſinne?* Yea as [o] *the moſt that any know*

[l] 1 *Cor.* 13.9.
[m] *Philip.* 3.12.
[n] *Prov* 21.9.
[o] *Maxima pars eorum quæ ſcimus, eſt minima eorum quæ ignoramus. Aug.*

is the leaſt of that they know not: ſo the moſt of the ſanctifying *Grace* that we have, is the leaſt (for the moſt part) of that that we want and ſhould have. There are *reliques* and *remainders* of *the old man* ſtill even in the beſt. They are not ſo [p] *ſtript* of their *old garment*, of their * *Priſon apparell*, but that many a rag of it hangeth ſtill upon them, and [q] *ſticketh* ſo *cloſe* to them, that they will not off all, till they go altogether for good & all, till [r] *death* do that all at once, that [s] *grace* doth now by degrees. Though [t] *ſin reigne not* in them, as [u] formerly it hath done: yet it remaineth with them, and [x] *dwelleth* ſtill, like a bad *Inmate*, within them. [y] *It remaineth*, ſaith *Bernard*, even in the beſt, though *plucked up* by the root, yet *not* wholly *pulled out*; though *dejected* and throwne down in regard of its *regencie*, yet *not ejected* or caſt out in regard of *inherencie*. It is [z] like *a wilde fig-tree*, ſaith *Proclus* in *Epiphanius*, that hath ſo pierced into the *ſtone-wall* of a faire *Temple*, that though it be cut away, the *boughs*, *body* of it, and the *maine ſtumpe* of it pulled out, yet ſome of the *ſtrings* of the root, [a] ready ever anon to ſprout out againe, will abide there, doe what can bee done, till the *wall* it ſelfe bee digged downe. It is as [b] *the fretting Leprouſie in an houſe*, that though the *walls* be ſcraped over and over, againe and againe, yet will not away, untill the *building* be it ſelfe wholly demoliſhed. And [c] as wee are our ſelves; ſo is all that commeth from us. There is *a tang* and *taint* of this *rotten root* in all that we doe: as there is [d] *a tincture* of the *ſtained glaſſe* in the *light* that it giveth, and in the *rayes* of the *Sunne*, though pure otherwiſe themſelves, that paſſe through it. [e] *Our evill actions are meerly evill*, ſaith *Gregory*, *but our good actions* (are not, nay) *cannot bee purely good*. They are but [f] *maimed*; ſaith *Proſper*. They are [g] *ſo imperfect, and ſome way or other corrupt*, ſaith *Anſelme*, *that God might well be diſpleaſed with them*. [h] *Our righteouſneſſe is all* (even the very beſt of it) *in Gods ſight*, ſaith *Bernard* (alluding to the words of the Prophet [i] *Eſay*) but *as a menſtruous clout* (that is, as a filthy, beaſtly, abominable ragge) *if it ſhould ſtrictly be examined*: [k] *Vnleſſe we eſteeme our ſelves better than our fore-fathers, who have no leſſe truly than humbly confeſſed ſo by themſelves.* And, *if our beſt righteouſneſſe* be ſuch; (no better than [l] *unrighteouſneſſe*; ſaith *Gregorie*; a kinde of [m] *unrighteous righteouſneſſe*, ſaith *Bernard*:) [n] *what is our unrighteouſneſſe*

p Epheſ. 4. 22. —*ut lubricus ſerpens Exuit in ſpinis veſtem.* Lucret. de rer. Nat. lib. 4.
* Geneſ. 41. 14.
q Heb. 12. 1.
r Rom. 6. 7.
s 2 Cor. 3. 18. & 4. 16.
t Pſal. 19 13. & 119. 133. Rom. 6. 12, 14. Tit. 3. 3.
u Rom. 6. 17.
x Rom. 7. 17, 20.
y Habitat; ſed non regnat: manet; ſed non dominatur aut prævalet: Evulſum quodammodo, nec dum tamen expulſum; dejectum, ſed non prorſus ejectum tamen. Bern. in Pſal. 90. ſerm. 10. Eradicari ſiquidem aut extirpari penitus è cordibus noſtris malitia non poteſt. Idem de Temp. 45.
z Καθάπερ ἐν οἰκοδομήμασι ναῶν καλῶν ἀγελὶς συκῆ γλυνθεῖσα καὶ ὑπὸ πάσας τὰς ἁρμονίας πολυχλημάτοις ῥίζαις τὴν λίθων κεχυμένη, ἐ δύναται πᾶν φύειν σύλλεται, ἕως πᾶσα ἀποσταθῇ, λυθέντων τῶν καθ' ὃς ἐβλάστησε τόπους τῶν λίθων. ὕπνῳ ζῶντος ἐπὶ σώματος δεῖ τὴν τεθνηξόμενα, συζυγῆ ἀνάγκη καὶ τὰ ἁμαρτήματα ἔνδον τὰς ῥίζας αὐτῆς ὑπάρχειν, ἐ καὶ ἔξωθεν τομαῖς πᾶσι ἀπὸ τῶν σωφρονισμῶν καὶ τῶν νηστειῶν ἀφαιρεῖται. Method. apud Epiphan. hæreſ. 64.
a Rom. 7. 19, 20, 21, 23.
b Levit. 14. 36. —45.
c Hagg. 2. 15.
d Tinguntur ſolis radii, eorumque trahunt ſimilitudinem, in quorum eram ſubtundo venere. Plin. hiſt. Nat. lib. 2. cap. 18.
e Si de his divinitus diſtrictè diſcutimur, quis inter hæc remanet ſalutis locus? quando & mala noſtra pura mala ſunt, & bona quæ nos habere credimus, pura bona eſſe nequaquam poſſunt. Greg. Moral. lib. 35. cap. 26. Quousque enim pœna corruptionis aſtringimur, quamlibet rectis operibus inſudemus, veram munditiam nequaquam apprehendimus, ſed imitamur. Ibid. lib. 9. cap. 28.
f Ipſa & virtutum gaudia vulnus habent. Proſper. in ſentent.
g Terret me vita mea. Namque diligenter diſcuſſa apparet mihi aut peccatum, aut ſterilitas ferè tota. Quod ſi quid fructus in ea videtur, ſic eſt aut ſimulatum, aut imperfectum, aut aliquo modo corruptum, ut poſſit aut non placere, aut diſplicere Deo. Anſelm. de miſer. homin.
h Sed quid poteſt eſſe omnis juſtitia noſtra coram Deo? Nonne juxta Prophetam, velut pannus menſtruatæ reputabitur? Et ſi diſtrictè judicetur, injuſta invenietur omnis juſtitia noſtra, & minus habens. Bernard. de Temp. 94.
i Eſa. 64. 6.
k Noſtra juſtitia, ſiqua eſt, humilis juſtitia, recta forſitan, ſed non pura. Niſi fortè meliores nos eſſe credimus patribus noſtris qui non minus veraciter quam humiliter aiebant, omnes juſtitiæ noſtræ, &c. Bernard. de Verb. Eſa. 5. Sic etiam explicant, huc applicant ſaltem verba illa Prophetæ Orig. in Rom. cap. 3. Hieron. in Eſai. cap 64. Auguſt. vom. ſoliloq. cap. 28. Bernard. in dedic. Eccleſ. 5. Ex Pontificiis Hugo Cardinal. in Iob 9. Albert. Mag. in Miſſ. d. 3. tr. 2. cap. 5. Perald. Sum. tom. 2. tr. 6. Par. 3. cap. 3. Pigh. Controv. de Fid. & Iuſtif. Petus in Ioan. cap. 3. & Matth. cap. 12. Quod dicit Index Expurg. Hiſp.
l Sciunt Sancti, quia omnis juſtitia humana injuſtitia eſſe deprehenditur, ſi divinitus diſtrictè judicetur. Gregor. Mor. lib. 21. cap. 15.
m Injuſta juſtitia. Bernard ſupra.
n Quid ergò de peccatis erit, quando ne ipſa pro ſe poterit reſpondere juſtitia? Bernard ibid.

unrighteouſneſſe

unrighteouſneſſe then? If [o] the *light* that is in us burne ſo dimme, how is it with our *darkneſſe*, which for the moſt part is more than the *light*, even in thoſe that have moſt?

[o] *Matth.6.23.*

Againe, they conſider as their *poorenesſe* and *imperfection in Grace*; ſo their *unprofitableneſſe*, even *in the good* that they doe out of *Grace*. For, [p] *When you have done all that ever you can*, ſaith our Saviour, *ſay that you are* (for [q] ſo indeed you are, but) *unprofitable ſervants*. It is *a Queſtion* moved by *Eliphaz* in *Iob*, [r] *Whether a man can be profitable to God, as he may be profitable to man*, either *himſelfe*, or any other. And it is well reſolved and anſwered by *Elihu* in the *Negative*: [t] *If thou doſt well*, ſaith he, *what good doſt thou to God?* or *what is he the better for it?* And againe, [t] *If thou doſt evill, what hurt doſt thou to him? Be thy ſinnes never ſo many, what is he the worſe for it?* No: [u] *All my well-doing*, ſaith *David*, or *my goodneſſe, is nothing to my God.* [x] *He were not God*, ſaith *Auguſtine, if my well-doing could doe him any good.* For [y] *God* (ſaith one well) *being ever the ſame, is neither the better for our goodneſſe, nor the worſe for our wickedneſſe. He neither gaineth ought by us, when wee love and ſerve him, and cleave cloſe to him: nor loſeth he ought by us, when we love him not, but leave him and fall away from him.* For [z] he can be well enough without us: but we can by no means doe well without him. And therefore he cannot be the better for us; howſoever we may bee the better for him.

Conſider. 3.

[p] *Luk.17.10.*

[q] *Sed hoc, inquies, propter humilitatem monuit eſſe dicendum. Planè propter humilitatem. Sed nunquid contra veritatem? Bernard. de Diverſ. 17. Nam quod Chryſoſt. in Oziam. hom. 3.* Οὐκ εἶπεν, Ὅταν πάντα ποιήσητε, ἀχρεῖοί ἐστε, ἀλλ' ὑμεῖς λέγετε, ὅτι ἀχρεῖοι ἐσμέν: *nihil huic repugnat ſententiæ; cum & ipſe alibi fateatur;* καὶ τοῦτο δεῖ παντὶ πρόσωπῳ εἰδέναι, ἀλλ' εὐγνωμοσύνη. *In Mat. hom.3. i. non tam humilitas id erat quam ſanum judicium: uti vertit Bern. Brix. ad pop. Ant. hom.38.*

[r] *Iob 22.2,3.* [t] *Iob 35.7. Iuſtitia noſtra Deus non indiget. Totumque quod rectè colitur Deus ab homine, prodeſt homini, non Deo. Neque enim fonti ſe quiſquam dixerit profuiſſe quod biberit, aut luci, ſi viderit. Auguſt. de Civit. lib.10. cap.5.* [t] *Iob 35.6. Sed quæ flagitia in te, qui non corrumperis? aut quæ adverſus te facinora, cui noceri non poteſt? Sed hoc vindicas, quod in ſeſe homines perpetrant; qui cum in te peccant, impiè agunt in animas ſuas. Idem Confeſſ. lib.4. cap.8.* [u] *Pſal.16,2. Nec ille collato eget, nec nos ei quicquam conferre poſſumus. Senec. de benef. lib.4 cap.9. Nec eget bonis, nec timet à malis. Auguſt. in Pſal.80.* [x] *Ideò Deus meus, quia bonorum meorum non indiges. Omne enim bonum noſtrum aut ipſe eſt, aut ab ipſo. Auguſt. epiſt.5. & de doctr. Chriſt. lib.1. cap.31.* [y] *Nos cum te amamus, à te ad te afficimur, qui poſſumus miſero aliquo modo eſſe & non amare te, hoc eſt, eſſe & male eſſe. Tibi autem qui ſemper idem es, nihil accedit ſi amando proficimus ad te, nihil decedit, ſi non amando deficimus à te. Guilelm. à S. Theodoric. de amor. Dei, cap.8. quod Bernardo perperam tribuitur.* [z] *Nec creſcit Deus, accedente te; nec decreſcit decedente te. Auguſt. in Pſal.145. Si fueris ſine Deo, minor eris: Si fueris cum Deo, major Deus non erit. Non ex te ille major: ſed tu ſine illo minor. Reficieris, ſi acceſſeris: deficies, ſi receſſeris. Integer manet te accedente; integer manet & te cadente. Idem in Ioan.11. Non erit major, ſi placet tibi; ſed tu minor eris, ſi diſplicet tibi. Ib.18.*

Secondly, from the *conſideration* of *Gods* infinite *Majeſtie and Dignitie*, his worth and his greatneſſe, that dampeth and obſcureth all thoſe their excellent parts, for which others ſo much worthily and deſervedly admire them. [a] Goodly Creatures are the *Starres*, and [b] they ſhine bright in the *Night*, but when the *Sunne* is once up, all their light and luſter is gone, it is no more to be ſeene, than as if they were not: Nor doe thoſe worthy *Saints* of God, whom we juſtly deeme as bright [d] *Starres*, retaine their glorious luſter

Ground 2.
Conſider. 2.

[a] *Pſal.8.3.*

[b] Ἥλιος ἄρτι χρυσῆν ἐπαφιεὶς τὰς ἀκτῖνας, ἀστέρων μὲν κρύπτει χορούς, ἀμαυροῖ δὲ φέγγος σελήνης, τῇ τῆς λαμπρότητος ὑπερβολῇ τῶν ἀστέρων ἀμαυροῦται χορεύματα. *Baſil. Sel. hom. in Transfig.* ἥλιος ἀνίσχοντος λαμπρότης τὰ τῶν ἀστέρων ἀμαυροῖ φαεσφόρων συστήματα. *Iſidor. Pel. lib.1. epiſt.257. Sol reliqua ſidera occultat; quibus & lumen ſuum fœnerat. Plin. hiſt. Nat. lib.2. cap.6. Minuta luminum claritas Solis obſcurat. Senec. epiſt.67. Sic cum Sole perit ſideribus decor. Idem Medea. Per diem fulgorem Lunæ Stellarumque omnium Sol exortus abſcondit. Ambroſ. Hexam. lib.4. cap.3. Simulque ut Sol ortus fuit ſigna præmiſerit, omnes Stellarum ignes ſub unius luminaris fulgore vaneſcunt. Ibidem cap.6. Clara latent ſub Sole coruſco Sidera. Dracont. Hexam. Et, Hujus ab aſpectu langueſcunt. Ibid. Inde Sol dictus, quaſi ſolus ſit. Cic. de Nat. Deor. lib.3. Quia poſtquam exortus eſt, reliquis obſcuratis ſideribus ſolus apparet. Caſſiod. in Pſal.103. Iul. Firmic. de Error. Gent. Iſid. Origin. lib.3. cap.70. Verum Sol potius à Græco* ἥλιος. *Bibliand. de rat. ling. l.2. c.2. Priſcis enim Sel dicebatur, ut & Apello, Hemo, helus. Auſon. Popma de antiq. loc. l.1. c.1. & Meurſ. animad. lib.3. cap.8.* [d] *Apoc.1.20.*

that yet daſleth our eyes, when they appeare in the preſence of the [e] *God of Glory*. The nearer therefore *Gods Saints* approach to *God*, and conſider his worth and his *greatneſſe*, the more apprehenſive are they of their owne *meanneſſe* and unworthineſſe. And as [f] the *Moon* never caſteth leſſe light, than when ſhee is neereſt the *Sunne*, from whom ſhe hath it: ſo never doth ought, (ought, I meane, that excelleth, that is ought,) leſſe appeare in any of us, than when wee approach neereſt *the* [g] *Father and* [h] *Fountaine of Light*, from whom we have received whatſoever we have. For [i] no where doth *Man* better or more fully ſee his owne *meanneſſe*, than in the *glaſſe* of *Gods Greatneſſe*. [k] While wee ſit here in the *Church* together, and looke one upon another, or upon other things here about us, we may well ſeeme to be well-eyed and quick-ſighted the moſt of us. But if the *Sunne* ſhould ſhine bright abroad, and we ſhould goe out and looke full on it, our eyes would bee ſoone obſcured and darkned, and all our ſharp-ſightedneſſe would prove nothing but meere dimneſſe and darkneſſe. And ſurely, if the very *Seraphim* themſelves, though ſo *glorious Creatures* in themſelves (that [l] their preſence when they appeare but in ſome *glimpſe* onely of that their *celeſtiall Glory*, is wont to ſtrike ſuch terrour and aſtoniſhment into thoſe to whom they appeare in that manner) yet when they caſt their eyes on that moſt Glorious [m] *Sunne of Righteouſneſſe*, this [n] *Sunnes Creator*, the Author of its excellencie, and [o] infinitely therefore more excellent than it, they are ſo abaſhed at the conſideration of their owne vileneſſe in compariſon of it, that [p] *they clap their wings on their faces*, ([q] as men are wont to doe their hands, when the lightning flaſheth in their eyes) as wholly overwhelmed with it, and not eaſily enduring it. No marvell if [r] *Elias*, when *God* ſpake unto him, (though in no terrible manner, but with *a ſtill voyce*, yet) *caſt his mantle over his face*, as abaſhed at his appearance; and if other *the Saints of God*, when by Prayer they repaire unto God, and [s] ſet themſelves in his ſpeciall preſence, [t] beholding *God* as it were then looking with *full eye* upon them, and [u] looking him in a manner *full in the face*, doe then eſpecially, as take notice of, ſo confeſſe and acknowledge, their unworthineſſe to approach ſo glorious a Preſence, and to require or expect ought from the hands of ſuch a *Majeſty*, being ſo meane, ſo vile, ſo baſe, ſo abominable, as they are, and doe then eſpecially ſee themſelves to be. [x] *Lord depart from me; I am a ſinneſull wretch*; ſaith Saint *Peter* to our Saviour, when in a ſtrange draught of fiſh onely, hee ſaw ſome print of his Deity. And, [y] *I have oft heard of thee by report*; ſaith *Iob* to *God*: *but now mine eye ſeeth thee: And therefore doe I even abhorre my ſelfe; and repent me in duſt and aſhes*; in [z] ſuch as my ſelfe am. Men are then * *holieſt* (ſaith *Pythagoras*) when they repaire unto *God*: they are *humbleſt* ſure (ſay I) when they approach neareſt to him.

[e] *Act.* 7. 2.

[f] Τὴν σελήνην, ὅταν ἀποσῇ τοῦ ἡλίου, φωτιζομένην καὶ λαμπομένην. ὁρῶμεν· ἀφανίζεται ὃ καὶ μηδὲν ἧττον πλησίον γινομένη. Plut. præcept. conjug.

[g] Iam. 1. 17.

[h] Pſal. 36. 9.

[i] *Nuſquam ſe melius deprehendit modus imperfectionis humanæ, quam in ſpeculo viſionis divinæ.* Bernard. *ad fratr. de Mont. Dei.*

[k] Ὀφθαλμὸς ἀπονίαν ἡλίου, ψυχῆς δὲ ἀῤῥωσίαν ἐλέγχει θεὸς ἐπιδημῶν. Greg. Naz. *de Saſim epiſc. Si vel terram deſpicimus medio die, vel intuemur quæ aſpectui noſtro circum circa patent, validiſſima perſpicaciſſimaq; acie videmur nobis præditi: at ubi in Solem ſuſpicimus atque arrectis oculis contemplamur, vis illa quæ egregiè in terra valebat, tanto fulgore protinus conſtringitur & confunditur, ut fateri cogamur, illud noſtrum in conſiderandis terrenis acumen, ubi ad Solem ventum eſt, meram eſſe hebetudinem. Idem in reputandis nobis contingit, &c.* Calvin. Inſtitut. l. 1. c. 1.

[l] Dan. 10. 7, 8, 11, 16, 17. *Luk.* 1. 12. *Act.* 10. 4.

[m] Malac. 4. 2.

[n] Pſal. 8. 3. & 74. 16.

[o] Eſa. 24. 23.

[p] Eſa. 6. 5.

[q] Ἐκπλησσομένων γὰρ ἦν τοῦτο, τεμαχούντων καὶ ὑφεψόντων τοῦ θρόνου πλῆσαι ἀστραπῆς. διὰ τοῦτο, καθάπερ πρὸ τειχίου, τὴν τῶν πτερύγων φορὰν ἐπιστηλάζουσας ἑαυτῶν ὄψεις. ἢ ὅπερ ἡμεῖς πρὸ εἰσόδων, ἢ βροντῆς παταγουμένων, ἢ ἀστραπὴν φαινομένην, ὅταν τὸ ἔσαρθρον κλινόμενοι, τοῦτο δὴ ἐκεῖναι ἔπραττον. Chryſoſt. *in Eſa. cap.* 6.

[r] 1 King. 19. 17.

[s] Ier. 36. 19. *Act.* 10. 33. Eccleſ. 5. 2.

[t] Pſal. 16. 8.

[u] Pſal. 27. 4. & 42. 2.

[x] Luk. 5. 8.

[y] Iob 42. 5, 6.

[z] Gen. 2. 7. & 3. 19. & 18. 27. Sirac. 10. 9.

* Βέλτιστοι οἱ ἄνθρωποι εἰσὶν τοῦ θεοῦ βαλλόντες. Pythag. apud Plut. de Superſtit. & de defect. orat.

Now

Now this may ſerve firſt to teach us *Humilitie*. For if ſo worthy *Saints* and *ſervants of God* account themſelves *unworthy* of ought, and thinke and ſpeake ſo meanly of themſelves; what doth it behoove us to doe, that come ſo farre ſhort of them? There are *two Vertues* eſpecially, that our Saviour *Chriſt* hath by *his owne example* commended unto us, to be imitated of us; [a] *Humilitie* in his *Life*, and [b] *Love* or *Charitie* at his *Death*: Which we may well therefore tearme [c] *Chriſts cogniſances*; and the *markes* and *badges* of thoſe that be his. And certainly where *Humility* is wanting, that is wanting that *Gods Children* have ever moſt of all abounded and excelled in. All their ſpeeches and ſayings generally (if you marke them) ſavour ſtrongly of it. [d] *Duſt and aſhes*, ſaith *Abraham*. [e] *A worme, and no man*; ſaith *David*. [f] *Not a man, but a beaſt*; ſaith the wiſe man *Agur*, and [g] *Aſaph*. [h] *The leaſt and laſt of the Saints*; and [i] *of the Apoſtles*; ſaith the Apoſtle *Paul* of himſelfe: but [k] *the firſt and* [l] *chiefeſt of Sinners*.

Vſe 1.

And where men therefore are ſo prone to ſtand upon *tearmes of compariſon*; *I am as good a man as ſuch and ſuch*: and, *I deſerve as well as they*: and, *I ſee no reaſon why I ſhould not be reſpected as well as any other*: and are ſo ready to thruſt themſelves forward; and not [m] *in giving honour to others*, as the Apoſtle exhorteth, but [n] *in taking honour to themſelves*, which the Holy Ghoſt reproveth, ſtrive *to goe beyond others*: it ſavoureth not of [o] the *Spirit of Chriſt*, nor of that [p] *Spirit* that *Gods Children are led by*; but of the *Spirit* and humour rather of thoſe, who in the *Goſpell* are reported to have [q] affected *the chiefe roomes at feaſts*, and *the higheſt ſeats in the Synagogues*, to be crowched and cringed to, and *to be called, Rabbi Rabbi*: the [r] *Scribes* and *Phariſees*, I meane, [s] who in compariſon of themſelves, ſcorned and contemned all others; [t] *I am not like other men; nor like this Publican*: ſaith he. Such ſhould remember that [u] *where the feare of God is, Pride is not*: and conſequently, that where ſuch pride is, there is a great want of ſincerity. And conſider withall, that as there is, [x] *no Vertue more acceptable* and well-pleaſing *to God than Humility*: ſo there is [y] *no Vice* in Gods ſight *more abominable than Pride*. *It is a ſtrange thing*, ſaith *Auguſtine*, entreating of thoſe words of the Pſalmiſt, [z] *Though the Lord bee on high himſelfe, yet beholdeth he the lowly: as for the proud and haughty, hee knoweth them a farre off*. [a] *It is a ſtrange thing*, ſaith he, and yet as true as it is ſtrange: *God he ſitteth aloft himſelfe in Heaven: and yet*

[a] *Humilis venit. Zach.* 9 9. *Mat.* 21. 5. *humilitatem docere venit. Matth.* 11.29. *Auguſt. in Ioan.* 25. *Diſcite à me, inquit. Quid diſcimus à te? neſcio quid magnum à magno artifice. Nunquid ut eadem cum illo faciamus? Qui potuit, quæ ſolus Deus fecit? Hoc diſce à me, quod factus ſum pro te. Quid prodeſt, ſi miracula facis, & humilis non ſis? Idem bon.* 34. *Nolo à me diſcatis, facere quæ feci; ſed quod factus qui feci, ne perirent quæ feci. Idem de verb. Ap.* 12.

[b] *Iob* 13. 34, 35.

[c] *Quo modo de Fide Baſil. apud Greg. Naz. in Epitaph.* Οὐ προσωπεῖον ὁ χριστιανισμὸς, ἀλλὰ πίστις χαρακτηρίζεται. *Et de Charitate & Pace, Chryſoſt. in Heb. hom.* 31. Ἀγάπη σημεῖον χαρακτηρίζει τοὺς χριστιανούς.

[d] *Pulvis & cinis. Gen.* 18.17.

[e] *Vermis, non Vir. Pſal.*22.6.

[f] *Iumentum, non homo. Prov.* 30.2.

[g] *Pſal.*73. 22.

[h] *Minimus Sanctorum. Epheſ.*3.8.

[i] *Minimus Apoſtolorum.* 1 *Cor.* 15. 9. *Sic de ſe Ambr de Pœnit. l.*2. *c.*8. *Minimus Epiſcoporum omnium, & infirmus merito.*

[k] *Primus peccatorum.* 1 *Tim.* 1.15.

[l] *Primus, quo nullus prior. Gerſon, conſid. Theolog. imò, quo nullus pejor. Auguſt. de verb. Ap.* 9. & 10. *Nec hoc dixit mentiendi præcipitatione, ſed æſtimandi affectione. Qui enim perfectè examinando ſemetipſum intelligit, ſine peccato nullius peccatum par eſſe exiſtimat, quod non ſicut ſuum intelligat. Bernard. ad Fratr. de Mont. Dei.* [m] *Rom.* 12, 10. *Phil.* 2. 3. [n] *Hebr.* 5. 4. [o] *Matth.* 11.29. *Col.* 3. 12, 13. [p] *Rom.* 8. 14. [q] *Matth.* 23. 6, 7. *Mar.* 12. 38, 39. [r] *Luk.* 11. 43. & 20. 46. [s] *Qui dum in ſe ſingulariter exultant, aliis arroganter inſultant. Bernard. de Grad. humil.* [t] *Non ſum ſicut ceteri, non ſicut iſte. Luk.* 18. 11. Ἑαυτὸν τοῦ πάντας εἶναι, μᾶλλον δέ τι καὶ ὑπὲρ πάντας γενόμενα. *Baſil. Sel. hom* 24. [u] *Vbi timor, nullus tumor. Bern. in Cant.* 23. *Quid eſt enim timere niſi non tumere? Gilbert. in Cant.* 19. [x] Οὐδὲν δὲ οὕτως ἐπαίρεται ὁ θεὸς ὡς ψυχὴν ταπεινὴν καὶ συντετριμμένην καὶ εὐχάριστον. *Chryſoſt. tom.* 6. *Orat.* 83. *Quanto quis humilior in ſe fuerit, tanto in Dei conſpectu major erit. Superbus verò quo glorioſior inter homines fuerit, eo apud Deum deſpectior erit. Auguſt. de Temp.* 213. & *Greg. Moral. lib.* 8. *cap.* 22. [y] *Prov.* 6. 16, 17. & 8. 13. & 16. 5. *Exoſa ſemper eſt Deo ſuperbia. Caſſiod. Var. lib.* 3. *ep.* 3. [z] *Pſal.* 138. 6. [a] *Videte magnum miraculum: Altus eſt Deus; erigis te, & fugit à te: inclinas te, & deſcendit ad te. Humilia de proximo reſpicit, ut attollat: ſuperba de longe cognoſcit, ut deprimat. Auguſt. de Temp.* 175. *Fulgent. de Aſcenſ. Sed & eadem fere Auguſt. in Pſal.* 74. & *de Druerſ.* 36. & *de Temp.* 213. & *in Ioan.* 10. & 15. *Vis tibi propinquet? humilia te. Nam tanto erit à te altior, quanto tu elatior. Idem in Pſal.* 137. *Neſcio quo pacto familiarius ſemper humilitati propinquare ſolet divinitas. Bernard. ep.* 42.

the

the higher a man lifteth himselfe, the further he is from him; the lower a man stoopeth, the neerer he is to him. Wee have a very pregnant instance of it in the *Pharisee* and the *Publican*, by our Saviour propounded. [c] *The proud Pharisee pressed* as *neere God* as hee could: *the poore Publican*, not daring so to doe, *stood aloofe off*. And [d] yet was *God farre from the proud Pharisee, but neere to the poore Publican.* [e] The latter *went away justified rather* than the former. For [f] *the Lord is neere unto all those that bee of a contrite heart:* And [g] *hee will dwell with him that is of an humble spirit.* [h] *Hee resisteth the proud; but he giveth grace* (that is, [i] *honour and respect*) *to the humble.* [k] The *Low valleyes are watered*, when *the high hills remaine thirsty:* And [l] *the poore* and lowly *are satisfied*, when *the proud rich are sent away emptie.* In a word; [m] much danger there is in *Pride*; there is not the like in *Humility*, albeit a man should abase himselfe somewhat more, than were meet or requisite for him to doe. [n] In comming in at *a low portall*, if a man stoope never so low, there is little danger in so doing; but if he hold up his head an inch onely too high, he may chance to get a sound knocke, if not a broken brow by it.

c *Luk.* 18.11,13.

d *Pharisæus contempsit de longinquo stantem, cui Deus confitenti propinquabat. Pharisæus de propinquo stabat; sed Deus ad illum de propinquo non stabat. Publicanus de longinquo stabat: sed Deus ad illum de long. non stabat. August. in Psal.* 31. *Publ. de long. stabat, & Deo tamen propinquabat. Publ. de long. stabat: sed Dominus illum de propinquo attendebat. Idem de verb. Dom.* 36.

e *Luk.* 18.14. *Ille laudabilior, qui humilior, & justior, qui dejectior.* *Ambros. de pœnit. lib.* 2. *cap.* 10. Ὧδε τελώνης φαρισαίου δικαίου ὄντος δικαίῳ κρεῖττον δικαιοῦται. *Basil. Sel. hom.* 34.

f *Psal.* 34.18.

g *Esa.* 57. 15. *Quid miramur magnum in angusto habitare? magis in minimis habitat. Ideò altus habitat in humili, ut exaltet humilem. August de diverss.* 36.

h *Iam.* 4.6. i *Pet.* 5.5. i *Patet ex antithesi, Prov.* 3.34, 35. *unde Apostoli sumpserunt. Videantur Mercer. & Piscat. in Prov. sed & omnium plenissime reverendus socer meus Carol. Pinner serm. in* 1 *Pet.* 2.17.

k *Excelsa siccantur: depressa rigantur. August. de verb. Ap.* 2. *& Bernard. de Temp.* 47.

l *Luk.* 1.53.

m Κρεῖττον ὑφιέσθαι, ἢ ὑψοῦσθαι. *Greg. Naz. de Eutax. Non est periculum quantumcunque te humilies, quantumcunque reputes minorem quàm sis. Est autem grande malum, horrendumque periculum, si vel modico plus vero te extollas. Bern. in Cant.* 23.

n *Quemadmodum enim si per ostium transeas, cujus superliminare nimium bassum sit, non nocet quantumcunque te inclinaveris; nocet autem si vel transversi digiti spatio plus quam ostii patitur mensura erexeris, ita ut impingas & capite quassato collidaris. Sic in anima non est planè timenda quantalibet humiliatio, horrenda autem nimiumque pavenda vel minima temerè præsumpta erectio. Bernard. ibid. Humilis est janua Christus Dominus. Qui intrat per hanc januam, humiliet se oportet, ut sano capite intrare contingat. August. in Ioan.* 44.

Use 2.

Secondly, this may well discover one reason unto us, why our suits and prayers many times prevaile not with God, but are returned backe to us without fruit and effect; to wit, [o] because wee are not so *humbled* as we ought to be, ere we come to commence them; because we are not so affected as *Iacob* here, with any serious consideration or apprehension of our owne *indignity* and *unworthinesse:* The want whereof breedeth [p] *irreverence and* [q] *presumption* in us, the very bane and *pests of Prayer.*

There are *three* speciall *faults in Prayer*, saith *Bernard*, that hinder the successe of it; [r] *faintnesse, coldnesse*, and *boldnesse:*

There is first *a faint, a fearfull, a distrustfull* Prayer:

There is secondly *a cold, a formall, a superficiall* Prayer:

And there is thirdly *a bold, a proud, a presumptuous* Prayer. And this last is the worst.

[s] The *faint* and *fearfull prayer cannot get out, much lesse get up:* it sticketh fast betweene the teeth, or in the throat rather.

[t] The *cold* and *formall prayer commeth forth* fast enough, *but it cannot get up:* it freeseth (for want of spirit and fervour) by the way, ere it come to appeare in Gods presence. [u] *A good mans praier is effectuall*, saith S. *Iames*, but *provided it be fervent.*

[x] The *bold* and *presumptuous prayer flieth up* apace; *but it is* as fast beaten

o *Micha* 6. 6,7,8. *Orandi disciplina reprobatrix superbiæ, justificatrix humilitatis; Deum docet orare in humilitate, ut allevatorem humilium, non in superbia, ut destructorem superborum. Tertul. in Marc. lib.* 4.

p *Eccles.* 5.1,2.

q *Esa.* 58. 2,3. *Præsumptio enim arroganti propior est quam roganti. Ambros. de Pœnitent. lib.* 2. *cap* 8.

r *Est trepida, est tepida, est temeraria oratio. Bern de Temp.* 43. *Terror, tepor, tumor. Gilbert. in Cant* 33.

s *Trepida nec procedit quidem, nedum ascendit.*

t *Tepida procedit, sed in ascensu languescit & deficit.*

u *Iam.* 5.16.

x *Temeraria ascendit, sed resilit: nec tantum non obtinet gratiam, sed meretur offensam. Bern. ibid.*

beaten backe againe, for preſenting it ſelfe over-boldly and faucily in Gods ſight; and *inſtead of a bleſſing, it bringeth backe a curſe with it.* [y] Such was that *proud Phariſees prayer* before ſpoken of: [z] *Hee went up*, ſaith our Saviour, *into the Temple to pray.* But when he was arrived there, [a] he had nothing to aske. He thruſteth himſelfe forward, and offereth God *a ſacrifice of praiſe* indeed; but of *his owne*, not of [b] *his*. He [c] ſpendeth the time not with *Iacob* in the *confeſſion* of his owne *unworthineſſe*, but in [d] *commemoration* of his *merits* and *good deeds* unto God; for feare leſt God ſhould forget them, or not eſteeme of him as his worth (hee thought) well deſerved that he ſhould.

True it is indeed, that even *Gods* ſincere *Servants*, as [e] *Ezechias*, [f] *Nehemie*, [g] *Iob*, and [h] others doe upon ſpeciall occaſion ſometime make mention, and that *in Prayer* too, of the ſinceritie of their hearts, their upright carriage, and their carefull endevour for *Gods glory*, and *the good of* [i] *his Houſe, the Church.* But if we ſhall adviſedly compare theſe and the former together, wee ſhall finde a farre different ſtraine and ſpirit in either; we may diſcerne as much difference betweene the one and the other in their prayers, as [k] betweene *the vaine-glorious confidence of Heathen Philoſophers*, and [l] *the religious conſtancie of Chriſtian Martyrs* in their ends. There is a vaunting *Pride* joyned with a ſcorne of others in the one: There is a neceſſary and lowly touch (either in way of [m] juſt *apologie*, or [n] to ſtrengthen their *faith* in ſome *hope* of ſpeeding with God, and having their ſuits heard of him) of their owne ſinceritie and integritie in the other. And howſoever therefore we may likewiſe on the like occaſions doe the like, ſo bee wee remember withall to doe it alſo in the like manner as they did: Yet [o] we muſt take heed how we offer to preſſe over-boldly and preſumptuouſly into Gods preſence; leſt as *Iacob* ſpeaketh elſe where, and upon another occaſion, [p] *we bring a curſe upon our ſelves in ſtead of a bleſſing.* Rather [q] conſider wee the greatneſſe and the glorioufneſſe, on the one ſide, of that unconceiveable Majeſtie that in prayer we approach unto; and on the other ſide, our owne vileneſſe, indignity, and unworthineſſe; that being truly humbled in the view both of the one and the other, our *Prayers* ſo ſeaſoned, may both finde *freer acceſſe* to God, and returne with *better ſucceſſe* to us.

y Ἀντιστρέφων τὴν βλέπων τῷ Θεῷ διελέγετο, τάχα πῶς ἐπὶ τῷ πλείονα ὅσον οὔπω προσδοκῶν ἀμπαδήσεσθαι, ἵν' οἷς ἥρατο τῷ Θεῷ διαλέγοιτο. *Baſil. Sel. hom. 34. Velut dignus, qui cum Deo communi colloquereture. Eraſm. Paraphra.*

z *Luk.* 18. 10.

a *Non inveniebat quod peteret. Gilb. in Cant. 31. Gratias, inquit, ago quod nihil peccavi: Non habeo quod ignoſcas. Optat contr. Parmen. l. 2. Aut ſui oblitum, aut à culpis ablutum dicas. Bernard. de Grad. humil.*

b *Pſal* 50. 14, 23.

c Ὁμιλίσων τῷ Θεῷ διεξήλυθεν. Οὐκ ἔχεις δίκαιον ἕτερον ἐπὶ γῆς. Ἐγὼ σοι μόνος τῆς ἀξίας ἀποσωτός. Ἔρημος ἂν εἴη τῆς δικαιοσύνης ἡ γῆ, εἰ μὴ παυτὶ ἑαυτὸν ἐγώ. *Baſil. Sel. ubi ſup.*

d Ὡς χρεὼν τὸν Θεὸν ἀναμιμνήσκειν περὶ τῶν χρεών. Νενίκηκα τοῖς ἔργοις τὰ διὰ Μωυσέως προστάγματα. Ὑπερκόπτειν τὸν νόμον τοῖς κατορθώμασιν, &c. *Idem ibid. Puræ putæ Pontificiorum Votariorum ampullæ: Quibus optimè quadrant & Chryſoſt. illa de Compunct. 2.* Κἂν μικρὸν ἐπιστώμεν, ὡς πᾶν ἐπτοημότες διακείμεθα, μᾶλλον δὲ καθικνούμενοι. e *Eſa.* 38. 3. f *Neh.* 13. 14, 31. g *Iob* 10. 7. & 23. 10, 11, 12. h *Pſal.* 44. 17, 18, 20. i 1 *Tim.* 3. 15. k *Plurimum interest inter barbaricam immanitatem, affectuſque impotentes, qui faciant ut vel mortem impavidi perferant; & Martyrum modeſtiſſimam conſtantiam in ſe invicem, in Chriſto fortem. Cypriani nouum de duplic. martyr.* l *Scilicet contemptum mortis in multis videas. Sed placidum illud, ac manſuetum, illud humiliter ſublime, & ſubliminter humile niſi in Chriſti Martyribus non videmus. Ibid. Magnitudo cum manſuetudine. Senec. epiſt.* m *Pſal.* 7. 3, 4, 8. & 17. 3. & 26. 1, 2, 3. n *Pſal.* 26. 8, 9. & 27. 7, 8, 9. o *Eccleſ.* 5. 1, 2. p *Gen.* 27. 12. q *Omnino ſiquidem oportet nos orationis tempore curiam intrare cœleſtem, in qua Rex regum ſtellato ſedet ſolio, circundante innumerabili & ineffabili beatorum ſpirituum exercitu. Quanta ergò eum reverentia, quanto timore, quanta illuc humilitate accedere debet è palude ſua procedens & repens vilis ranuncula? Bern. de diverſ. 25.*

Vſe 3.

Thirdly, this directly croſſeth and controlleth that *Popiſh conceit* of *Merit*, properly ſo termed, of matter of worth and deſert *in Man*. *Non ſum dignus*; *I am not worthy of ought*; ſaith *Iacob*; and [r] it is the common and generall note (as you have heard) of *Gods Servants*. Whereas our *Romaniſts* teach their followers to plead to God for

r *Legatur Chryſoſt. in Matth. hom.* 3. & *hom.* 25. & *tom.* 8. *Serm.* 16.

for themselves, as the *Iewes* did sometime for the *Centurion* to our Saviour; [f] *Dignus est; Hee is worthy; he deserveth, that thou shouldest doe this for him.* [t] *Dignus es: Thou art worthy to receive honour and glory;* sing the *Saints* of God to *God.* But, *Digni sumus; We are worthie;* doe they sing, and teach theirs so to sing: *we are worthie, that God should conferre honour and glory on us: Wee deserve by our well-doing, not grace onely, but glory too, even eternall glory:* And [u] much more than any *temporall benefits and blessings* whatsoever, that come farre short of either. [x] They *give all to God:* these *take all to themselves.* There is on their parts nothing but *indignitie* with the one; nothing but *condignitie* with the other. *Iacob* deemeth himselfe *unworthy of ought*; and they esteeme themselves [y] *worthy of any thing.* There was nothing that he could; and there is nothing but that they doe, or can *deserve* it at Gods hands. He knoweth not how to *requite* what already he hath received: they are able not to requite it onely, but to *merit* also much more. A strange *presumption*, whereby men dare arrogate and ascribe that unto themselves, that none of *Gods holy ones*, whose stories are recorded in *Gods Word*, ever did, or durst doe.

[f] *Luk.* 7. 4.

[t] *Apoc.* 4. 11.

[u] *Quo modo Bellarm. ratiocinatur de Pœnit. l.* 2. *c.* 8. *Si opera justorum eam vim habent, ut vitam æternam verè & propriè mereantur; nullo modo negari potest, quin etiam efficacia esse possint ad satisfaciendum pro reatu pœnæ temporalis: Siquidem longè majus est gloria æterna, quam pœnæ temporalis remissio. Absurdum ergò quod Thom. sum. par. prima secundæ q.* 114 *a.* 3. *c* 10. *Vitam æternam sub merito cadere; bona temporalia non cadere.*

[x] *Psal.* 115. 1. *1 Cor.* 15. 10.

[y] Worthy of the Crowne; worthie of the Kingdome; worthie of heaven; worthie of salvation; worthie of God himselfe; as meriting and deserving all this. Rhemists on 2 Thess. 1. 5. and Apoc. 3. 4.

Take we *Example* in this kinde, but by one of them for all. *Iob*, the onely man of note in the time hee lived in, for [a] *a just*, and *an upright*, or *a perfect man*, one that *feared God*, and *eschewed evill:* [b] *no one like him* (by [c] *Gods* owne *testimonie*) in the whole world then besides. And yet [d] how he stood herein affected, his owne words will best shew: wherein observe wee how in stripping himselfe of all matter of *merit*, *worth*, or *desert*, he proceedeth and goeth on as by certaine *staires* and *degrees*.

[a] *Iob* 1. 1. [b] *Iob* 1. 8. & 2. 3. [c] 1 *Iob.* 5. 9. 2 *Cor.* 10. 18. Ὅταν ὁ Θεὸς μαρτυρῶν ᾖ, πίστις ἐντὸς ἀνωφελὴς ἡ ψῆφός ἐστιν. *Chrysost. de Compunct.* 2. [d] *Post tam magnum de illius justitia Dei testimonium, quid de seipse? August. de Pec. Mer. & Rem lib.* 2. *cap.* 10. Ἀλλ' ὅμως μετὰ τὴν τοιαύτην κρίσιν, καὶ τοσαύτας ἀνδραγαθίας, (*Iob* —31.) τὰ δὲ κατηγορημένων ἐφθέγγετο ῥήματα. (*Iob* 9. 15.) *Chrysost. ubi supra.*

Degrees 4.

Degree 1.

First, [e] *How can any man*, saith he, *be justified, if he be compared* [f] *with God?* [g] *He sheweth that mans justice is just none*, saith the *Scholiast*, *if it be compared with Gods justice.* For, [h] *Even those that are just by participation from him, are not just at all, if they come once in comparison with him*, saith *Augustine*.

[e] *Iob* 9. 2.

[f] *Hebr. Quomodò justificabit se homo cum Deo? i. Quomodo justus invenietur, si cum Deo conferatur? Vatabl. Quanquam potest etiam exponi, cum Deo, i. apud Deum, vel coram Deo, ut Psalm.* 143. 2. *Et sic August. ubi supra. Ante Deum.* [g] *Iob justitiæ Dei comparatione hominis justitiam nullam esse declarat. Annot. in Vatabl. Bibl.* [h] *Cujus participatione justi sunt, ejus comparatione nec justi sunt. August. contr. Pristil. & Origen. cap.* 10. *ex Iob* 4. 18. *unde scitè Hug. Card. ex Greg. Moral. lib.* 9. *cap.* 1. *Homo Deo suppositus justitiam percipit, compositus amittit. 1 Sam.* 2. 2.

Degree 2.

But how would the case stand with him, if hee come to bee tried not by that *infinite depth of justice* that is *in God*, but by the *exact rule of righteousnesse*, that of man God requireth, and is contained *in Gods Law?* [i] *If a man*, saith *Iob*, *would goe to law with God*, or *if God should call man to a strict account, man were not able to answer God for one of a thousand.* Among *a thousand* of his *workes*, though having done * *so many good workes*, could not *Iob* picke out *any one*, of which he durst say, *This I dare be tried by*; or, *I dare offer this to the strictest triall.*

[i] *Iob* 9. 3.

* *Iob* 31. *per totum.*

triall. [k] *The holy man,* saith *Gregory, saw that all our worthy vertues would prove vicious, yea vices, if they were brought to a strict triall.* And, [l] *The man therefore that vaunteth himselfe of his perfection, thereby sheweth that he hath not yet so much as begun to leade a good life.* So that, [m] *If I would justifie my selfe,* saith *Iob, mine owne mouth,* (if according to [n] *mine heart* it speake) *must* needs *condemne me* for so doing; when I see my selfe, so much amisse with me, when I know so much evill by my selfe.

[k] *Sanctus vir omne virtutis meritum esse vitium conspicit, si ab interno arbitro districte judicetur. Gregor. Moral. l 9 c.1.*

[l] *Qui de perfectione se erigit, habere se benè vivendi nec initium indicat. Idem ibid. Cum itaque de bene vitæ perfectione extollimur, hanc nos nec inchoasse monstramus. Ibid.* [m] *Iob 9. 20.* [n] *Os meum, id est, conscientia mea. Hugo Card.*

But suppose he were not guiltie in this manner to himselfe, that he saw no such thing in himselfe, or knew nothing amisse by himselfe. [o] *If I were perfect,* saith he; *yet doe I not know mine owne soule.* As if he should say, as Saint *Paul* sometime did; [p] *Though I knew nothing by my selfe,* (as [q] in some kinde and case *the Apostle* professeth of himselfe, to wit, for his demeanure toward the *Corinthians,* his faithfull carriage in his Ministerie, and those things especially which the *false Apostles* charged him with, as [r] he else-where expoundeth himselfe:) *yet were I not thereby justified.* Or as *David,* in *Augustines Paraphrase* of him, * *How right* and *straight soever I seeme to my selfe, thou bringest a rule out of thy treasury, which when thou layest me to, I am found faultie.* For, [t] *Who* (saith the *Psalmist*) *understandeth all his owne errours?* [u] *Mans heart* (saith the *Prophet*) *is deceitfull above all things:* so deceitfull, that [v] *it deceiveth* oft even *it selfe.* And [y] *those things,* saith *Gregorie, that make a goodly shew, even in a mans owne eyes, appeare many times but foule, slubbred and sullied in Gods sight.* [z] No man seeth exactly the depth of his owne heart. But [a] *God is greater than our heart,* and seeth oft that in it, and in the actions that flow from it, that wee see not in it or them our selves; and [c] knoweth consequently more by us, than wee know by our selves. As *Paul* therefore, so *Iob,* though hee could neither be justly taxed for ought by others, nor did know ought amisse by himselfe; though it had beene so, I say, with him (as yet [d] farre otherwise it was) that he had passed well both [e] *mans judgement,* the strictest *censure* of others, and *his owne* too, the *testimony* of his owne *Conscience*; yet durst he not, for all that, offer himselfe to *Gods judgement,* there to bee tried by the rigour and severitie of *Gods justice*; well wotting that for all this there he might faile, as both having deceived others, and having beene deceived in himselfe; whereas there he was [f] to deale with him, who is so [g] well seene in mans heart, [h] his owne worke, that hee [i] cannot possibly by any meanes be deceived therein.

Degree 3.

[o] *Iob 9.21.*

[p] *1 Cor. 4.4.*

[q] *Nihil mihi conscius sum infidelis dispensationis, Cajetan. Nullius male fidei aut negligentiæ in fungendo Apostolatu, Piscat.*

[r] *2 Cor. 1. 12.*

* *Quantumlibet rectum mihi videor, produce tu de Thesauro tuo regulam; coarctas me ad eam, & pravus invenior, Aug. in Psal. 142.*

[t] *Psal. 19. 12.*

[u] *Ierem. 17. 9.*

[v] *Galat. 6. 3. Iam. 1. 26.*

[y] *Sæpe in sua justitia nostra ad examen divinæ justitiæ deducta injustitia est: & sordet in districtione judicii, quod in æstimatione fulget operantis. Greg. Moral. l. 5. c. 7.*

[z] *Tanta est profunditas in homine, ut lateat ipsum hominem in quo est: sed Dominum latere non potest. Ier. 17. 9. 10. Hervæ. in 1 Cor. 4.*

[a] *1 Iohn 3. 20. Quantum possunt homines de alio judicare, plus homo utique de se. Sed Deus plus de homine, quam homo de se. Hervæ. ibid.*

[c] *Ille magis novit me, qui est scrutator cordis mei. Philip. in Iob 9.* [d] *Iob 9. 2, 20, 28, 29, 30, 31.* [e] *Tria sunt judicia, humanum, proprium, divinum: de exterioribus quæ sensibus patent, judicat humanum: de interioribus etiam hominis ipsius spiritus; sed longè præstantius Deus; cujus nondum fatetur Ap. quasisse judicium, qui tamen jam humanum transcendisset & proprium: porro humanum contemnebat, nec proprium timebat, divinum tantum restabat. Bern. de diverss. 32. Vide Thom. Aquin. in Iob 9. Lect. 3. & Greg. Mor. l. 5. c. 7.* [f] *Heb. 4. 12.* [g] *Act. 1. 24. & 15. 8.* [h] *Psal. 33. 15.* [i] *Gal. 6. 7. Ier. 17. 9, 10.*

Lastly, [k] *Though I were never so just,* saith *Iob, yet would I not argue with God, but make suit unto my Iudge. I would not argue,* [l] *by demanding*

Degree 4.

[k] *Iob 9. 15.*

[l] *Petendo justitiam.*

the higher a manlisteth himselfe, the further he is from him; the lower a man stoopeth, the neerer he is to him. Wee have a very pregnant instance of it in the *Pharisee* and the *Publican*, by our Saviour propounded. [c] *The proud Pharisee pressed* as *neere God* as hee could: *the poore Publican*, not daring so to doe, *stood aloofe off*. And [d] yet was *God farre from the proud Pharisee, but neere to the poore Publican.* [e] The latter *went away justified rather* than the former. For [f] *the Lord is neere unto all those that bee of a contrite heart:* And [g] *hee will dwell with him that is of an humble spirit.* [h] *Hee resisteth the proud: but he giveth grace* (that is, [i] *honour and respect*) *to the humble.* [k] The *Low valleyes are watered*, when *the high hills remaine thirsty:* And [l] *the poore* and lowly *are satisfied*, when *the proud rich are sent away emptie.* In a word; [m] much danger there is in *Pride*; there is not the like in *Humility*, albeit a man should abase himselfe somewhat more, than were meet or requisite for him to doe. [n] In comming in at *a low portall*, if a man stoope never so low, there is little danger in so doing; but if he hold up his head an inch onely too high, he may chance to get a sound knocke, if not a broken brow by it.

c *Luk.* 18.11,13.

d *Pharisæus contempsit de longinquo stantem, cui Deus confitenti propinquabat. Pharisæus de propinquo stabat; sed Deus ad illum de propinquo non stabat. Publicanus de longinquo stabat: sed Deus ad illum de long. non stabat. August. in Psal. 31. Publ. de long. stabat, & Deo tamen propinquabat. Publ. de long. stabat: sed Dominus illum de propinquo attendebat. Idem de verb. Dom. 36.*

e *Luk.* 18.14. *Ille laudabilior, qui humilior, & justior, qui dejectior.* *Ambros. de pœnit. lib. 2. cap. 10.* Ὤφθη τελώνης Φαρισαίου δικαίως πρὸς δικαίων κρίνων δικαιότερον. *Basil. Sel. hom. 34.*

f *Psal.* 34.18. g *Esa.* 57.15. *Quid miramur magnum in angusto habitare? magis in minimis habitat. Ideò altus habitat in humili, ut exaltet humilem. August de divers. 36.*

h *Iam.* 4.6. 1 Pet. 5.5. i *Patet ex antithesi, Prov. 3.34, 35. unde Apostoli sumpserunt. Videantur Mercer. & Piscat. in Prov. sed & omnium plenissime reverendus socer meus Carol. Pinner serm. in 1 Pet. 2.17.*

k *Excelsa siccantur: depressa rigantur. August. de verb. Ap. 2. & Bernard. de Temp. 47.*

l *Luk.* 1.53. m Κρεῖσσον ὑφεῖσθαι, ἢ ἐφαρτεῖν δεῖ. *Greg. Naz. de Eutax. Non est periculum quantumcunque te humilies, quantumcunque reputes minorem quàm sis. Est autem grande malum, horrendumque periculum, si vel modico plus vero te extollas. Bern. in Cant. 23.*

n *Quemadmodum enim si per ostium transeas, cujus superliminare nimium bassum sit, non nocet quantumcunque te inclinaveris; nocet autem si vel transversi digiti spatio plus quam ostii patitur mensura erexeris, ita ut impingas & capite quassato collidaris. Sic in anima non est planè timenda quantalibet humiliatio, horrenda autem nimiumque pavenda vel minima temerè præsumpta erectio. Bernard. ibid. Humilis est janua Christus Dominus. Qui intrat per hanc januam, humiliet se oportet, ut sano capite intrare contingat. August. in Ioan. 44.*

Vse 2.

Secondly, this may well discover one reason unto us, why our suits and prayers many times prevaile not with God, but are returned backe to us without fruit and effect; to wit, [o] because wee are not so *humbled* as we ought to be, ere we come to commence them; because we are not so affected as *Iacob* here, with any serious consideration or apprehension of our owne *indignity* and *unworthinesse:* The want whereof breedeth [p] *irreverence and* [q] *presumption* in us, the very bane and *pests of Prayer.*

There are *three* speciall *faults in Prayer*, saith *Bernard*, that hinder the successe of it; [r] *faintnesse, coldnesse*, and *boldnesse:*

There is first *a faint, a fearfull, a distrustfull* Prayer:

There is secondly *a cold, a formall, a superficiall* Prayer:

And there is thirdly *a bold, a proud, a presumptuous* Prayer. And this last is the worst.

[t] The *faint* and *fearfull prayer cannot get out, much lesse get up:* it sticketh fast betweene the teeth, or in the throat rather.

[u] The *cold* and *formall prayer commeth forth* fast enough, *but it cannot get up:* it freeseth (for want of spirit and fervour) by the way, ere it come to appeare in Gods presence. [x] *A good mans praier is effectuall*, saith S. *Iames*, but *provided it be fervent.*

[y] The *bold* and *presumptuous prayer flieth up* apace; *but it is* as fast

o *Micha* 6.6,7,8. *Orandi disciplina reprobatrix superbiæ, justificatrix humilitatis; Deum docet orare in humilitate, ut allevatorem humilium, non in superbia, ut destructorem superborum. Tertul. in Marc. lib. 4.*

p *Eccles.* 5.1,2.

q *Esa.* 58.2,3. *Præsumptio enim arroganti propior est quam roganti. Ambros. de Pœniten. lib. 2. cap 8.*

r *Est trepida, est tepida, est temeraria oratio. Bern de Temp. 43. Terror, tepor, tumor. Gilbert. in Cant 33.*

s *Trepida nec procedit quidem, nedum ascendit.*

t *Tepida procedit, sed in ascensu languescit & deficit.*

u *Iam.* 5.16. x *Temeraria ascendit, sed resilit: nec tantum non obtinet gratiam, sed meretur offensam. Bern. ibid.*

beaten

beaten backe againe, for presenting it selfe over-boldly and saucily in Gods sight; and *instead of a blessing, it bringeth backe a curse with it.* [y] Such was that *proud Pharisees prayer* before spoken of: [z] *Hee went up*, saith our Saviour, *into the Temple to pray.* But when he was arrived there, [a] he had nothing to aske. He thrusteth himselfe forward, and offereth God *a sacrifice of praise* indeed; but of *his owne*, not of [b] *his*. He [c] spendeth the time not with *Iacob* in the *confession* of his owne *unworthinesse*, but in [d] *commemoration* of his *merits* and *good deeds* unto God; for feare lest God should forget them, or not esteeme of him as his worth (hee thought) well deserved that he should.

True it is indeed, that even *Gods* sincere *Servants*, as [e] *Ezechias*, [f] *Nehemie*, [g] *Iob*, and [h] others doe upon speciall occasion sometime make mention, and that *in Prayer* too, of the sinceritie of their hearts, their upright carriage, and their carefull endevour for *Gods glory*, and *the good of* [i] *his House, the Church.* But if we shall advisedly compare these and the former together, wee shall finde a farre different straine and spirit in either; we may discerne as much difference betweene the one and the other in their prayers, as [k] betweene *the vaine-glorious confidence of Heathen Philosophers*, and [l] *the religious constancie of Christian Martyrs* in their ends. There is a vaunting *Pride* joyned with a scorne of others in the one: There is a necessary and lowly touch (either in way of [m] just *apologie*, or [n] to strengthen their *faith* in some *hope* of speeding with God, and having their suits heard of him) of their owne sinceritie and integritie in the other. And howsoever therefore we may likewise on the like occasions doe the like, so bee wee remember withall to doe it also in the like manner as they did: Yet [o] we must take heed how we offer to presse over-boldly and presumptuously into Gods presence; lest as *Iacob* speaketh elsewhere, and upon another occasion, [p] *we bring a curse upon our selves in stead of a blessing.* Rather [q] consider wee the greatnesse and the gloriousnesse, on the one side, of that unconceiveable Majestie that in prayer we approach unto, and on the other side, our owne vilenesse, indignity, and unworthinesse; that being truly humbled in the view both of the one and the other, our *Prayers* so seasoned, may both finde *freer accesse* to God, and returne with *better successe* to us.

[y] Ἀντιστρέφωσιν ἐπὶ βλάπτων τὸν Θεὸν διαλέγεται, τάχα ἂν καὶ ἐπὶ σὺν νεφελῶν ὅσον ὕπτε προσδοκῶν ἐξπαδήσεσθαι, ἵν' οὕτως ἥδιον τῷ Θεῷ διαλέγηται. *Basil. Sel. hom. 34. Velut dignum, qui cum Deo cominus colloqueretur. Erasm. Paraphra.*

[z] *Luk.* 18.10.

[a] *Non inveniebat quod peteret. Gilb. in Cant. 31. Gratias, inquit, ago, quod nihil peccavi: Non habeo quod ignoscam. Optat contr. Parmen. l. 2. Aut sua oblitum, aut à culpis ablutum dicas. Bernard. de Grad. humil.*

[b] *Psal* 50.14,23.

[c] Ὁμολογῶν τῷ Θεῷ διαλέγεται. Οὐκ ἔχεις δίκαιον ἕτερον ἐπὶ γῆς. Ἐγὼ γὰρ μόνος τῆς ἁμαρτίας ἄπαις. Ἔστω δὲ καὶ ἄλλος δίκαιος ἐπὶ γῆς, οὐ μὴ παιδίων ἕνεκεν ἔσται σοι. *Basil. Sel. ubi sup.*

[d] Ὡς χρεωστῶν τὸν Θεὸν ἀναμιμνήσκει τῶν ἔργων. Ναὶ, φησὶ, τοῖς ἔργοις τοῖς ἐμοῖς τὰ τοῦ Μωσέως προστάγματα. Ὑπερκάθηται τὸν νόμον τοῖς κατορθώμασιν, &c. *Idem ibid. Puræ putæ Pontificiorum Oratoriorum ampullæ: Quibus optimè quadrant & Chrysost. illa de Compunct. 2.* Κἂν μικρὸν ἐπτίσωμεν, ἀρκεῖ ἐντεῦθεν ἡμῖν πολλὰ, μᾶλλον δὲ οὐδὲν ὑγιὲς ποιήσομεν. [e] *Esa.* 38.3. [f] *Neh.* 13.14,31. [g] *Iob* 10.7. & 23.10,11,12. [h] *Psal.* 44.17,18,20. [i] *1 Tim.* 3.15. [k] *Plurimum interest inter barbaricam immanitatem, efficiuntque importunos, qui faciant ut vel mortem imparvidi perferant; & Martyrum modestissimam constantiam in se invicem, in Christo fortem. Cypriani noster de duplic. martyr.* [l] *Scilicet contemptum mortis in multis videas. Sed placidum illud, ac mansuetum, illud humiliter sublime, & sublimiter humile nisi in Christi Martyribus non videmus. Ibid. Magnitudo cum mansuetudine. Senec. epist.* [m] *Psal.* 7.3,4,8. & 17.3. & 26.1,2,3. [n] *Psal.* 26.8,9. & 27.7,8,9. [o] *Eccles.* 5.1,2. [p] *Gen.* 27.12. [q] *Omnino siquidem oportet nos orationis tempore curiam intrare cœlestem, in qua Rex regum stellato sedet solio, circundante innumerabili & ineffabili beatorum spirituum exercitu. Quanta ergò cum reverentia, quanto timore, quanta illuc humilitate accedere debet è palude sua procedens & repens vilis ranuncula? Bern. de divers. 25.*

Thirdly, this directly crosseth and controlleth that *Popish conceit* of *Merit*, properly so termed, of matter of worth and desert *in Man*. *Non sum dignus*; *I am not worthy of ought*; saith *Iacob*: and [r] it is the common and generall note (as you have heard) of *Gods Servants*. Whereas our *Romanists* teach their followers to plead to God for

Vse 3.

[r] *Legatur Chrysost. in Matth. hom. 3. & hom. 25. & tom. 8. Serm. 16.*

for themselves, as the *Iewes* did sometime for the *Centurion* to our Saviour; [f] *Dignus est*; *Hee is worthy*; *he deserveth, that thou shouldest doe this for him.* [t] *Dignus es: Thou art worthy to receive honour and glory*; sing the *Saints* of God to *God*. But, *Digni sumus*; *We are worthie*; doe they sing, and teach theirs so to sing: *we are worthie, that God should conferre honour and glory on us: Wee deserve by our well-doing, not grace onely, but glory too, even eternall glory*: And [u] much more than any *temporall benefits and blessings* whatsoever, that come farre short of either. [x] They *give all to God*: these *take all to themselves*. There is on their parts nothing but *indignitie* with the one; nothing but *condignitie* with the other. *Iacob* deemeth himselfe *unworthy of ought*; and they esteeme themselves [y] *worthy of any thing*. There was nothing that he could; and there is nothing but that they doe, or can *deserve* it at Gods hands. He knoweth not how to *requite* what already he hath received: they are able not to requite it onely, but to *merit* also much more. A strange *presumption*, whereby men dare arrogate and ascribe that unto themselves, that none of *Gods holy ones*, whose stories are recorded in *Gods Word*, ever did, or durst doe.

[f] *Luk.* 7. 4.

[t] *Apoc.* 4. 11.

[u] *Quo modo Bellarm. ratiocinatur de Pœnit. l.* 2. *c.* 8. *Si opera justorum eam vim habent, ut vitam æternam verè & propriè mereantur; nullo modo negari potest, quin etiam efficacia esse possint ad satisfaciendum pro reatu pœnæ temporalis: Siquidem longè majus est gloria æterna, quam pœnæ temporalis remissio. Absurdum ergò quod Thom. sum. par. prima Secundæ q.* 114 *a.* 3. *c* 10. *Vitam æternam sub merito cadere; bona temporalia non cadere.*

[x] *Psal.* 115. 1. 1 *Cor.* 15. 10.

[y] Worthy of the Crowne; worthie of the Kingdome; worthie of heaven; worthie of salvation; worthie of God himselfe; as meriting and deserving all this. Rhemists on 2 Thess. 1. 5. and Apoc. 3. 4.

Take we *Example* in this kinde, but by one of them for all. *Iob*, the onely man of note in the time hee lived in, for [a] *a just*, and *an upright*, or *a perfect man*, one that *feared God*, and *eschewed evill*: [b] *no one like him* (by [c] *Gods* owne *testimonie*) in the whole world then besides. And yet [d] how he stood herein affected, his owne words will best shew: wherein observe wee how in stripping himselfe of all matter of *merit*, *worth*, or *desert*, he proceedeth and goeth on as by certaine *staires* and *degrees*.

[a] *Iob* 1. 1. [b] *Iob* 1. 8. & 2. 3. [c] 1 *Iob.* 5. 9. 2 *Cor.* 10. 18. Ὅταν ὁ Θεὸς μαρτυρῶν ᾖ, πόσης ἐστὶν ἀνωφελὴς ἡ ψῆφος ὅτιν. *Chrysost. de Compunct.* 2. [d] *Post tam magnum de illius justitia Dei testimonium, quid de seipse? August. de Pec. Mer. & Rem. lib.* 2. *cap.* 10. Ἀλλ' ὅμως μετὰ τὴν τοιαύτην κρίσιν, καὶ τοσαύτας ἀνδραγαθίας, (*Iob* —31.) τὰ δὲ κατηγορημένα ἐφθέγγετο ῥήματα. (*Iob* 9. 15.) *Chrysost. ubi supra.*

Degrees 4.

Degree 1.

First, [e] *How can any man*, saith he, *be justified, if he be compared* [f] *with God?* [g] *He sheweth that mans justice is just none*, saith the *Scholiast*, *if it be compared with Gods justice.* For, [h] *Even those that are just by participation from him, are not just at all, if they come once in comparison with him*, saith *Augustine*.

[e] *Iob* 9. 2.

[f] *Hebr. Quomodo justificabit se homo cum Deo? i. Quomodo justus invenietur, si cum Deo conferatur? Vatabl. Quanquam potest etiam exponi, cum Deo, i. apud Deum, vel coram Deo, ut Psalm.* 143. 2. *Et sic August. ubi supra. Ante Deum.* [g] *Iob justitiæ Dei comparatione hominis justitiam nullam esse declarat. Annot. in Vatabl. Bibl.* [h] *Cujus participatione justi sunt, ejus comparatione nec justi sunt. August. contr. Pristil. & Origen. cap.* 10. *ex Iob* 4. 18. *unde scitè Hug. Card. ex Greg. Moral. lib.* 9. *cap.* 1. *Homo Deo suppositus justitiam percipit, compositus amittit.* 1 *Sam.* 2. 2.

Degree 2.

But how would the case stand with him, if hee come to bee tried not by that *infinite depth of justice* that is *in God*, but by the *exact rule of righteousnesse*, that of man God requireth, and is contained *in Gods Law*? [i] *If a man*, saith *Iob*, *would goe to law with God*, or *if God should call man to a strict account, man were not able to answer God for one of a thousand.* Among a *thousand* of his *workes*, though having done * *so many good workes*, could not *Iob* picke out *any one*, of which he durst say, *This I dare be tried by*; or, *I dare offer this to the strictest triall.*

[i] *Iob* 9. 3.

* *Iob* 31. *per totum.*

triall. [k] *The holy man, saith Gregory, saw that all our worthy vertues would prove vicious, yea vices, if they were brought to a strict triall.* And, [l] *The man therefore that vaunteth himselfe of his perfection, thereby sheweth that he hath not yet so much as begun to leade a good life.* So that, [m] *If I would justifie my selfe, saith Iob, mine owne mouth,* (if according to [n] *mine heart* it speake) *must* needs *condemne me* for so doing; when I see my selfe, so much amisse with me, when I know so much evill by my selfe.

[k] *Sanctus vir omne virtutis meritum esse vitium conspicit, si ab interno arbitro districte judicetur. Gregor. Moral. l 9 c. 1.*

[l] *Qui de perfectione se erigit, habere se bene vivendi nec intimum indicat. Idem ibid. Cum itaque de bona vitæ perfectione extollimur, hanc nos nec inchoasse monstramus. Ibid.* [m] *Iob 9. 20.* [n] *Os meum, id est, conscientia mea. Hugo Card.*

But suppose he were not guiltie in this manner to himselfe, that he saw no such thing in himselfe, or knew nothing amisse by himselfe. [o] *If I were perfect, saith he; yet doe I not know mine owne soule.* As if he should say, as Saint *Paul* sometime did; [p] *Though I knew nothing by my selfe,* (as [q] in some kinde and case *the Apostle* professeth of himselfe, to wit, for his demeanure toward the *Corinthians*, his faithfull carriage in his Ministerie, and those things especially which the *false Apostles* charged him with, as [r] he else-where expoundeth himselfe:) *yet were I not thereby justified.* Or as *David*, in *Augustines Paraphrase* of him, [s] *How right and straight soever I seeme to my selfe, thou bringest a rule out of thy treasury, which when thou layest me to, I am found faultie.* For, [t] *Who* (saith the *Psalmist*) *understandeth all his owne errours?* [u] *Mans heart* (saith the *Prophet*) *is deceitfull above all things:* so deceitfull, that [v] *it deceiveth* oft even *it selfe.* And [w] *those things*, saith *Gregorie*, *that make a goodly shew, even in a mans owne eyes, appeare many times but foule, slubbred and sullied in Gods sight.* [x] No man seeth exactly the depth of his owne heart. But [y] *God is greater than our heart*, and seeth oft that in it, and in the actions that flow from it, that wee see not in it or them our selves; and [z] knoweth consequently more by us, than wee know by our selves. As *Paul* therefore, so *Iob*, though hee could neither be justly taxed for ought by others, nor did know ought amisse by himselfe; though it had beene so, I say, with him (as yet [a] farre otherwise it was) that he had passed well both [b] *mans judgement*, the strictest *censure* of others, and *his owne* too, the *testimony* of his owne *Conscience*; yet durst he not, for all that, offer himselfe to *Gods judgement*, there to bee tried by the rigour and severitie of *Gods justice*; well wotting that for all this there he might faile, as both having deceived others, and having beene deceived in himselfe; whereas there he was [c] to deale with him, who is so [d] well seene in mans heart, [e] his owne worke, that hee [f] cannot possibly by any meanes be deceived therein.

Degree 3.

[o] *Iob 9. 21.*

[p] *1 Cor. 4. 4.*

[q] *Nihil mihi conscius sum infidelis dispensationis. Cajetan. Nullius mala fidei aut negligentiæ in fungendo Apostolatu. Piscat.*

[r] *2 Cor. 1. 12.*

[s] *Quantumlibet rectum mihi videor, produce tu de Thesauro tuo regulam; coarctas me ad eam, & pravus invenior. Aug. in Psal. 142.*

[t] *Psal. 19. 12.*

[u] *Ierem. 17. 9.*

[v] *Galat. 6. 3. Iam. 1. 26.*

[w] *Sæpe in ea justitia nostra ad examen divinæ justitiæ deducta injustitia est: & sordet in districtione judicii, quod in æstimatione fulget operantis. Greg. Moral. l. 5. c. 7.*

[x] *Tanta est profunditas in homine ut lateat ipsum hominem id quod est: sed Dominum latere non potest. Ier. 17. 9. 10. Hieron. in Ier. 4.*

[y] *1 Iohn 3. 20. Quantum possunt homines de alio judicare, plus bene utique de se. Sed Deus plus de homine, quam homo de se. Hieron. ibid.*

[z] *Ille magis novit me, qui est scrutator cordium mei. Philip. in Iob 9.* [a] *Iob 9. 2, 20, 28, 29, 30, 31.* [b] *Tria sunt judicia, humanum, proprium, divinum: de exterioribus quæ sensibus patent, judicat humanum: de interioribus etiam hominis ipsius spiritus; sed longè præstantius Deus; cujus nondum sa-tetur Ap. evasisse judicium, qui tamen jam bonum transcendisset & propium: porro humanum contemnebat, nec proprium timebat, divinum tantum restabat. Bern. de diverss. 32. Vide Thom. Aquin. in Iob 9. Lect. 3. & Greg. Mor. l. 5. c. 7.* [c] *Heb. 4. 12.* [d] *Act. 1. 24. & 15. 8.* [e] *Psal. 33. 15.* [f] *Gal. 6. 7. Ier. 17. 9, 10.*

Lastly, [g] *Though I were never so just, saith Iob, yet would I not argue with God, but make suit unto my Iudge. I would not argue,* [h] *by demanding*

Degree 4.

[g] *Iob 9. 15.*

[h] *Petendo justitiam.*

for themselves, as the *Iewes* did sometime for the *Centurion* to our Saviour; [f] *Dignus est; Hee is worthy; he deserveth, that thou shouldest doe this for him.* [t] *Dignus es: Thou art worthy to receive honour and glory;* sing the *Saints* of God to *God.* But, *Digni sumus; We are worthie;* doe they sing, and teach theirs so to sing: *we are worthie, that God should conferre honour and glory on us: Wee deserve by our well-doing, not grace onely, but glory too, even eternall glory:* And [u] much more than any *temporall benefits and blessings* whatsoever, that come farre short of either. [x] They *give all to God:* these *take all to themselves.* There is on their parts nothing but *indignitie* with the one; nothing but *condignitie* with the other. *Iacob* deemeth himselfe *unworthy of ought*; and they esteeme themselves [y] *worthy of any thing.* There was nothing that he could; and there is nothing but that they doe, or can *deserve* it at Gods hands. He knoweth not how to *requite* what already he hath received: they are able not to requite it onely, but to *merit* also much more. A strange *presumption*, whereby men dare arrogate and ascribe that unto themselves, that none of *Gods holy ones*, whose stories are recorded in *Gods Word*, ever did, or durst doe.

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But how would the case stand with him, if hee come to bee tried not by that *infinite depth of justice* that is *in God*, but by the *exact rule of righteousnesse*, that of man God requireth, and is contained *in Gods Law?* [i] *If a man*, saith *Iob*, *would goe to law with God*, or *if God should call man to a strict account, man were not able to answer God for one of a thousand.* Among *a thousand* of his *workes*, though having done * *so many good workes*, could not *Iob* picke out *any one*, of which he durst say, *This I dare be tried by*; or, *I dare offer this to the strictest triall.*

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perfecti[illegible] Hugo [illegible]

FOXING.

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his faithfull carriage in his Ministerie, and those things especially which the *false Apostles* charged him with, as [r] he else-where expoundeth himselfe:) *yet were I not thereby justified.* Or as *David*, in *Augustines* Paraphrase of him, * *How right and straight soever I seeme to my selfe, thou bringest a rule out of thy treasury, which when thou layest me to, I am found faultie.* For, [t] *Who* (saith the *Psalmist*) *understandeth all his owne errours?* [u] *Mans heart* (saith the *Prophet*) *is deceitfull above all things*: so deceitfull, that [v] *it deceiveth* oft even *it selfe.* And [y] *those things*, saith *Gregorie*, *that make a goodly shew, even in a mans owne eyes, appeare many times but foule, slubbred and sullied in Gods sight.* [z] No man seeth exactly the depth of his owne heart. But [b] *God is greater than our heart*, and seeth oft that in it, and in the actions that flow from it, that wee see not in it or them our selves; and [c] knoweth consequently more by us, than wee know by our selves. As *Paul* therefore, so *Iob*, though hee could neither be justly taxed for ought by others, nor did know ought amisse by himselfe; though it had beene so, I say, with him (as yet [d] farre otherwise it was) that he had passed well both [e] *mans judgement*, the strictest *censure* of others, and *his owne* too, the *testimony* of his owne *Conscience*; yet durst he not, for all that, offer himselfe to *Gods judgement*, there to bee tried by the rigour and severitie of *Gods justice*; well wotting that for all this there he might faile, as both having deceived others, and having beene deceived in himselfe; whereas there he was [f] to deale with him, who is [g] well seene in mans heart, [h] his owne worke, that hee [i] cannot possibly by any meanes be deceived therein.

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[l] *Qui de perfectione se erigit, habere se bene vivendi nec initium indicat. Idemibid. Cum itaque de bene vita id est, conscientia mea.*

Degree 3.

[o] *Iob 9. 21.*

[p] *1 Cor. 4. 4.*

[q] *Nihil mihi conscius sum infidelis dispensationis. Cajetan. Nullius male fidei aut negligentiæ in fungendo Apostolatu. Piscat.*

[r] *2 Cor. 1. 12.*

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[t] *Psal. 19. 12.*

[u] *Ierem. 17. 9.*

[v] *Galat. 6. 3. Iam. 1. 26.*

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[z] *Tanta est profunditas in homine, ut lateat ipsum hominem in quo est: sed Dominum latere non potest. Ier. 17. 9, 10. Herv. in 1 Cor. 14.*

[b] *1 Iohn 3. 20. Quantum possunt homines de alio judicare, plus homo utique de se. Sed Deus plus de homine, quam homo de se. Herv. ibid.*

[c] *Ille magis novit me, qui est scrutator cordium. Philip. in Iob 9.* [d] *Iob 9. 2, 20, 28, 29, 30, 31.* [e] *Tria sunt judicia, humanum, proprium, divinum: de exterioribus quæ sensit patiens, judicat humanum: de interioribus etiam bonitati ipsius spiritus; sed longè præstantius Deus; cujus nondum fatetur Ap. quæsisse judicium, qui tamen jam bonum transcendisset & propium: porro humanum contemnebat, nec proprium timebat, divinum tantum restabat. Bern. de diverss. 32. Vide Thom. Aquin. in Iob 9. Lect. 3. & Greg. Mor. l. 5. c. 7.* [f] *Heb. 4. 13.* [g] *Act. 1. 24. & 15. 8.* [h] *Psal. 33. 15.* [i] *Gal. 6. 7. Ier. 17. 9, 10.*

Degree 4.

Lastly, [k] *Though I were never so just, saith Iob, yet would I not argue with God, but make suit unto my Iudge. I would not argue,* [l] *by demanding*

[k] *Iob 9. 15.*

[l] *Petendo justitiam.*

manding justice; but make suit, [m] by craving mercy, saith Lyra. I would not argue, [n] trusting to mine owne merits; but make suit, [o] trusting rather, saith Cardinall Hugh, to his mercy. [p] For it is mercy that we stand in need of, saith Augustine: it is that that must stand us then in stead. Since that, [q] All mans righteousnesse will appeare to bee but unrighteousnesse, saith Gregory, if it should strictly be examined. And [r] therefore for all a mans righteousnesse be had need yet to pray; that, that that might in such strict triall faile, may by his Iudges mercy alone hold out and be made good. For it is all one, saith he, as if Iob had there said, [s] Albeit I grow up and attaine to good workes, yet it is not of merit, but of mercie, that I doe atchieve life. And such [t] Prayer therefore must we leane unto, even when wee doe well, that even all our holy life may be seasoned with humilitie: Which the contrary presumption belike then of merit, desert, worth, and dignitie, is in Gregories judgement a great enemy unto.

But so absurd and even sottish is the Popish doctrine in this Point, that some of their chiefe Champions, as halfe ashamed of it, seeke sometime to qualifie it, and sometime flatly deny it.

Sometime, I say, they seeke to temper, and to qualifie, and to correct it, as Apothecaries doe * poisons, when in desperate cases they minister them to trie conclusions with forlorne Patients. Thus Bellarmine having at large discussed the Point; laid downe a good distinction for the clearing of the difference betweene us and them, when wee say, that [a] No confidence is to bee put in mans merits; and they say, [b] that some may be; to wit, that [c] it is one thing for confidence to be put in them, and another thing for confidence to arise from them: and with a trembling kinde of assertion affirmed the former, that not onely confidence may arise from them; but that [d] some confidence also may be placed in them, if men be certaine that they are such, and so that they be not proud of them: (And yet how forteth this their doctrine, I pray you, with their Prayers, where they say; [e] God that seest that we trust in nothing that we doe? Or what is this then, but even to mocke God to his face, when they tell him they doe not that, which indeed they doe?) At length he commeth to conclude that wee have the safest course on our side. As [f] it is the best and behovefull course, saith Bernard, not to pretend merit, but to request mercy: So it is the surest and the safest course, saith Bellarmine, not to trust in any worke or worth of our owne, but to rely wholly upon Gods mercie. For, [g] In regard, saith he, of the uncertaintie of our owne righteousnesse, and the jeopardy of vaine-glory, it is the safest course for a man to repose his whole trust in the mercy and goodnesse of God alone. And he produceth to this purpose the speeches and practices of divers holy men of God lying upon their death-beds: (as indeed the most, even Papists also, yea and some Popes too, whatsoever they were taught or held otherwise while they lived, are glad (to prevent the worst) to die Protestants in this Point, and to renounce all their pretended merits, worth, and workes then, when they should stand them most in stead:) For so Ambrose at point of death, saith he, spake to his

[m] Petendo misericordiam, Lyra.

[n] Confidens in meritis meis.

[o] Plus confidens in ejus misericordia, quam in meritis meis, Hugo Card.

[p] Quoniam misericordia nobis necessaria est, August. in Iob 9.

[q] Vt sæpè diximus, Omnis humana justitia injustitia esse convincitur, si districtè judicetur, Greg. Moral. lib 9. cap. 14.

[r] Prece igitur post justitiam indiget, ut quæ succumbere discussa poterat, ex sola judicis pietate convalescat, Gregor. ibid.

[s] Velut si apertius fateatur dicens; Etsi ad opus virtutis excrevero, ad vitam non ex meritis, sed ex venia convalesco. Idem ibidem.

[t] Precit atque inniten-dum est, cum recta agimus, ut omne quod juste vivimus, ex humilitate condiamus. Ibid.

* Nam & ipsa venena inferuntur medicamentis. Isidor. Orig. lib. 12. cap. 4.

[a] Calvinus docet nullam in propriis meritis fiduciam esse locandam. Institut. lib. 3. c. 12. §. 3, 4.

[b] Nos aliquam etiam in meritis poni posse docemus. Bellar. de Iustif. l. 5. c. 7.

[c] Aliud est fiduciam nasci ex meritis: aliud in meritis ponendam. Bellar. ibid.

[d] In bonis meritis, quæ verè talia esse compertum sit, fiducia aliqua collocari potest, modo superbia caveatur. Ib.

[e] Deus, qui conspicis, quia in nulla nostra actione confidimus. Collect. in Sexages.

[f] Vtilissimum est coram Deo non justitiam prætendere, sed misericordiam postulare, Bernard. ep. 42.

[g] Propter periculum inanis gloriæ, & incertitudinem justitiæ nostræ; Tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere, Bellarm. de Iustif. lib. 5. cap. 7.

people;

people; [h] *I have not so lived among you, that I should bee ashamed to live longer with you: nor am I afraid to die, because we have a good Master.* Which speech of his *Augustine* used much to admire and commend; affirming that *Ambrose* so said, [i] *that he might not be thought presumptuously to put confidence in his course of life and carriage, though never so pure.* So *Augustine* likewise himselfe to his adversaries; [k] *For my reputation among men, I have witnesses great store, that have knowne me, to testifie for me: but in the sight of God my Conscience alone can speake for me; which albeit I beare fearlesse against your false accusations, yet dare I not justifie my selfe before the eyes of the Almightie, but expect rather a largesse of mercy flowing from him, than a strict judiciall triall.* And *Bernard* of himselfe; [l] *Let others plead their merits, and boast and brag that* [m] *they have borne and endured the heat and the burden of the day: but* [n] *it is good for mee to cleave to God, and to put my trust in him.* And when hee was even at deaths doore, writing to some of his friends; [o] *Pray ye my Saviour not to delay now my timely departure, but to keepe and protect me in it. Be carefull by your prayers to fence mine heele being bare of Merits it selfe.* [p] *Where Saint Bernard,* saith *Bellarmine, howsoever out of the Conscience of his good life he desired to have his death no longer delaied, yet was so farre from trusting in his Merits, that he made account he had none.* And againe, [q] when hee was even now (as it were) at the last gaspe; [r] *I confesse,* saith he, *that I am not worthy of, nor can by mine owne merits obtaine the Kingdome of Heaven: But my Lord Iesus Christ, who holdeth it by a double right, the Inheritance of his Father, and the merit of his Passion, contenting himselfe with the one, bestoweth on me the other.* This then hath beene, by our *adversaries* their owne *confession*, the ordinary *practice* of *Gods People*, even the greatest, the godliest, the worthiest of them. And can we imagine but that their *Faith* and their *Doctrine* then at other times was correspondent thereunto? No undoubtedly. Thus they did, and thus they died themselves: and thus taught they their *people* to doe, and to die. Yea thus were our *Ancestors* here in *England* above *five hundred yeers* agone taught to prepare themselves for death, by *Anselme Archbishop* of *Canterbury*, who then lived. Among other *Questions* he willeth that this bee demanded of the sicke man that lieth a dying; * *Dost thou beleeve and hope to be saved, or to come to life eternall, not by thine owne merits, but by Christs?* To which *Question* hee adviseth the sicke man to say, yea. And then turning his speech to him by way of instruction and exhortation; [t] *Cover thy selfe,* saith he, *all over with Christs death, and winde up thy Soule in it. And if God offer to judge thee, say thou; Lord, I set the death of my Lord Iesus Christ betweene me and thee, and thy judgement, and I will no otherwise contend with thee. If he say, thou deservest damnation; say thou; I set the death of my Lord Iesus Christ betweene thee and mee and mine evill deserts: And I tender the Merits of his most worthy Passion*

[h] *Non sic vixi, ut me pudeat inter vos vivere: nec mori timeo, quia bonum Dominum habemus,* Paulin. in vit. Am.

[i] *Ne crederetur praesidens de suis purgatissimis moribus praesumere,* Possidon. in vit. August.

[k] *Ad existimationem hominum magna testium, qui me noverunt, suppetit copia: ad Dei verò conspectum sola conscientia; quam contra vestras criminationes cum intrepidam geram, non me tamen sub oculis omnipotentis justificare audeo; magisque ab illo effluentem misericordiæ largitatem, quam judicis summum examen expecto,* Aug. contra Cresc. l. 3. c. 80.

[l] *Prætendat alter meritum; sustinere se jactet pondus diei & æstus. Mihi adhærere Deo bonum est, ponere in Domino Deo spem meam.* Bern. in Psal. 90. Serm. 9.

[m] Matth. 20. 12.

[n] Psal. 73. 28.

[o] *Orate Salvatorem, ut tempestivum jam exitum non differat, sed custodiat. Curate munire vobis calcaneum nudum meritis,* Bern. epist. 310.

[p] *Vbi B. Bern. ex conscientia bonæ vitæ optat non differri diutius mortem. Et tamen adeò non confidebat in meritis, ut existimaret se nudum esse meritis.* Bellar. de Justific. l. 5. c. 7.

[q] *Cum extremum jam trahere spiritum videretur.* Gulielm. in vit. Bern. l. 1. c. 13.

[r] *Fateor, non sum dignus ego, nec possum propriis meritis regnum obtinere cœlorum. Cæterum Dominus meus duplici jure illud possidens, hæreditate*

Patris & merito passionis, altero ipse contentus, alterum mihi donat. Bern. ibid. * *Credis & speras venire ad salutem æternam non tuis meritis sed Christi?* Dicat, Sic. Ansel. ut refertur in Tract. de Arte moriendi Impress. Bisuntii, Anno 1488. [t] *In sola Christi morte te totum contege: huic morti te involve. Et si Dominus Deus te voluerit judicare, dic, Domine, mortem Domini mei Iesu Christi objicio inter te & me & judicium tuum; aliter tecum non contendo. Si dixerit, quod mereris damnationem, dic, Mortem D. mei I. C. objicio inter te & me & mala merita mea: ipsumque dignissimæ passionis meritum offero pro merito, quod ego habere debuissem, & (heu) non habeo.* Ibid.

in stead of the Merit that I should have, but (alas) have not. This then was the *Doctrine* and *Practice* of those *Ancient Fathers*; and this it was that our *Ancestors* and *Forefathers* were taught, contrary to that that the *Church* of *Rome* teacheth and maintaineth at this day. Yea this, that *fire-brand* of the *Christian world*, *Pope Hildebrand* made profession of, when he writ on this wise (as *Baronius* reporteth of him) to the *Abbot* of *Clugny*, [a] *I finde my selfe so depressed with the weight of mine owne actions, that I have no hope of safety left, but in the mercy of Christ alone.*

But let us examine *Bellarmines* cautelous *conclusion* a little.

1. Is this *the surest and safest course?* why condemne they us then as *Heretikes* for taking and teaching it? Why [t] crosse they out of their owne Writers such speeches as tend this way? Would they not have men goe the safer way? It is their *Canonists* rule, and their *Casuists* common note, that [u] *The safest side, where any doubt may be, is to be held.* And that much doubt may be, yea must needs bee here, himselfe telleth us, when he teacheth, that [x] *Mans Merits are ordinarily very uncertain*; yea *so uncertaine, that without speciall revelation a man can have no assured certainty* of them. So that our fault belike herein is only this then, that we are not so venturous, or foole-hardie rather, as they are.

2. Is it *a sure*, yea *the surest and safest course* that can bee, *to trust in Gods mercy alone?* Then is *Gods mercy alone* belike *able to save* a man *without merits*. For in vaine were it *to trust in it alone*, if *it alone* were not *sufficient to save*: according to that excellent saying of *Bernard*, speaking of those words of the *Psalmist*; [y] *Hee will save them because they trust in him. He* [z] *will save them*; saith he: *Why so? For what merits of theirs? Marke what followeth: Because they trust in him: A sweet cause, but effectuall and irrefragable. This is the righteousnesse indeed, not of the Law, but of Faith.* [a] *This is mans whole merit, that he set his whole hope on him, who hath saved the whole man.* And [b] *This is mans true confidence, to fall from himselfe, and rest on his Lord, refreshed in nothing but his mercy onely.* And elsewhere; [c] *No man need aske for what merits of ours we expect good things at Gods hands. It is merit sufficient, to know, that no merit is sufficient.* And againe, [d] *Gods mercy is my merit.* [e] *Though I want merit, yet wanteth he no mercy.* [f] *Nor can I want store of merit, so long as he hath store of mercy. Much merit have I, since that he hath so much mercy.*

3. But why should they *trust* thus in *Gods mercy alone?* or why may they not *trust safely* enough *in their owne merits* also? For so his *Assertion* was, that in them men might trust to; and that there was ground good enough for them so for to doe. [g] *In regard*, saith he,

[a] *Ita me gravatum propriæ actionis pondere invenio, ut nulla remaneat spes salutis, nisi de sola misericordia Christi.* Greg. PP. 7. *in ep. ad Hug Cluniac. apud Baron. tom.* 11. *An.* 1075. *num.* 7.

[t] *Index Expurg. Hispan. In libro qui inscribitur, Ordo baptizandi: Deleantur illa verba; Credis non propriis meritis, sed Domini Christi virtute & merito ad gloriam pervenire? Index Belg. ex Iac. Fabr in Rom.* 4. *dele; Tu, si sapis, neque in fide, neque in operibus, sed in Deo confide. Et ex Comment. in Gal.* 3. *Qui confidit in operibus, in seipso confidit, & baculo nititur arundineo. Et ex Comment in Ephes.* 1. *Quid igitur laudabimus? Nunquid nos, aut opera nostra, &c. Nequaquam.*

[u] *In dubiis & ambiguis via tutior eligenda est: Clemens.* 3. *in Decretal. lib.* 5. *tit.* 12. *cap.* 12. *Gerson in Reg. Mor. Martin. Navar. Enchirid. cap.* 27. §. 284.

[x] *Non possunt homines in hac vita habere certitudinem fidei ac suæ justitiæ, nisi ex speciali revelatione. Bellarmin. de Justificat. lib.* 3. *c.* 3. *Nemo absque revelatione certò scire potest, se habere vera merita. Ibid. cap* 5. *Hoc scire impossibile est, nisi adsit revelatio. Ibidem cap* 8.

[y] *Psal.* 37. 40. [z] *Salvabit eos. quare? quibus meritis? Audi quod sequitur; Quia speraverunt in eo. Dulcis causa; attamen efficax; attamen irrefragabilis. Ni mirum hæc est justitia, sed quæ ex fide est, non ex lege, Bern. in Psal.* 90. *Serm.* 9. *Hier. & August. de verb. Ap.* 7 *Miserere mei. Quare? Quia virtutem habeo, qua te promerear? quia voluntatis arbitrium gero, unde gratiam tuam meritum meum præcedat? Non: quoniam in te speravit anima mea. Psal.* 57. 1. [a] *Hoc totum est hominis meritum, si totum spem ponat in eo, qui totum hominem salvum fecit. Bern. Idem ibid Serm.* 15. [b] *Hæc est vera hominis fiducia, à se deficientis, & innitentis Domino suo; ut non nisi in sola Dei misericordia respiret. Idem de temp.* 50. [c] *Non est quod quæras, quibus meriti, speremus bona. Sufficit ad meritum scire, quod merita non sufficiant. Idem in Cant* 68. [d] *Meritum meum miseratio Domini. Ibid ser.* 61. [e] *Etsi mihi meritum deest, sed non illi miseratio. Ibid. ser.* 14. [f] *Non sum planè meriti inops, quamdiu ille miserationum non fuerit. Quodsi misericordiæ Domini multæ, multus nihilominus ego in meritis sum. Ibid ser.* 61. [g] *Propter justitiæ incertitudinem. Bellarm. ubi sup.*

he,

he, *of the uncertainty of a mans owne righteousnesse*: [h] *because a man may be mistaken in it, and imagine that he hath it, when he hath not.* But certaine or uncertaine, how can *mans merit* bee the ground of his salvation, if his salvation depend upon *Gods mercy alone?* Or how is *mans merit* necessarily required unto salvation, if by *Gods mercy alone* he may be saved without it?

4. [i] *In regard* also, saith he, *of the jeopardie of vain-glory.* In which clause he acknowledgeth that this their *Doctrine of mans merits* is *a dangerous Doctrine*, (as *Bernard* also tearmeth [k] *the practice* of it both *foolish* and *perillous*) and such as may soone puffe up mens minds with *vain-glory*, yea [l] with *pride and presumption*, (hee might well have said) *the* very *bane* of all *true confidence, grace, goodnesse* and *godlinesse.* And consequently as a most dreadfull * *rocke* threatning ship-wracke of salvation, to be most warily shunned and eschewed of all those that are jealous of miscarying, and desirous of eternall well-doing.

I will adde here but the *Confession* of one or two of their owne *Writers*: † *I am wholly of this minde* (saith *Cardinall Contarene*) *that it is a pious and a Christian-like saying, that wee ought to rely, as on a thing stedfast and able to support us, on Christs righteousnesse bestowed upon us, not on holinesse or grace inherent in us. On this alone, as certaine and stedfast ought we to rest.* And † *All the Ancients with generall consent*, saith *Cassander*, *deliver, that confidence for remission of sinnes, and hope of pardon and life eternall, is to bee placed in Gods mercy alone and Christs merits.* To which purpose also he alleageth a place of *Pope Gregory*, to this effect; " *We trust not in our owne teares or deeds, but in our Advocates plea.* And as for *trust* in ought else, saith *Adrian* of *Vtrecht*, who was *Bishop of Rome* also afterward; † *Our merits are but as a staffe of reed, which if a man leane to or rely on, it knappeth asunder, and runneth thorow his hand that relieth on it.* It is *the surest course*, saith *Bellarmine*; it is the *only sure course*, say we, *to trust only in Gods mercie.* So said the *Ancients* before us (as some of their owne, you see confesse) with us. And to teach men in stead of it *to trust in their owne merits*, is to teach them * to exchange *a rocke* for *a reed.* Nor can there be any safetie at all in so doing; unlesse it bee safe to rely on so deceitfull and dangerous a stay as is sure to serve them all (by their owne *Adrians* confession) that trust thereunto, as † *Rabsake* saith *Ægypt* did, as " the *Spartan* said *Athens* would have done, if *Greece* should have relied on it.

Thus then sometime they seeke to salve and *qualifie* this their pestilent and poysonfull *doctrine*, which at other times, as not halfe, but wholly ashamed to owne it, they doe utterly deny and disclaime.

It is ™ *Philip Melanchthons eighth lie*, saith *Bellarmine*, *that our Teachers*

[h] *Quia multi falluntur, dum putant se habere quod non habent.* Idem de Iustif. l. 3. c. 8.

[i] *Propter periculum inanis gloriæ.* Idem ubi sup.

[k] *Stultum & periculosum est suis quenquam confidere meritis.* Bern. de Divers. 33. *Periculosa habitatio eorum, qui in meritis suis sperant; periculosa quia ruinosa.* Idem in Psal. 90. Serm. 1.

[l] *Discamus de nostra omnino industria, magis autem de nostris diffidere meritis.* Bern. de Temp. 75. *Nam sibi quidem ipsi fidere, non fidei, sed perfidiæ est: nec confidentiæ, sed diffidentiæ magis in semetipso habere fiduciam. Is verè fidelis est, qui nec sibi credit, nec in se sperat, factus sibi tanquam vas perditum. Id quod sola facit humilitas cordis, ut non sibi fidelis anima inniti atur, sed deferens semetipsam, & super dilectum innixa ascendat de deserto.* Idem de Temp. 16.

* *De Pharisæo Chrysost. tom. 8. Ser. 14.* Ἱλαρὸν τὸν κατορθωμάτων ἀπαγαγὼν, καὶ δεῦρο πτωχοπλοκῶν περιποιήσας τῆς τῶν χαυνοφρόνων καὶ ἀνοήτων περιουσίας, οὐ παύσῃ τῷ λιμῷ τὸ νεανικὸν ἐπιδεικνύμενον.

† *Ego prorsus existimo pie & christiane dici, quod debeamus niti, tanquam re stabili quæ sustentat nos, justitia Christi nobis donata, non autem sanctitate & gratia nobis inhærente.* Contaren. Card. de Iustific.

† *Summo consensu veteres omnes tradunt, fiduciam remissionis peccatorum etiam eorum quæ post regenerationem admittuntur; & spem veniæ & vitæ æternæ, in sola Dei misericordia & merito Christi esse collocandam.* Cassand. Consult. art. 6. " *Non in fletibus & afflictionibus nostris, sed in Advocati nostri allegatione confidimus.* Greg. in Ezech. hom. 1. † *Sunt merita nostra veluti baculus arundineus; cui dum quis innixus fuerit, confringitur, & perforat manum innitentis.* Adrian. de Traject. in 4. Sent. * Bas. spirit. Armor. † Esa 36. 6. " Πινδάρου καλλιστον, Ἑλλάδος ἔρεισμα Ἀθήνας, Λάκων ἂν παρενεῦσ' ἡ Ἑλλὰς ἐχομένη ἐρείπιον τοῦτο. Plut. Apophth. ™ *Octavum Philippi Mendacium. In art. 20. Confess. Iubent Catholici Doctores mereri remissionem peccatorum operibus.* Bellar. in Iudic. de Libr. Concord.

chers will men to merit remission of sinnes by their workes. These words I finde not at all in the place out of which they are alledged. Neither know I what *Edition* of that *Confession* hee followeth. But suppose that *Philip* say so. Why is it a *lie*? Is it not true that they teach so? Yes doubtlesse. *Bellarmine* himselfe elsewhere confesseth, that [d] some of their *Doctors* teach, that *men by their owne workes make satisfaction to God for the fault or offence it selfe.* Others, [p] that *they satisfie both for the fault or offence, and for the punishment also*, yea even *the eternall paines* thereunto due: Others againe (whom he giveth his voyce with) [p] *not for the fault it selfe* indeed, but *for the guilt of such penalties as remaine due for the same, after that the fault is forgiven*, [q] that is, saith he, *for the paines that a sinner should in Hell else have suffered, the eternity of them onely taken away*: that which he teareth out of some [r] places of *Scripture* both [s] mistranslated, and [t] misexpounded, [u] *a redeeming* or *buying out of mens sinnes*, and maintaineth [x] *remission of sinnes* to bee by such *redemption* purchased and procured.

Againe, that [a] *men by their workes make such condigne satisfaction for some sinnes*, [b] *that thereby the offence and wrong done to God is truly recompenced, and his justice fully satisfied*; and that [c] *through Gods grace they doe in some sort by workes of their owne, which they owe not to God, truly or equally, and therefore justly also and condignly satisfie*; for that [d] *such workes have a kinde of infinitenesse* (or *infinite worth*) *in them, and consequently an equality with the wrong that they did God by their sinnes*, in sundry places he himselfe avoweth: which what is it but *to merit remission of sinnes*? For hath not he merited remission that hath made such satisfaction?

Yea the *Objection* being made, that then [e] *either there must bee two joynt satisfactions, the one Christs, and the other ours; or but one onely, and that either Christs, and then wee do not satisfie; or ours, and then Christs is excluded; or else we divide the honour betweene Christ and our selves, that he pay for the fault, and we for the punishment*: The Cardinall saith, that hereunto *three Answers* are given.

For 1. some say, [f] that *there is one only satisfaction, and that is Christs: and that we, to speake properly, doe not satisfie at all, but only doe somewhat in regard whereof God applieth Christs satisfaction to us.* And [g] so, saith hee, *should our workes be nothing but conditions, or dispositions at most, without which Christs satisfaction should not be applied to us.* That which is indeed in effect the same that we say. But [h] this he holdeth to be *erroneous*.

2. Some say, that [i] *there are two satisfactions, but the one depending upon the other; the one Christs, and the other ours*: [k] *for though the*

[d] *Andr. Vega l. 13. in Concil. Trident. c. 36. contendit, satisfieri pro culpa. Bellar. de pœnit. l. 4. c. 1.*

[o] *Docet Ruard. Tapper. insignis Theologus in explic. art. 6. Lovan. posse hominem satisfacere Deo pro culpa & pœna æterna per actus quosdam, &c. Bellarm. ibid.*

[p] *Nos Concil. Trid. Sess. 6. c. 14 & Sess. 14. c. 13. sequentes, Per opera pœnalia verè ac propriè Domino satisfieri pro reatu pœnæ, qui post culpam dimissam remanet expiandus. Idem ibid. l. 4 c. 7.*

[q] *Id est, pro pœna sensus, ut Cajetan. rectè de Contrit. q. 4. quam in Gehenna pati debuisset peccator, remota solum æternitate. Ib. c. 1.*

[r] *Prov. 16. 6. Dan. 4. 24.*

[s] *Nam redimendi verbum neutrobique reperitur.*

[t] *Vide Iun. in utrumque: Et Baium infra.*

[u] *Bellar. ibid l. 4. c. 8.*

[x] *Idem ibid. l. 2. c. 12. & l 4. c 8.*

[a] *Apertissimè agnoscit satisfactionem condignam esse debere, & eam proportionem cum peccato exigere, ut verè per eam offensio compensetur, de Pœnit. l. 4. c. 9.*

[b] *Ut injuriæ Deo factæ compensetur, & divinæ justitiæ satisfiat, Ibid.*

[c] *Accedente gratia verè possumus aliquo modo ex operibus propriis Deo indebitis, & ad æqualitatem, ac per hoc justè & ex condigno satisfacere Ib. cap. 7.*

[d] *Quia quatenus à spiritu procedunt, habent quandam infinitatem, ac per hoc æqualitatem cum injuria, qua Deum peccando afficiebamus, Ibid.*

[e] *Vel sunt duæ satisfactiones simul junctæ, una Christi, altera nostra; vel una tantum. Si duæ, ergo bis punitur eadem culpa. Si una tantum, vel illa est Christi, & tunc nos non satisfacimus; vel nostra & tunc excluditur Christus; aut verè dividemus cum Christo honorem, nam ille solvet pro culpa, nos propria. Bellar. de Purgat. l. 1. c. 14.*

[f] *Quidam asserunt esse unam tantum, & illam Christi esse; ac nos propriè non satisfacere, sed solum facere aliquid, cujus intuitu Deus applicat nobis Christi satisfactionem. Ita Michael Baius de Indulg. cap. ult.*

[g] *Quod est dicere, Nostra opera non esse nisi conditiones, sine quibus non applicaretur nobis Christi satisfactio, vel ad summum, esse dispositiones.*

[h] *Quæ sententia erronea mihi videtur, Bellarm. ibid.*

[i] *Alii dicunt quod sunt duæ, sed una ab altera dependens.*

[k] *Nam etiamsi una sufficiat, tamen ad majorem gloriam Dei, sui satisfit, & majorem hominis satisfacientis, placuit Christo conjungere nostram.*

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one were ſufficient; yet for greater honour to us, God will have ours added to his. And [l] this he holdeth to be *not improbable.*

3. Some ſay, and [m] that is the *more probable*, (and that therefore he goeth with) that *there is but one actuall ſatisfaction alone, and that ours.* [n] *And ſo Chriſt* conſequently *is excluded*, and ſhut out at doores, as in the *Objection* before was ſaid. Yea he ſaith moreover, that as [o] *the Saints may well bee tearmed our Redeemers, becauſe that by their ſufferings they may redeeme or buy out our ſinnes*: So [p] *a man may well be ſaid to be his owne Redeemer and Saviour, and yet no wrong done therein to Chriſt*, when by his owne works [q] he maketh *condigne ſatisfaction* to God in this manner *for his ſinnes.*

And now judge you, whether *Philip Melanchthon* lied or no, when he ſaid (if at leaſt he did ſo ſay) that *they will men to merit remiſſion of their ſinnes by their workes.* But let us heare further how not *Melanchthon*, but *Bellarmine* lieth himſelfe, where hee chargeth *Melanchthon* with lying. [r] *We teach not*, ſaith he, *that by workes done without faith or Gods free helpe, men may merit remiſſion of ſinnes.* [s] *Nor doe we aſcribe even unto thoſe workes that are done of Faith and by Gods aid, ſuch a merit, as that the reward doth of juſtice or right anſwer it*; (that is, *the merit of condignitie*) *but the merit of impetration onely, as Auguſtine ſpeaketh*; *which the Schoolemen are wont to call not the merit of condignity, but the merit of congruity.* [t] *Nor is there any diſſent among Catholiques herein.*

I might here take occaſion to ſhew ſomwhat largely, in what ſenſe the [u] *ancient Fathers*, as alſo [x] *other Writers of thoſe times* do ordinarily uſe the word *to Merit* (becauſe our adverſaries ſo much preſſe the uſe of that *Phraſe* in thē, as if it implied ſuch *Merit* as they maintain) to wit, as [y] *Bellarmine* himſelfe, with [z] others of his owne ſide alſo acknowledgeth, for *to atchieve or obtaine* ought on any tearmes whatſoever, be it of *free favour*, or of *due debt and deſert*: which is the *Merit* of *Impetration*, that he ſaith *Auguſtine* ſpeaketh of; and [a] differeth much from *Merit* or *Deſert* ſtrictly and properly ſo tearmed, as *Bellarmine* himſelfe alſo granteth: Since that, by their owne confeſſion, [b] it is one thing *to impetrate* or *obtaine*, and another to *merit*, that is, *to deſerve*: And therefore in ſuch ſenſe as they uſe the word *Merit*, [c] a man may bee ſaid ſometime *to merit*, that is, *obtaine and impetrate*,

[l] *Qui modus non videtur mihi improbabilis*, Bel. ibid.

[m] *Tertius modus videtur probabilior; quod una tantum ſit actuali ſatisfactio, & ea ſit noſtra*, Bellar. ibid.

[n] *Et tunc Chriſtus excluditur.*

[o] *Non erit abſurdum ſi Sancti viri Redemptores noſtri eſſe dicantur, cum aliquo modo paſſionibus ſuis delicta noſtra poſſint redimere*, Bellarm. de Indulg. l. 1. c. 4.

[p] *Homo ſui ipſius Redemptor & Salvator appellatur: nec propterea ulla fit Chriſto injuria.* Idem de Purgat. l. 1. c. 14.

[q] *Condigne ſatisfacit.* Ibid. cap. 13.

[r] *Non id habet Catholica doctrina ut operibus illis, quæ fiunt ſine fide & auxilio Dei gratuito mereri poſſint homines remiſſionem peccatorum.* Bellarm. in Iudic. de lib. Concord. Mendac. 8.

[s] *Huc accedit, quod iſtis etiam operibus, quæ fiunt ex fide & auxilio Dei, non tale tribuimus meritum, ut ei reſpondeat ex juſtitia merces; ſed meritum ſolum impetrationis, ut Auguſtinus loquitur, quod Scholaſtici meritum de congruo, non de condigno nominare ſolent.* Bellar. ibid.

[t] *Neque in hoc ulla eſt inter Catholicos differentia*, ibid.

[u] Ita Hieron in Hoſh. 4. 14. *Grandis offenſa, poſtquam peccaveris, iram Dei non mereri.* Ambr. in Luc. l. 10. c. 22. *O aqua, quæ ſacramentum Chriſti eſſe meruiſti.* Collatio Carth. cognit. 1. art. 8. *Proponant, qui iſta elicere meruerunt.* Ibid. cognit. 3. art. 16. *Quis ſupplicavit, quis legem meruit? Quis judicium poſtulavit?* Et Sedul. & alius neſcio quis Hieron. nomine in Rom. 4. *Magna beatitudo eſt ſine labore legis & pœnitentiæ, Domini gratiam ſola fide promereri; ſicut ſiquis aliquam dignitatem gratis accipiat.*

[x] *Pacem ſub hac lege meruit, ut captivos noſtros redderet.* Ammian. hiſt. l. 17. *Pacem quam ipſe meruit, ei quoque debere proficere*, Ibid. [y] *Auguſtinus explicat quomodo fides mereatur, cum dicit eam impetrare remiſſionem peccatorum.* Bellar. de Juſtif. l. 1. c. 21. Sed & Bellarm. ipſe ibid. l. 5. c. 2. exponit illud Vulg. verſionis Heb. 13. 16. *Talibus hoſtiis Deus promeretur*, i. ut Oecumenius, placetur Deo. [z] *Quodſi aliquis veterum vocabulo promerendi uſus eſt, non aliter intellexit, quam conſecutionem de facto.* Stapleton. prompt. Fer. 5. poſt Paſſion. Dominic. Videatur Vega infra. [a] *Multum intereſt inter meritum & impetrationem.* Bel. de Bon. oper. in particul. l. 1. c. 9. [b] *Impetramus etiam quæ non meremur.* Tho. ſum. par. prima ſecundæ q. 114 a. 9. A man may impetrate, and not deſerve; and a man may deſerve and not impetrate, Anonymus Author contra Bellii Ruinam Papiſmi. *Meritum enim innititur juſtitiæ, & non poteſt Deus homini negare quod meruit, &c. Sed impetrare eſt liberalitatis divinæ: ſi det, eſt gratiæ; ſi non det, non poteſt argui injuſtitiæ.* Adrian. quodlib. q. 8. [c] *Veniam Arbitione precante meruerunt.* Ammian. hiſt. l. 14. *Quia Dei filium Iudea contempſit, Gentilitas promeruit.* Greg. in 1 Reg. 2. *Maria ſola mater Domini fieri meruit.* Euſebii Emiſſ. nomine in Dominic. 4. Advent. *Parere meruit eum, quem conſtat nullum habuiſſe peccatum.* Aug. de Nat. & Grat. c. 36. *Ipſum Deum hominem facere & concipere & parere non humanis meritis, ſed concepti naſcentiſque ex ea ſummi Dei dignatione promeruit.* Fulgent. de Grat. & Incarn. c. 7. *Letiores interim quod virgas evaſerint, quam quod meruerint principatum.* Bernardus De pueris ad prælaturam promotis, Epiſt. 42. Itaque ingenuè Vega de Juſtificat. lib. 8. cap. 8. agnoſcit, uſurpari apud Patres nomen Meriti, ubi nulla eſt ratio Meriti, neque de congruo, neque de condigno.

trate, what he *deserveth not*; and againe, [d] *not to merit*, that is, *obtaine and impetrate* what yet hee hath well *deserved*. As also in this sense [e] *they are wont* (*Bellarmine* himselfe also acknowledging it) *to call all good workes Merits, for which we receive ought*, though the *reward* be, as [f] he granteth also that it may be, *not of desert, right*, or *due debt*, but *of favour and grace* onely. Wherein *Bernard* singularly well expounding their meaning, and his owne too, where he useth those and the like tearmes; [g] *If we speake properly*, saith he, *those things that we use to call Merits, are certaine seeds of Hope, sparkes of Love, signes of our hidden Predestination, presages of our future glorification; the way to the Crowne, not the cause of our Crowning.*

I might also insist on that which *Bellarmine* hath else-where, that [h] *to merit*, as they speake, is no more than that which the *Greeks* call ἀξιοῦσθαι, which word signifieth not [i] *to be worthy*, as he saith, contrarie to all use and authoritie, but [k] *to be vouchsafed, reputed or esteemed as worthy*, as also [l] *Cajetan* himselfe therein following their owne *vulgar Latine*, expoundeth it. And whereas the same their *vulgar Translation* hath it in bad and barbarous [m] *Latine*, and their *Rhemists* version in as bad or worse *English*, [n] *with such hosts God is promerited*: [o] *The meaning of it is*, saith *Bellarmine*, that *with such Sacrifices God is delighted, or pacified, as Chrysostomes Commentary hath it*, (though indeed in *Chrysostomes Commentarie*, there is no such word, or any one word of exposition, but the same word it selfe onely) *or is pleased*, (*well-pleased*, it is word for word in the *Original*) *as Oecumenius expoundeth it*. And [p] *it signifieth*, saith he, *that God is delighted in good workes, and is therewith conciliated*, (that is, *moved to befriend*, as wee say) *and induced thereby to doe good unto those that doe well. Which is that that we meane, when we say that works are meritorious.* Well it were indeed if they either meant or maintained no more than is here said. Little controversie would there then be betwene us and them.

But to let these things passe, lest I be in this point over-long. Doe *all Catholikes deny* indeed even *to works done of Faith and Grace all merit of condignity?* And *is there no difference at all among them therein?* Yea doth not *Bellarmine* himselfe maintaine the contrary? Or doth he not know that there is difference among them herein? and that the most of them (of later times especially) goe the other way? Yes undoubtedly. But he dealeth herein, as he doth in the point of *Adoration of Images*. It is a [q] common *Tenent* among them, that *Images are to bee worshipped with the selfe same worship that those are worshipped with, whose Images they are*: and so consequently *the Images of God and Christ with divine Worship*. And *Bellarmine* himselfe, though a little qualifying it, both alloweth and defendeth it, [r] that *by accident, or improperly they may bee and are so worshipped*; to wit, either [s] *as those Images are Gods or Christs Deputies, and so receive for*

[d] *Miles Gallicanis sudoribus nec donativum meruit, nec stipendium.* Ammian. histor. l. 17.

[e] *Solent meritum appellare quemlibet actum bonum, ratione cujus aliquid aliud accepimus: ut ex Augustino perspicuè patet.* Bellar. de Grat. & lib. Arb. l. 1. c. 14.

[f] *Mercedem quandam esse dicimus, quæ magis debetur ex gratia, quam ex justitia; sive quæ imputetur sec. gratiam, & non sec. debitum.* Idem de Justific. l. 1. c. 21.

[g] *Si propriè appellentur ea quæ dicimus merita nostra, spei quædam sunt seminaria, charitatis incentiva, occultæ prædestinationis indicia, futuræ glorificationis præsagia, via regni, non causa regnandi.* Bernard. de Grat. & lib. arb.

[h] *Quod nos dicimus mereri, Græci dicunt* ἀξιοῦσθαι, Bellarm. de Justific. l. 5. c. 2.

[i] Ἀξιοῦσθαι, i. dignum esse. Idem ibid. imo dignari: ut Cicer. de orat. l. 3.

[k] Ἀξιῶ ἀξίως ἡγεῖσθαι, Schol. Thucyd. Ἀξιώσεως ἄξιον ἡγήσατο Deus, Suid. ἀξιώσαι ἄξιον ἡγήσασθαι. Schol. Sophocl.

[l] *Non ait, ut dignos sitis, sed ut dignos habeamini*, Cajetan. in 2 Thess. 1. 5.

[m] *Talibus hostiis promeretur Deus.* Heb. 13.

[n] *Rhemens.* Heb. 13.

[o] *Sensus est, talibus hostiis delectatur, sive placatur Deus, ut habet commentarius Chrysostomi: vel talibus hostiis placetur Deo, ut exponit Oecumenius.* Bellarm. de Justific. l. 5. c. 2.

[p] *Significat Deum delectari bonis, eisque conciliari, & induci ad benefaciendum iis qui benè operantur.* Ibid.

[q] *Imagines coli eodem cultu cum Prototypo, sive quo coluntur, quorum sunt imagines; Christi & Dei latria: est opinio communi Theologorum sententia recepta. Sic Thom. Albert. Palud. Almain. Marsil. Maiol. Capreol. Cajetan. & cæteri juniores. Azor. institut. lib. 8. cap. 6. & Greg. de Valent. de Idolatr. lib. 2. cap. 6.*

[r] *Si de reipsa agatur, admitti potest Imagines posse coli improprie vel per accidens, eodem genere cultus, quo exemplar ipsum colitur, &c.* Bellarmin. de cult. Sanct. lib. 2. cap. 23.

[s] *Quando imago accipitur pro ipso exemplari, cujus vicem gerit.* Ibid.

God

God or Christ himselfe the worship due to either; or [a] *as men conceive God or Christ clad in that Image, as a King in his roabes, and so worship the Image in the same worship together with either.* But yet, saith hee, [b] *you must not in any wise tell the people so in the Pulpit, that any Images are to be worshipped with Divine worship; but the contrary rather, that they are not to be worshipped.* And why so? Forsooth, [c] *because many good Catholikes cannot endure to heare that Images should so be adored:* and againe, [d] *Because it giveth Heretikes occasion to speake more freely evill of them.*

And in like manner dealeth he in this matter of *Merit*. Because our Writers justly tax them for extreame arrogance therein: *Bellarmine* here flatly denyeth it, and saith that none of them maintaine it, and we doe but bely them in charging them with it. And yet, to passe by what before was alleaged out of him; and what he saith elsewhere againe, that [e] *the remission of some sinnes is even in Justice due to mans good merit*; Where professedly he handleth the *Controversie* concerning *the merits of mans workes*, he concludeth the direct contrary to what here hee avoweth, and condemneth what he averreth here, as no better than *Heresie*.

The very *Title* of his *Discourse* is, [f] *That mens works done of charity doe condignely merit or deserve Life eternall*; and that, [g] *not only in regard of Gods Covenant, but in regard of the works themselves.*

In the *Discourse* it selfe he telleth us, that [h] *All Catholikes hold that they merit life eternall.* That [i] some of them indeed would have *no mention* made either of *condignitie*, or *congruitie*; [k] Some goe *a middle way betweene congruity and condignity*; and [l] some againe would *distinguish* betweene *dignity and condignity*. But that [m] *the common opinion of their Divines admitteth merit of condignity*: which hee also concludeth with.

Againe hee saith that [n] some of their *Divines* hold, that *such workes doe not merit life eternall condignely, in regard of the worke it selfe*, or the worth of it, *but in regard of Gods Covenant and his acceptation of them onely*; And that [o] thus onely the *Ancient Schoolemen held*. [p] Others, that *they merit it condignly in regard of the worke it selfe, and the worth of it, albeit that God with man had made no such agreement at all.* [q] He himselfe thinketh best to goe the middle way, as he saith the *Councell of Trent* doth; to wit, that *they merit it condignely, in regard both of the agreement and the worke joyntly together*. And that wee may not mistake his meaning herein, he telleth us further, that hee doth [r] *not* thus determine, as if he held, *that such workes did not in regard of the dignity and worth of them well deserve life eternall, albeit no such agreement were; but merit it in regard of Gods gracious acceptance onely:* [s] *for it were a disgrace to God, if his grace in us should be so poore*

[a] *Cum exemplar consideramus quasi imagine vestitum, &c. Ibid.*

[b] *Quantum ad modum loquendi, præsertim in concione ad populum, non est dicendum imagines ullas adorari debere latria; sed è contrario, non debere sic adorari. Bellarm. ibid. c. 22.*

[c] *Offendit aures Catholicorum.*

[d] *Præbet occasionem hæreticis liberius blasphemandi, Ibid.*

[e] *Remissio venialium justo Dei judicio redditur bonis meritis justorum. Bellarm. de Justific. l. 1. c. 21.*

[f] *Opera justorum ex charitate facta esse meritoria vitæ æternæ ex condigno. Bellar. de Justif. l. 5. c. 16.*

[g] *Non solum ratione pacti, sed etiam ratione operum, Ibid. c. 17.*

[h] *Catholici omnes agnoscunt, opera bona justorum esse meritoria vitæ æternæ, Ibid. cap. 16.*

[i] *Aliqui censent non esse utendum vocibus his de condigno & de congruo. Sed absolutè esse dicendum, Opera justorum esse & meritoria vitæ æternæ ex gratia Dei. Ita Thom. Waldens. de Sacram. tom. 3. cap. 7. & Paul Burg. addit. ad Lyr. in Psal. 35.*

[k] *Alii volunt esse meritoria de condigno largo modo, quod respectu condigni propriè sumpti dicatur congruum, respectu congrui possit dici condignum. Ita Durand. in 2. Sent. d. 27. q. 2. Et Greg. Arimin. in 1. Sent. d. 17. q. 1. art. 2.*

[l] *Quidam distinguunt inter dignum & condignum, & meritum ex digno admittunt, non ex condigno.*

[m] *Communis sententia Theologorum admittit simpliciter meritum de condigno. Bellarm. ibid.*

[n] *Quidam existimant opera bona non esse meritoria vitæ æternæ ex condigno ratione operis, sed tantum ratione pacti, & acceptationis divinæ, Bellarm. de Justific. l. 5. c. 17.*

[o] *Ita Scot. in 1. Sent. d. 17. qu. 2. quem alii quoque ex veteribus scholastici sequuntur.*

[p] *Non desunt qui censent esse meritoria ex condigno ratione operis, etiamsi nulla extaret divina conventio. Ita Cajetan. in Thom. p. prima secundæ q. 114. a. 1. & Dominic. à Soto de Nat. & Grat. cap. 7.*

[q] *Nobis media sententia probabilior videtur, esse scil. meritoria ex condigno ratione pacti & operis simul, Bellar. ibid.*

[r] *Non quod sine pacto & acceptatione non habeat opus bonum proportionem ad vitam æternam ex operis dignitate, Ibid.*

[s] *Detrahitur de gloria Christi, si merita nostra sint ita imperfecta, ut non sint meritoria ex condigno, nisi ratione acceptationis Dei, Ibid.*

and

and imperfect as to merit no otherwiſe: (as *the Lovaine Profeſſors* alſo, too *baſe and beggerly* for us [p] *to crave it and have it as an almes:*) and that they therefore deſerve it, becauſe [q] *there is a kinde of proportion and equalitie*; yea not [r] *a proportionable* onely, but [s] *an abſolute equality* (for ſo he ſaith in expreſſe tearmes elſewhere) *betweene the worke and the wages*: And that is *properly merit of condignity* indeed, [t] *when the worke is equall of it ſelfe to the wages*: which *merit of condignitie* he ſaith therefore is [u] *truly and properly*, [x] *ſimply and abſolutely* ſo tearmed; [y] *Merit in Iuſtice, or of right and due debt:* which [z] that other of *congruitie* is not. And ſuch *workes* therefore, ſay our *Rhemiſts*, are [b] *truly and properly meritorious, and full worthy of everlaſting life, ſo that Heaven is the due and juſt ſtipend or recompence, which God by his juſtice oweth to perſons ſo working*; and that [c] *ſo farre forth, that he ſhould be unjuſt, if hee ſhould not render Heaven for the ſame*: Albeit [d] that *aſſertion* was by *the Divines of Paris* almoſt 300. yeers ſince condemned as *falſe and hereticall*; and by *Durandus*, ſaith *Bellarmine* himſelfe, [e] it is *cenſured* (and that not unjuſtly) not as *bold* onely, but as *blaſphemous*.

But why is *Gods agreement needfull* then? or why doth *Bellarmine* require that alſo? Hee telleth you himſelfe; not for any defect or want of worth in the worke; but [f] *becauſe that without ſome ſuch agreement no reward or wages can of right be claimed for any worke, albeit of it ſelfe otherwiſe it be never ſo worthy.*

Laſtly, hee telleth us that [g] there want not *very grave Authors*, who thinke that *every good worke of a juſt man endued with Charitie, meriteth or deſerveth life eternall.* [h] Which he thus farre forth alſo ſubſcribeth unto, if this *condition* be added, *that not onely the partie doing it be endued with Charitie, but the very worke it ſelfe alſo doe actually, or virtually at leaſt proceed from Charitie, and be done for Gods ſake.* So that not only the whole courſe and tenour of a godly mans life uprightly and religiouſly led, being laid altogether in one lumpe, but every particular ſuch action of it, conſidered alone by it ſelfe, ſhould by this their doctrine deſerve no leſſe than Heaven at Gods hands. And then belike ſo oft as they have done *any good worke meerly for Gods ſake*, ſo oft have they deſerved *an Heaven* at leaſt of him. It were abſurd and ſenſleſſe for a ſorry beggar to imagine (that I may uſe *Bellarmines* owne *compariſon*) that by weeding though a whole day in the *Kings garden* at *White-hall*, hee had in regard of the worth of the worke done by him, deſerved *an hundred Iacobuſſes*, becauſe his *Majeſtie* had promiſed for his dayes worke to give him ſuch wages. [i] *Bellarmine* himſelfe will not deny it. But it were much more abſurd for ſuch an one to imagine, that for every weed that in

[p] *Abſit ut juſti vitam æternam expectent ſicut pauperes eleemoſynam, multo namque gloriоſius eſt ipſos quaſi victores & triumphatores eam poſſidere, tanquam palmam ſuis ſudoribus debitam.* Ruard. Tapper. explic. art. Lovan. tom. 2. c. 9.

[q] *Ita ut in bono opere ſit quædam proportio & æqualitas ad præmium vitæ æternæ,* Ibid.

[r] *Satis eſt proportionalis æqualitas,* Ibid c. 18.

[s] *Modus futuri judicii erit ſec. juſtitiam commutativam, quoniam Deus non ſolum conſtituet proportionalem æqualitatem inter merita & præmia, ſed etiam abſolutam æqualitatem inter opera & mercedes,* Ibid. cap. 14.

[t] *Vbi opus eſt per ſe æquale mercedi,* Ibid. l. 1. c. 21. *verè par mercedi,* Ibid. l. 5. c. 17.

[u] *Meritum verè & propriè,* Bellar. de pœnit. l. 4. c. 8.

[x] *Simpliciter & abſolutè tale.* Idem de juſtific. l. 5. c. 18.

[y] *Meritum ex juſtitia & ſec. debitum.* Ibid. l. 1. c. 21. *Ex juſto Dei judicio,* Ibid l. 5. c. 16.

[z] *Meritum ex gratia magis quam juſtitia: meritum imperfectum,* Ibid l. 1. c. 21. *Meritum impetrationis tantum,* Ibid. & in Indic. de lib. concord. ſup.

[b] *Rhemenſ. in 2 Tim. 4. 8.*

[c] Idem in Hebr. 6. 10.

[d] *Damnatum Pariſiis an. Dom. 1354. Fr. Guidonis enunciatum hoc: Quod homo meretur vitam æternam de condigno: quod ſi non daretur ei, fieret injuria, & quod Deus faceret ſibi injuriam.* In Bibliothec. Patr. tom. 4. edit. 2.

[e] *Temerarium & blaſphemum eſſe dicere, Deum fore injuſtum ſi meritis hominum juſtorum non reddat mercedem, &c.* Ex Durando Bellarm. de Iuſtific. l. 5. c. 16. *Vide Durandum in 2. Sent. d. 27. q. 2. Nam quod Bellarm. promiſſam, addit, de ſuo eſt.*

[f] *Requiritur pactum & conventio: niſi enim id præceſſerit, non poteſt ex juſtitia commutativa, neque ex diſtributiva etiam, opus alterum obligare, quantumvis eximium ſit, & æquale mercedi,* Idem de Iuſtific. l. 5. c. 14.

[g] *Non deſunt graviſſimi Autores, qui ſentiant, Omne opus bonum hominis juſti & habitu charitatis prædiți, vitæ æternæ meritorium eſſe,* Ibid. c. 15.

[h] *Probabilius videtur ad meritum exigi, ut opus bonum, vel tunc cum fit, actu imperetur à charitate, atque in Deum ut finem ultimum referatur; vel certè naſcatur ab actu imperato à charitate, atque in Deum ante relato; quod eſt virtute non actu in Deum referri,* Ibid.

[i] *Si opus aliquod ſit multo inferius mercede ex conventione promiſſa, ut ſi Dominus vineæ conduceret operarios, & non denarium diurnum, ſed centum nummos aureos pro mercede promitteret, non eſſet meritum ex condigno ratione operis,* Bellar. de Iuſtific. l. 5. c. 17.

that

that his dayes worke he had pulled up (were it done out of never so much *love* to his *Soveraigne*) he had deserved, I say not *an Earledome*, or *a Dukedome*, but a *Crowne* at least or *a Kingdome*. And yet is there farre greater disproportion here betweene the *worke* that we doe, and the *reward* that we expect, than could there be betweene the *worke* and the *wages*. Since that *betweene finite and infinite* there is no *proportion* at all. And therefore saith our Country-man *Thomas of Walden*, though no friend to *Wickliffe*; for he wrote professedly against him; *What can we doe that should be worthy of heavenly things, which the Apostle* saith, that [a] *The sufferings of this life are not worthy of? [b] I account him therefore the sounder Divine, the better Catholike*, (and the *Protestants* belike then are the *better Catholikes* herein) *and one that agreeth more with Gods Word, that simply and utterly denieth such Merit.* [c] *And though a man*, saith *an uncertaine Author*, but alleaged commonly by them, as *Eusebius Emissenus*, *should with all the strength of body and minde exercise himselfe to the utmost, in obedience to God all his life long, yet could he bring out nothing, that by way of condigne merit could countervaile Heavens happinesse.* For, considering the extent and continuance of it, [d] *if we cast our reckonings up aright*, saith *Augustine*, *it should not eternall reward at least, that should purchase eternall rest.* And considering the dignity and excellency of it, [e] *Though a man*, saith *Ansehne*, *should serve God in most fervent manner for a thousand yeers together, yet should hee not thereby condignly merit to bee but halfe a day in Heaven.* And [f] *though they really have done a whole million of good deeds*, saith *Chrysostome*, *yet that such a Crowne, such an Heaven, and so great Honour should for so small trifling matters* (in comparison thereof) *be conferred on them, it is of Gods free Grace*, and (as he there also implieth) *not of due debt*, or of their desert. For, [g] *It is of justice*, saith hee, *that the other are punished, it is of grace that those are crowned*, that is, there is *a deserved paine*, as *Augustine* speaketh, *repaid* the one, *Grace undeserved freely bestowed* on the other. *Anselme*, it seemeth, thought he could not in *an hundred*, nay in *a thousand yeeres*, doe that, that they are able to doe in lesse than *an houre*. Hee thought and taught that a man could not in *a thousand yeers*, by all that ever he did, or could doe, *merit halfe a dayes abode in Heaven*; (and they thinke and teach (if they thinke at least as they teach) that a man may in much lesse than *halfe a dayes space* doe that, that shall *merit* more than *a thousand thousand yeers*, even an *eternall abode in Heaven*. *Chrysostome* thought a man could not with *a million of good works* doe that, that they thinke they can doe with any *one alone*. For *so many thousands* of them, saith he, cannot *in justice* deserve *the Kingdome* of Heaven. Any *one alone*, say they, of those that wee doe, *can* doe it. *Iacob* deemed himselfe unable with all that hee had done or could doe, to require those *favours*, even in his *Temporall* estate, that God had conferred upon him: These men hold that they can by some *one good deed* of theirs alone, not *require God* onely for what they

[a] Finiri ad infinitum nulla est proportio, itaque recte Fulgent. ad Monim. lib. 1. Tantum ibi gratia divinæ retributionis exuberat, ut incomparabiliter atque ineffabiliter omne meritum quamvis bonum & ex Deo datæ humanæ voluntatis & operationis existat.

[b] Quid dignum faciamus ut participes cælestibus fieri inveniamur? &c. Thom. Wald. citante Vega de merit. q. 4.

[c] Rom. 8. 18.

[d] Reputo igitur sanioremTheologum, fideliorem Catholicum, & Script. sanctis magis concordem, qui tale Meritum simpliciter abnegat, Idem ibid.

[e] Totis licet animæ & corporis laboribus desudemus, totis licet obedientiæ viribus exerceamur, nihil tamen condignum merito pro cælestibus bonis compensare & offerre valebimus, Eus. Emiss. homine, hom. 3. ad Monach.

[f] Quanto labore digna est requies, quæ non habet finem? Si verum vis computare & verum judicare; æternam requiet æterno labore recte emitur. Sed noli timere: misericors est Deus, Aug. in Psal. 93.

[g] Si homo mille annis serviret Deo etiam ferventissime, non meretur ex condigno dimidiam diem esse in regno cælorum, Anselm. de Mensur. cruc. c. 2.

[h] Καὶ μυρία ὧν ποιήσωμεν, χαλεπὸς ἐστιν ὁ χιλιοστὸς, τὸ αὐτὸ αἰῶνος ἕνα χρόνον τοσοῦτον καὶ βασιλείαν τηλικαύτην ἀντὶ τῶν ἀνθρωπίνων δοθῆναι μικρῶν, Chrysost. in Matth. hom 79.

[i] Καὶ ἕτερος ἀνθρώπους καλέζοντα, κακοῦργοι καὶ ἀχάριστοι κρινοῦσι. Idem ibid.

[k] Non tibi reddit debitam poenam, sed donat indebitam gratiam, Aug. in Psal. 31.

they have already received of him, (for [u] that muſt be done firſt; [x] which no man indeed can doe, ere they can merit ought at his hands) but engage him alſo to doe further deſervedly for them, even to the conferring of *life eternall*, and *celeſtiall glory* on them.

Thus we have ſeene, both what they hold, howſoever they ſeeme ſometime aſhamed of it, and therefore one while deny, what another while they affirme: As alſo how contrary their preſumptuous conceits and *poſitions* in this kinde are to the humble *confeſſions* and acknowledgements of *Gods ſincere Servants*, as well recorded in the *Word*, as reported elſe-where, yea related, alleaged, and taken notice of by themſelves.

[u] *Facilius & minus eſt reddere æquivalens ejus quod quis accepit ab alio, quam eum conſtituere debitorem: quia ad conſtituendum eum debitorem requiritur quod plus reddat quam acceperit, ut ſic ratione plurium alius efficiatur debitor, Durand. in 2. Sent d. 27. q. 2.*

[x] *Etſi proximo forte videatur quis reddere plus quam debeat; Deo tamen nemo unquam reddit quod debet. Bernard. de Diverſ. 36. Et hinc Thom. Bradward. de Cauſ. Dei, lib. 1. cap. 39. Nullus poteſt reddere plenarie debitum quod accepit à Deo, quare nec quicquam mereri ab eo ex pure debito & condigno.* [a] *Vide ſupra ex Bellarm. de Iuſtific. lib. 5. cap. 7.*

Vſe 4.

But to leave them to their [b] proud and *Phariſaicall* fancies, and returne home againe to our ſelves; this laſtly ſhould perſwade us with the Apoſtle *Saint Paul*, [c] *to reſt content with whatſoever* eſtate God ſhall ſee good to place us in, with whatſoever he ſhall pleaſe to confer on us, and afford us, or whatſoever he ſhall think fit to call us unto; conſidering that we are *not worthy* of ought, but *unworthy* wholly of whatſoever we have, be it more or leſſe. And if we be *unworthy* of what we have, be it never ſo little; then have we more than we are worthy of, even when we have leaſt: And if wee have more than wee are worthy of; then have wee no cauſe to repine, murmure, grow diſcontent, or complaine, if wee have not ſo much as ſuch and ſuch have; if we cannot goe, or fare as ſuch and ſuch doe; if we have not ſo good trading, or our houſes ſo well furniſhed, our wives and children ſo apparelled, as ſuch and ſuch have.

[b] *Superbiæ ſpecies eſt, qua quis credit habere pro meritis ſuis bona, quæ à Deo habet. Gul. Perald ſum. tom. 2. tract. 6. part. 3. c. 2.*

[c] *Philip. 4. 11.*

Errours 2.

Errour I.

This it is a great fault in the World, in this age of ours eſpecially, an age of exceſſe; wherein [d] each one ſtriveth to goe beyond another, in pride of apparell, in building, in expence in all kinde of ſuperfluitie and exceſſe; that [e] *like men that runne in a race*, we caſt our eyes forward on thoſe that goe before us, but we forget to look backe unto thoſe that come ſhort of us. [f] Men and women looke upon thoſe many times that are of higher degree than themſelves, and would faine match them, and goe even with them. Or ſuppoſe it bee but on thoſe, that are of the ſame rancke with themſelves: they ſee how they goe, how they fare, how they ſpend; (and it is many times much more than they are well able to doe, or than their means will well afford) and becauſe they are loth to come behinde any of their owne degree; (that they deeme were a diſgrace to them;) they beginne to thinke thus with themſelves; *what difference is there betwixt us and them? and why ſhould not we then doe as they doe?* And hence ariſeth [g] a diſcontent in their minds, becauſe they want meanes to doe what they deſire. Which their *diſcontent*, with their preſent eſtate, together with the *inordinate and immoderate deſire* of that which they have not, and faine would have, onely becauſe they ſee others have it; is not onely an occaſion

[d] Ζηλοῖ δὲ τέκτονα τέκτων καὶ κεραμεὺς κεραμεῖ, καὶ πτωχὸς πτωχῷ φθονήσει, καὶ ἀοιδὸς ἀοιδῷ. *Heſiod. Oper. lib. 1. Vicinus dives cupiditatem irritat. Sen. epiſt. 7.*

[e] *Inſtat equis auriga ſuis vincentibus; illum Præteritum temnens extremos inter euntem, Horat. Sat. 1.*

[f] Πρὸς τοὺς ὑπερέχοντας πολλοὶ ἀγωνιζόμενοι. *Plut. de Tranquil.*

[g] Λύπη γὰρ τίκτεται, ὅτι τοιαῦτα οὐκ ἔχει. *Chryſoſt. in 2 Theſſal. Homil. 2. Quod enixe concupiſcunt ut ſit, ſentabeſcunt quod eſſe non poſſit, Gilbert. in Cant. 19.*

[h] to

[k] to deprive and bereave them (with [l] *Haman*, and [k] *Ahab*) of the comfort and benefit of what they have; but [l] it is as a *grave* alſo, to bury in the thankfull remembrance of thoſe manifold mercies that God hath vouchſafed them, above many other, (it may be) even of their owne ranke; as if God had done nothing for them, (as thoſe murmuring *Iewes* charged him, [m] *wherein haſt thou loved us?* that is, ſhewed any love to us, done ought for us?) unleſſe they may ſpend, and goe, and be maintained in it, as ſuch and ſuch doe. Yea ſo farre oft doth this corruption prevaile with not a few, that with [n] the *Frog* in the *Fable*, they ſtretch their ſtates ſo farre to get even with others, that at length all cracketh and commeth to nought, and both they and theirs rue it in the end.

[k] Πρὸς ἐτέρους μᾶλλον ἢ πρὸς αὐτὸν ἐπ' ἀζηλίᾳ κεῖσθαι· καὶ πολὺ τὸ δύσζηλον ἡ φύσις ἔχουσα καὶ τὸ βάσκανον, ἐν χαίρει τοσοῦτον τοῖς ἐδίοις, ὅσον ἀνιᾶται τοῖς ἀλλοτρίοις ἀγαθοῖς, Plutarch. de Tranquil.

[l] Eſter. 5. 13.

[k] 1 King. 21. 1—4.

[l] Ἀεὶ δὲ ὥσπερ ἐκπεπωκότες ἐνδείας ὄντες, οὐδέποτε τοῖς καθ' ἑαυτοὺς χαίρειν ἔχουσιν. Plut. ibid. Quantumlibet ſæpe obligati, ſi quid unum neges, hoc ſolum meminerunt quod negatum eſt. Plin. epiſt. 4. lib. 3. Τὸ γὰρ δυσμεταμέλητον πανόδυσιν οἱ πολλοὶ, τὰ μὲν παρὸν ἀπιμελούμενοι, τῶν δὲ ἀπόντων ἐπιθυμοῦντες. Οὐ γὰρ τοῖς ἐκπεπωκόσι ἐνδείας ἑαυτοὺς ἀπαιθιζομένοις, τίνι ἂν ἔχουσιν χαίρειν ἐπαπλήρωσι τὴν εὐφορίαν· ἀλλὰ τοῖς πρὸς τὸ ὑπερέχον συκρίνουσι ὅσον ἀπολείπονται λυπεῖσθαι, καὶ ὀλίγων χρήζοντες ἀεὶ ἑτέρους πρόσθεν ὁρῶσι, καὶ καταμέμφονται. Ἐκ τούτων γὰρ τὸ τῶν Cynicῶν γίνεται, τὸ ὅτι μηδενὶ τὴν εὐτυχίαν εὐχαριστεῖν δεῖ, Basil. Cæſar. hom. 5. Quid facit oblivionem accepterum? cupiditas accipiendorum, Senec. epiſt. 82. Non quid habeamus, ſed quid petamus, inſpicimus; non in id quod eſt, ſed quod appetitur intenti. Nec ea intuemur quæ nos aliis præpoſuere; ſed ea ſolum quæ præcedentium fortuna oſtentat. Non poteſt quiſquam & invidere & gratias agere. Idem de benef. lib. 3. cap. 3. Non quod habet numerat; tantum quod non habet, optat. Manil. Aſtronom. l. [m] In quo alexiſti nos? Malac. 1. 2. Ἐν τίνι ἠγάπησας ἡμᾶς; (ita quippe legendum.) Τί δ' οὐκ ἔχομεν; Plut. de Tranquil. [n] Inops potentem dum vult imitari perit. In prato quodam rana conſpexit bovem, Et tacta invidia tantæ magnitudinis, rugoſam inflavit pellem; tum natos ſuos interrogavit, an bove eſſet latior. Illi negarunt; rurſus intendit cutem majore niſu. ——— Noviſſimè indignata dum vult validius inflare ſeſe, rupto jacuit corpore. Phædr. Fab. 28. Videatur & Horat. ſerm. l. 2. Sat. 3. Hinc Martial. l. 10. epiſt. 79. Grandis ut exiguam bos ranam ruperat olim; Sic, puto, Torquatus rumpet Otacilium. Sanum itaque Greg. Naz. conſilium de Eutax. Μὴ συμπαρεκτείνου πένης ὢν πλουσίῳ.

Errour 2.

Againe, others having ſometime had more plentifull meanes, and having then (as they might well doe) proportioned their expence accordingly thereunto; when it pleaſeth God to withdraw that their plenty in part, for cauſes beſt knowne to himſelfe, and it may be among others, to trie them, how they will take it, whether they will ſay with our Saviour, [o] *Not my will, but thy will bee done*, and ſo practiſe what they dayly [p] pray; and with *Iob*, [q] *God hath given, and God hath taken againe; bleſſed be his Name*; and [r] ſo returne God his owne with thankes: Yet out of a pride of heart and ſtoutneſſe of ſtomacke, ([s] *Many are humbled*, ſaith *Bernard*, yet *are not humble*:) not enduring to ſtrike ſaile, or to ſtoupe an inch, they will ſtrive to live ſtill according to their former meanes, and ſhape their expence not by what they have, but by what they have had: and ſo whereas the Lord in mercy had yet left them a competency ſtill, [t] they *caſt the helve* (as wee ſay) *after the hatchet*, and overthrow all: Or [u] they grow into ſuch inward griefe and diſcontent,

[o] Matth. 26. 39. Πλὴν ἄλλο θέλει, ἢ ἃ ὁ Θεὸς θέλει, καὶ τίς σε κωλύσει; τίς ἀναγκάσει; τοιοῦτον ἕξιν σε καὶ ἐκκλίσιν τοῦ Θεοῦ χαρίσου, ἐκείνῳ συνδιάθου, μετ' ἐκείνου τάττου, καὶ πρὸς ἔτι δυσκόλους; Epictet. Arrian. diſſert. l. 2. c. 17. Deus quæ voluit qui vult, ſemper eſt felix. Sic enim homo ab humanis in divina dirigitur, cum voluntati humanæ voluntas divina præfertur. Auguſt. in Ioan 52. Vide quid æquius ſit, aut te voluntati divinæ conformando ſubdere, aut quod ipſa tuæ ſubſerviat voluntati, Gerſon. conſol. Theol. l. 2. c. 1. [p] Mat. 6. 10. [q] Iob 1. 21. Abſtulit: ſed & dedit. Sen. ep. 87. Tuliſti, quoniam tuus erat, Bern. de Temp. 110. [r] Μηδέποτε ὁρᾶν μηδένα εἴτε, ὅτι ἀπώλεσεν αὐτὸ, ἀλλ' ὅτι ἀπέδωκε. Epictet. Enchir. ἃ χαίρων ἀπολαμβάνεις τῷ διδόντι. Idem Arrian. diſſert. l. 1. c. 11. Ita Hieron. ad Iulian. Tuliſti liberos quos ipſe dederas. Non contriſtor quod recepiſti; ago gratias quod dediſti. Et Iulian. Imper. apud Ammian. l. 25. Vitam repoſcenti naturæ, tanquam debitor bona fide redditurus exulto. [s] Quanti humiliantur, & humiles non ſunt? Bern. in Cant. 34. Et nec fractis cervicibus inclinantur, Hieron. ad Aug. ep. 26. [t] Ὥσπερ τὰ μικρὰ παιδάρια, ἀπὸ πολλῶν παιγνίων ἐν ὧν τις ἀθύλωται τι, καὶ τὰ λοιπὰ πάντα ῥίπτει, Plut. de Tranquil. Merito itaque Comic. Stich. l. 2. Eam mulierem ſapientem prædicat, quæ æquo animo pati poteſt ſibi eſſe pejus quam fuit. [u] Ἀτυχεῖ δ' ἐπεὶ ἡ μαθεῖν ποτε ἐδύνατο, ὅσα ἤδη κατεμάθηκε, καὶ ὅσα ἔτ' ἔμελλεν, ἔγνω ὅτι σκιαμαχεῖ, ἐλπίδος καὶ λιμῷ τὴν ἀπόσιν μέλλων, καὶ ἑαυτὸν διέβδειρεν, Dion. caſſ. hiſt. l. 57. Apicius cum ſeſtertium millies in cuſinam congeſſiſſet, are alieno oppreſſus, rationibus inſpectis, ſuperfuturum ſibi ſeſtertium centies computavit, & velut in ultima fame victurus, ſi ſeſtertium centies vixiſſet, veneno vitam finivit, Sen. ad Helv. c. 10. Hinc Martial. lib. 3. epiſt. 22. Dederas, Apici, ter trecenties ventri: Sed adhuc ſupererat centies tibi laxum. Hoc tu gravatus ut famem & ſitim, ferre, ſumma venenum potione duxiſti. Nil eſt, Apici, tibi guloſius factum.

becauſe

becauſe they cannot doe ſtill as formerly they have done, as either breaketh their hearts and ſhortneth their dayes, or altogether diſableth them unto the cheerfull performance of any good office either to God or man.

All which corruptions might ſoone be helpt, if we could with *Iacob* here ſay, and thinke as we ſay; *Non ſum dignus, Domine; Lord I am not worthie of ought.* If we would *looke out abroad*, but [a] caſt our eyes now and then on thoſe that have farre leſſe than we have. As *Ariſtippus*, when a friend of his came to condole with him for ſome land that he had loſt, demanded of him what he had to live on himſelfe, and when he made anſwer that he had but ſome *one ſmall cloſe* onely, he told him, that [b] *there was cauſe rather for Ariſtippus to bemoane him, than for him to bemoane Ariſtippus, who had more than thrice as much land ſtill left him to live on than he had.* It is hard but wee ſhould finde ſome, with [c] *the Cynick*, yea not a few be we never ſo needy, that would bee glad of our reliques. Or if wee would but [d] *caſt our eyes home-ward*, and conſider our ſelves, and our owne unworthineſſe of ought, we might ſoone ſee how little cauſe we have to be diſcontent in ſuch caſes. For have we but little left? It is more than we deſerve. Hath God taken much from us? hee might well have tooke more. As *Anytus*, a Gentleman of *Athens*, told his gueſts that were at table with him, when *Alcibiades* a young Gallant came in a revelling humour and tooke away the one halfe of his plate that ſtood either for ſhew or ſervice upon the cupboard, and they marvelled much at it, that *Anytus* could ſo take it, affirming that he had dealt very unkindly with them, [e] *Nay rather*, quoth he, *he hath dealt very kindly with us, that he hath left us halfe, when he might have tooke all: for it was all his, or at his command.* So it is here indeed. He taketh part, that [f] gave all; and that might therefore as well take all as part; becauſe [g] *all is* but *his* owne. They tell of *a Iewiſh Doctor*, that was called [h] *Rabbi This-too*, becauſe hee uſed alwayes to ſay, whatſoever befell him, [i] *This is good too, and this too, and this too, and this too, &c.* And in like manner may wee well ſay, how little ſoever be left us, *This is more than I am worthie of, and this too, and this too, &c.* If God ſhall againe and againe too, never ſo often, impaire our eſtates, and by peece-meale withdraw from us what hee hath formerly conferred on us: And conſequently as [k] he ſaid to one that though with loſſe of goods, had in ſafety yet eſcaped himſelfe to the ſhore, [l] not repine or murmur for what is loſt, but be thankfull to God [m] for what is left, and [n] for what formerly wee have had.

[a] Τὰς ὑποδεεστέρας ἀποβλεπτέον. ὅτι μυρίων μυριάσι ἐυχημονέστερον ζῇ ἢ βέλτιον, *Plut. de Tranquil.* Τὸν εὐθυμεῖσθαι θέλοντα χρή, ἐν μὲν τοῖς ἀγαθοῖς ἀφορᾶν εἰς τοὺς ἐλάττω κακῶς ἡμένους, ἐν δὲ κακοῖς εἰς τοὺς μᾶλλον δυσχοδύντας, *Favorin.* ——*majori ſe pauperiorum Turbæ comparet.* ——*Horat. Sat. 1. Si vis gratus eſſe adverſus Deum, & adv. vitam tuam, cogita quam multos anteceſſeris. Cum aſpexeris quot te antecedant, cogita quot ſequantur, Senec. ep. 15. Aſpice quanto major pars ſit pauperum. Idem ad Helv. cap. 12.*

[b] Οὐχὶ σοὶ μὲ χωρίον ἔν ὄξιν, ἐμοὶ ἢ πρεῖς ἀγροὶ καταλείπονται; τί ἔν ᾧ σοὶ μᾶλλον ἡμεῖς συναχθόμεθα; *Ariſtip. apud Plut. de Tranquill.*

[c] Τότ' ἐυωχεῖ ἢ πρέπει τὰ σὰ λείμματα, *Diogen. apud Plut. de prof. not. de moribus; quos & reliqui ſuis veſcentes paraſitos ſuos appellitabat, Laert.*

[d] Ὅτ' ἢ ἐν μεγάροισιν, ——*Homer. Odyſſ. Δ'. & Diog. apud Laert. & Plut. de Sanit. tuend. Domum redeamus, Cic. Bruto.*

[e] Λεγόντων ὅτι ἀζημίωνα εἴη πεποιηκώς, Οὐ μὰ Δί', ἔφη, ἀλλ' εὐζώνωνα, ἔχων ἐξουσίαν ἅπαντα λαβεῖν, ἡμῖν κατέλιπεν, *Athen. Dipnoſoph. l. 12. Vel ut Plut. in Alcib.* Λεγόντων ὡς ὑβριστικῶς ἢ ὑπερηφάνως, Ἐπιεικῶς μὲν οὖν ἢ φιλανθρώπως· ἃ γὰρ ἐξῆν αὐτῷ λαβεῖν ἅπαντα, τούτων ἡμῖν τὰ μέσα κατέλειπεν, *Pluto tamen Plut. ex Athen. caſtigandum: qui & in Erot. ſic extulit,* Φιλανθρώπως μὲν οὖν· ταῦτα (πάντα *Xyland.*) γὰρ ἐξῆν αὐτῷ λαβεῖν· ὁ δὲ κἀμοὶ τοσαῦτα καταλέλειπεν.

[f] *Act. 17. 25. 1 Tim. 6. 17.* [g] *1 Chron. 29. 12, 14, 16.* [h] *Rabbi Gamzoth. ex ore D. Leifild.* [i] גם־זו *Etiam hoc bonum eſt; Et hoc etiam; Et hoc; Sic Ezech. Eſa. 39. 8. Et Antigonus morbo correptus leviuſculo,* Οὐδὲν χεῖρον· ἀπέμνησε γὰρ ἡμᾶς ἡ νόσος μὴ μέγα φρονεῖν ἐπὶ τοῖς ὑπάρχουσι. *Plut. Apophth.* Τοῦτο δεῖ πρόχειρον ἀσκεῖν καὶ μελετᾶν, ὥσπερ ὁ τῆς κυνὸς ἀμαρτὼν τῷ λίθῳ, καὶ τὴν μῆλον πατάξας, Οὐδὲ ἅτερος, ἔφη, κακῶς. Εὐγαθῶμεν Διογένης· ἢ δ' ἅτερος κακῶς, *&c. Plut. de Tranquill.*

[k] *Doles quod amiſiſti? gaude quod evaſiſti, Sen. excerpt. de remed. fortuit.* [l] Μανικὸν γὰρ ὅτι τοῖς ἀπολλυμένοις ἀπιθάνει, μὴ χαίρειν δὲ τοῖς σωζομένοις, *Plut. de Tranquil.* [m] *Eſa. 1. 9. Lament. 3. 22. Ezra 9. 13, 15. Nehem. 9. 31.* [n] Μεγάλων ἐστερήθα· καὶ γὰρ ἐπύχαμεν. τὸ μὲν στερεῖσθαι, πάντων· τὸ δὲ πυχεῖν, ὃ πολλῶν, μὴ τοῦτο καμπίστω, ἀλλ' ἐκεῖνο θαμυδεῖσθαι, *Greg. Naz. Epita. Patr.* Habere ſiquidem eripitur; habuiſſe nunquam, *Sen.*

Hitherto

Hitherto wee have considered of *Iacobs unworthinesse*, by himselfe here acknowledged: wee come now to see *Gods* undeserved *goodnesse to Iacob*.

Particular 2: *Gods goodnesse.*

Wherein there offer themselves to our consideration;

1. The *grounds* of it, and
2. The *fruit* and *effect* of it.

The *grounds* of it are two; { *Gods Mercie*, and *Gods Truth*:

Grounds 2.

His *Mercie* in *promising* what hee had now performed; his *Truth* in *performing* and making good what he had promised.

First, his *Mercie*: where observe we that *whatsoever wee have or hope from God, it is all of meere mercie.*

Ground 1. *Gods Mercie.* *Observ.* 3.

Vnworthie of all thy Mercies; saith *Iacob*. And, • *who* P *crowneth, or* q *invironeth thee* rather, *with Mercies*; saith the *Psalmist*: and r *doth not deale with thee according to thy deserts.* s *For if he should so doe, hee should damne thee*; saith *Augustine*. And, t *who so trusteth in the Lord, Mercie shall* u *encompasse him on every side*; saith *David*.

• *Psal.* 103.4.
P *Coronat te. Vulg. & Vatabl. quia* עטרה *corona. Vide Aug. de verb. Ap.* 2. *Post redemptionem ab omni corruptione quid restat nisi corona justitiæ? Ipsa certè restat; sed etiam sub ipsa vel in ipsa non sit caput turgidum, ut recipiat coronam. Dicturus erat, Coronat me; merita mea fatetur, &c. debitum redditur non donatur. Audi, &c. De misericordia te coronat, de miseratione te coronat. Non enim dignus fuisti quem vocaret, & vocatum justificaret, & justificatum glorificaret. Et de Sp. & lit. c.* 33. *Hoc fiet in judicio, ubi necessarium fuit commemorare misericord. & miserat. Vbi jam exigi debita & reddi merita sic possent videri, ut nullus esset misericordiæ locus. Necessaria itaque est nobis Salvatoris misericordia, sive cum convertimur, sive cum præliamur, sive cum coronamur. Idem de Corrept. & Grat. cap.* 13.
q *Cingit, vel circumtegit, Iun.* מעטר *sicut Psal.* 5.12. *Benevolentiâ tuâ tanquam umbone circumteges eum.*
r *Psal.* 103.10.
s *Nam si secundum merita tibi daret, damnaret te, August. in Psal.* 102. *Si quod debetur redderet, utique damnaret. Idem in Psal* 31. *Si vellet pro meritis agere, non inveniret, nisi quod damnaret. Idem in Psal.* 94.
t *Psal.* 32.10.
u יסובבך

Now this *point*, that *all* that we either receive or expect is *of Gods Mercie*, howsoever it be by the former *consideration* sufficiently confirmed. For x if we be not worthy of ought, then is *nothing of merit*. And if *nothing of merit*, then *all* consequently of *mercie*.

Confirmation.

x *Vide August. supr. de verb. Ap. Serm.* 2.

Yet consider we for the further *proofe* of it these two things;

The manner of *Gods Promises*, and
The *prayers* of *Gods Saints*.

Consider. 2
Consid. 1.

First, the *Promises of God* run all upon *Mercy*. a *Shewing mercie to thousands, with them that love him, and keepe his Commandements.* And, b *His mercy is for ever and ever on those that feare him*; c *and keepe Covenants with him, and thinke upon his Commandements to doe them.* And, d *I will spare them* (and there is *mercy* then) *that feare me, and thinke on my Name, as a man spareth his Sonne that serveth him.* e *There shall bee judgement without mercy to those that shew no mercy.* And, f *If without mercy to those that shew no mercie; then with mercie even to those also that shew mercy*; saith *Augustine*. Yea so saith our Saviour himselfe; g *Blessed are the mercifull, for they shall have mercie shewed them.* And, h *The grace of God is* (i *that is, bringeth*) *life eternall*; saith the Apostle. Which place *Augustine* entreating of, k *The Apostle*, saith he, *having said, the wages of sinne is*

Cods promises.

a *Exod.* 20.6. & 34.7. *Deut.* 5.10.
b *Luk.* 1.50.
c *Psal.* 103.17, 18.
d *Malac.* 3.17.
e *Iam.* 2.13. *Misericordiam qui non præstat alteri, tollit sibi. Chrysol. ser* 42.
f *In illo judicio, in quo justi coronantur, & injusti damnantur, alii cum misericordia, alii sine miseric. judicandi. Nam cum dicit, Judicium erit sine miseric. iis qui non fecerunt misericordiam manifestatur in his, in quibus invenientur bona opera misericordiæ judicium cum misericordia fieri, ac per hoc ipsam etiam misericordiam meritis bonorum operum reddi, Aug. de Corrept. & Grat. c.* 13.
g *Mat.* 5.7.
h *Rom.* 6.23.
i *Sicut Ioan.* 12.50 & 17.3. *Quod & Piscator observat.*
k *Mors meritò stipendium, quia militiæ Diabolicæ mors æterna tanquam debitum redditur. Vbi tum posset dicere, & rectè dicere, Stipendium justitiæ vita; maluit dicere, Gratia Dei vita æterna, ut hinc intelligeremus, Deum nos ad vitam æternam, non pro meritis nostris, sed pro sua miseratione perducere, August. de Grat. & lib. arb. cap.* 9. & *Gloss. Ordin. in Rom.* 6.

Death; because everlasting death is repaied as of debt due to the service of Sin and Satan; he doth not say, albeit he might also so have said; but the reward of Righteousnesse is Life eternall: But he chose rather to say, Gods Grace (or [1] *free favour) is Life eternall; that thereby wee might learne that God bringeth us to Life eternall, not for our Merits, but of his Mercy.* In regard whereof *Tertullian* also very fitly tearmeth (alluding to militarie matters) [m] the one *a Stipend*, the other *a Donative*; because, as *Bernard* saith well, [n] *it cannot be had but by donation, or free gift.* And [o] if *of free gift*, then *not of due debt*, or *desert for any worke done*, saith *Hilarie.* For, [p] *gift and debt cannot stand together*; saith *Faber.* Yea *Cardinall Cajetan* himselfe on those words of the *Apostle*, [q] *He saith not, The wages of righteousnesse is Life eternall; but the grace, that is, the gift of God, is life eternall; that we may understand that we attaine life eternall not by our merits, but by Gods free gift. For which cause also he addeth, In Christ Iesus our Lord.* [r] *Behold the merit; behold the righteousnesse, the wages whereof is life eternall; but to us in regard of Christ himselfe it is a gift.* And lastly, to adde one place more of so many as might bee added; [t] *with thee is mercy*, saith the *Psalmist* to *God: for thou wilt reward every man according to his works.* Concerning which words *Gregorie*, (on that of the *Psalmist*, [t] *Make me to heare thy mercy in the morning*; which [u] he expoundeth *the resurrection*) having moved this *Question*; [x] *If the happinesse of the Saints be of mercy, and not of merit, how is it said, Thou wilt render to each one according to his works? If according to mens works it be rendred, how may it bee deemed mercy?* Hee thus answereth; [y] *It is one thing to render according to workes, and another thing to render the reward for the workes themselves.* [z] *In the one is noted* onely *the quality of the worke*, (a farre other *exposition* than [b] *Bellarmine* giveth of it) *that those that have done well, shall receive a royall reward.* (And in the other then consequently should be implied *an equalitie between the worke and the wages.* But) [c] *No labour or worke of ours*, (nothing that we can either *doe* or *endure*) *by the Apostles owne testimonie, can be equall to, or once compared with that blessed life, wherein men shall live of God and with God.* For, [d] *the sufferings of this life*, (yea [e] *all of them, if any one man could and should undergoe them all*, saith *Bernard*, [f] *from the very beginning of the world too*, saith *Macarius*, *unto the worlds end*) *are not worthy*, saith the Apostle, *of the Glory that shall bee revealed* (g not, *unto us*, as he also well obserueth, but) *in us.* And, [h] *what are all mans merits then*, saith *Bernard*, *to it; that it should of right be due to them: or that God should doe men wrong, if hee bestowed it not*

[1] *Gratia nisi gratuita sit, gratia non est, August. Enchir. c 107. Gratia enim vocatur, quia gratis datur. Idem in Ioan. 3. Quomodò est ergò gratia, si non gratis datur: quomodo est gratia, si ex debito redditur? Idem de Grat. Christi, c. 23. Nisi gratuita non est gratia. Ibid c. 31. Nullo modo est gratia, nisi fuerit omni modo gratuita. Idem de pecc. Orig. cap. 24.*

[m] *Mortis stipendium; Vitæ donativum. Tertul. de Resurr. carn. Quo vocabulo usus est & Durand. in 2. Sent. d. 27. q 2.*

[n] *Æternam vitam nullis potes operibus promereri, nisi gratis detur & illi, Bern. de Temp. 48. Vnde & scitè subjungit Idem ibid. Ipse enim peccata condonat, ipse donat merita, & præmia nihilominus ipse redonat.*

[o] *Merces ex dono nulla est, quæ debetur ex opere. Hilar. in Matth. Can. 20.*

[p] *Debitum & donum non consistunt, Faber. in Rom. 8.*

[q] *Non dicit, quod stipendia justitiæ vita æterna: ut intelligamus nam ex nostris meritis, sed ex gratuito Dei dono esse, qui nos vitam æternam, Cajet. in Rom 6.*

[r] *Ecce meritum; ecce justitia, cujus stipendium est vita æterna: nobis autem est donum ratione ipsius Christi Iesu. Idem ibid.*

[s] *Psal 62. 12.* [t] *Psal. 143. 8.* [u] *Greg. in Psal. Pœnit. 7.* [x] *Si illa Sanctorum felicitas &c. misericordia est, & non meritis acquiritur, ubi erit, quod scriptum est, Et tu reddes &c. Si secundum opera redditur, quomodo misericordia æstimabitur?* [y] *Sed aliud est secundum opera reddere, & aliud propter ipsa opera reddere, Greg. ibid.* [z] *In eo quod sec. opera dicitur, ipsa operum qualitas intelligitur, ut cujus apparuerint bona opera, ejus sit & retributio gloriosa. Ib.* [b] Κατὰ ἔργα rectè vertitur, *secundum meritum, vel pro merito & dignitate operum. Quid est enim reddere sec. opera, nisi reddere sicut opera merentur? Bellarm. de justific. l. 5. c. 2.* [c] *Illi namque beatæ vitæ, in qua cum Deo & de Deo vivitur, nullus poterit æquari labor, nulla opera comparari, &c. Greg ibid.* [d] *Rom 8. 18. Minora sunt omnia quæ patimur & indigna, pro quorum laboribus tanta rependatur fiducia rerum merces bonorum, Amb. epist. 12.* [e] *Ne si unus quidem universas sustineret, Bern. de Temp. 48.* [f] Περὶ τοῦ δίκαια ὁ μέλλομεν κληρονομεῖν, τοῦτο ἂν τις ὀρθῶς εἴποι. Εἰ ἔχεις & ἀφ' ἧς ἐκτίσθη ὁ Ἀδάμ, ἕως τῆς Σωτηρίας τοῦ κόσμου, ἐκπλέκει πάσι τὰ Σκάπτρα, καὶ ὑστέρησε τὰς θλίψεις, οὐδὲν μέγα ἐποίει πρὸς τὸν δόξαν ἣν μέλλει κληρονομεῖν. *Macar. homil. 15.* [g] Ἐν ἡμῖν. *Non dicit, nobis, sed, in nobis. Neque enim erimus otiosi spectatores, sed participes gloriæ, 1 Ioan. 3. 2. Bern. de Præcept. & Dispens.* [h] *Quid sunt merita omnia ad tantam gloriam? Non sunt talia hominum merita, ut propter ea vita æterna debeatur ex jure; aut Deus injuriam faceret, si eam non donaret, Bern. de Temp. 48. Itaque scitè Prosper. in Psal. 102. Per eandem misericordiam dantur corona meritorum, per quam data sunt merita coronarum.*

on

on them? as [i] our *Rhemists* before affirmed that he should. [k] *The grace* therefore *of salvation is not due to workes*, saith *Faber*, ([l] which the *Popish purgers* crosse out of him) *but to the goodnesse of God alone.* [m] *Nor doth mans salvation consist in mans merits, but in Gods mercy*, saith *Origen.*

Againe, the *prayers* of *Gods Saints* strike all upon this string. Of *David*, *Chrysostome* observeth, that though he were [n] a man *of singular parts* for *sincerity and piety*, by [o] *Gods owne testimony* of him; and [p] *had many good deeds* that hee might have alleaged, yet [q] *in all his prayers* ordinarily [r] *he hath recourse onely to Gods mercy*, [s] *that alone he pleadeth, that alone he relieth upon*, [t] *and desireth to be saved by.* [u] *Let others*, saith he, *alleage and plead what they list*; [x] *I will hope in thy mercie: that I plead and alleage, and that doe I hang all mine hope upon.* And, [y] *Have mercy on me, and heare me*; and [z] *Have mercy on me, for I am weake.* And, [a] *The same song*, saith he, *have we need to sing every one of us, albeit we had done ten thousand times tenne thousand good deeds, and attained even to the very highest pitch and perfection of righteousnesse:* [b] *for it is yet of mercy and loving kindnesse still that wee are heard, and that wee are saved for all that.* So the same *David* againe elsewhere, [c] *But thou Lord deale mercifully with me for thy Names sake.* And, [d] *Save mee for thy Mercy sake.* [e] *For thy mercy, not for my merit*, saith *Augustine.* [f] *For thy mercy, not for my righteousnesse*, saith *Ruffine.* [g] *Not because I am worthie, but because thou art mercifull*, saith *Chrysostome.* [h] *He flieth onely to Gods goodnesse and his loving kindnesse:* [i] *Commending Gods free grace, not* claiming ought *as due to his good deeds*, saith *Prosper.* It is as if he had said; [k] *I intreat thee to save me*, saith *Gregory*, *not trusting to mine owne merits, but presuming onely to obtaine that of thy mercy, which by mine owne merits I have no hope to obtaine:* Or, [l] *I intreat thee to heare me, not in thy judiciary severity, but in thy most mercifull bountie*; saith *Augustine.* [m] *He renounceth his owne merit*; and [n] *he desireth to be heard*, saith *Cassiodore*, *not according to his merits, but for Gods mercy sake:* whereon *when our hope is fixed, pardon is the easilier obtained.* And, [o] *Let thy mercy also betide me, and thy salvation, according to thy Word.* [p] *According to thy Word, not according to my merit*; [q] *A childe he would bee not of pride, but of the promise*, saith *Augustine.* And againe; [r] *For thy Name sake be mercifull to my sinne: for it is much.* [s] *For thy Name, not for my merit*; saith *Ruffine*: and *Bernard*; [t] *Be I never so penitent, and afflict and macerate my selfe never so much.* [u] *He attributeth his whole*

[i] *Rhem. in Heb. 6. 10.*
[k] *Neque gratia salutis operibus debetur, sed solius Dei bonitati, Iac. Faber. in Luc. 3.*
[l] *Deleatur, Index expurg. Belgic.*

Consider. 2.
The Saints Prayers.

[m] *Non in Meritis, sed in misericordia Dei salus humana consistit, Origen. in Rom. l. 9. cap. 11.*
[n] Ὁ τοσοῦτος ἀνὴρ δικαιοσύνης μάρτυς, ὁ τῆς ἡλίου φωτεινότερον λαμπρὸν, ὅτω μεγάλα κατορθώματα; *Chrysost. de Compunct. 2.*
[o] *1 Sam. 13. 14.*
[p] Καίτοι μυρία κατορθώματα ἔχων, *Idem in Psal. 12.*
[q] Τὸ ἔλεος καὶ φιλανθρωπίαν τοῦ Θεοῦ ἀπὸ πάσης ἐμπειρίας προκαλεῖται. *Ibid.*
[r] Ἐπὶ μόνον τὸ ἔλεον τοῦ Θεοῦ καταφεύγει, *Ibid.*
[s] Ἐκεῖνο προβάλλεται, *Ibid.*
[t] Ἀπὸ μόνης ἀξίου τοῦ Θεοῦ σώζεσθαι φιλανθρωπίας, *Idem de Compunct. 2.*
[u] Οἱ μὲν ἄλλοι, εἰ τι καὶ ἔχουσιν, λεγέτωσαν· ἐγὼ δὲ ἐν οἶδα, ἓν λέγω, ἐπεί μοι πᾶσαν ἄρτησα τὴν ἐλπίδα, ἐκεῖνο προβάλλομαι, τὸ ἔλεός σου, τὴν φιλανθρωπίαν σου, *Chrysost. in Psal. 12.*
[x] *Psal. 13. 5.*
[y] *Psal. 4. 2.*
[z] *Psal. 6. 2.*
[a] Ταύτας πάντες δεόμεθα τῆς φωνῆς, κἂν μυριάκις ὦμεν μυρία κατορθώσαντες, κἂν πρὸς ἄκρον ἥκοντες ἀναισθησίας, *Chrysost. in Psal. 6.* [b] Καὶ γὰρ μυρία κατορθώσωμεν, ἀλλ' οὐκ ἐπιτρεπῶ ἀνεύθυνα καὶ φιλανθρωπίας. κἂν πρὸς αὐτὴν ἀνέλθωμεν τὴν ἀρετῆς τὴν κορυφὴν, ἀλλ' ἐλέους σωζόμεθα, *Idem in Psal. 4.* [c] *Psalm. 109. 21.* [d] *Psal. 6. 4. & 31. 16 & 109. 26.* [e] *Propter misericordiam tuam, non propter meritum meum, August. in Psal. 6. & Ruffin. ibid.* [f] *In misericordia tua, non in justitia mea. Ruffin. in Psal. 30.* [g] Οὐκ ἐπειδὴ ἄξιος εἰμὶ, ἀλλὰ διὰ σεαυτὸν, ὅτι φιλανθρωπὸς εἶ καὶ ἐλεήμων, *Chrysost. in Psal. 108. Non quia ego sum dignus, sed quia tu es misericors, August. in Psal. 30. Conc. 3.* [h] Ἐπὶ τὴν φιλανθρωπίαν μόνην τοῦ Θεοῦ καταφεύγει, *Chrysost. ibid.* [i] *Gratuita gratiæ commendatur, non ex operum debito, Prosper. post Aug. in Psal. 108.* [k] *Non de meis meritis confidens, ut me salvum facias supplico, sed de sola misericordia tua præsumens impetrare quod non de meritis meis spero. Greg. in Psal. Pœnit. 1.* [l] *Noli me audire secundum judiciariam severitatem, sed sec. misericordissimam bonitatem, Aug. in Psal 30. & ex eodem Lombard. ibid.* [m] *Negat merita sua, Cassiod. in Psal. 30.* [n] *Salvum se petit fieri, non sec. merita sua, sed propter divinam misericordiam: in qua dum fixa spes ponitur, venia facilius impetratur, Idem in Psal. 6.* [o] *Psal. 119. 41.* [p] *Secundum verbum tuum, non sec. meritum meum, August. in Psal. 118.* [q] *Filius esse vult promissionis, non elationis, Ibid.* [r] *Psal. 24. 11.* [s] *Propter nomen tuum, non propter meritum meum, Ruffin. in Psal. 24.* [t] *Sed & quantumlibet pœniteat, quantumlibet se afflicet & maceret, Propter nomen tuum, non propter meritum meum propitiaberis peccato meo, ait justus, Bern. de Divers. 32.* [u] *Totam salutem suam hic attribuit misericordiæ salvatoris, Hugo in Psal. 24.*

whole ſalvation to the mercy of his Saviour, ſaith *Cardinall Hugh*. And, [x] *In mercie remember me*, or *think upon me, for thy goodneſſe ſake, O Lord.* [y] *Not in wrath, as I am worthy; but as is worthy of thee in thy mercy*; ſaith *Auguſtine*. [z] *For thy goodneſſe, not for any merit of mine*; ſaith *Peter Lombard*. For, [a] *When he ſaith, For thy goodneſſe, his meaning is, and he would ſo be underſtood, Not for my merit*; ſaith *Caſſiodore*. Who thence alſo obſerveth that, [b] *No man without grievous errour, may preſume at any time thereon*. And yet againe; [c] *For thy Name ſake guide and conduct me.* [d] *For thy Name, not for my merit*; ſaith *Auguſtine*, and *Hugh the Cardinall* after him: [e] *Not for my worth, deſert, or dignitie, but for thy Glory*. And *Hilary* on thoſe words of his, [f] *Heare my voyce according to thy mercy*, or *thy loving kindnes, O Lord.* [g] *We*, ſaith he, *when wee have faſted ſome once, out of vaine-glory, or given ought to a begger for his meere importunitie, thinke that God is bound by and by to heare us*; [h] *Whereas David after all his hearty crying, his night watchings, his early meditations, his continency in his younger yeeres, his diligent enquirie into Gods Statutes, and his carefull keeping of his Teſtimonies, having attained to a perfection in all kinde of goodneſſe, yet hath his hope wholly in God, and expecteth all from his mercy, placeth all his hope in it, and deſireth to be heard according to it.* And *Chryſoſtome* preaching upon the *Prayer* of *Eleazer*, entreating [i] *mercy and kindneſſe* for *his Maſter Abraham*; ([k] and whoſe *merits* might better have beene pleaded than his?) [l] *That you may not imagine*, ſaith he, *that he demanded it as a debt, Deale mercifully or ſhew mercy*, ſaith hee, *to my maſter Abraham.* [m] *Though we had done ten thouſand good deeds*, ſaith he, *yet is it of grace that we require to be ſaved, and of loving kindneſſe, not of debt or deſert, that we looke to receive this.* So the Apoſtle, [n] *The Lord ſhew mercy to Onesiphorus his family.* (The Lord ſhew him mercy, becauſe he ſhewed me mercy.) *For he often refreſhed me, and was not aſhamed of my chaines; but when hee was at Rome he diligently ſought me and found me; and in how many things he ſteeded me* (or *ſupplied me*) *at Epheſus, thou well knoweſt.* And, [o] *the Lord grant therefore, that he may finde mercy with the Lord in that day.* [p] *That as hee ſought me and found me; ſo he may finde mercie when he ſhall ſeeke it at the hand of his Iudge*; ſaith one that beareth the name of *Ambroſe*. [q] *That as I found mercy with him, ſo may he finde mercy with God*; ſaith *Chryſoſtome*: And marke you, ſaith he, how hee ſaith, [r] *nothing*, or *not any thing but mercy: Eleemoſynam*, that is, word for word, *Almes*, that which [s] the *Popiſh Profeſſor* ſo much ſcorned before: *Mercy in that day, whereim* [t] *we ſhall have much need of it*; [u] *if Onesiphorus* for all theſe his good workes, *wee* (the moſt of us) *much more.* There is *mercy* as well *for thoſe that holpe him*, as [x] *for thoſe that forſooke him*; as well *mercy in rewarding* the one, as *mercy in pardoning* and not puniſhing the other. So *Daniel* alſo, [y] *Wee preſent theſe our prayers unto thee, not for any our righteouſneſſe*, (that is, *any righteous workes of*

[x] Pſal.25.7.

[y] *Non ſecundum iram, qua ego dignus ſum; ſed ſec. miſericordiam tuam, quæ te digna eſt, Aug. in Pſal 24.*

[z] *Non propter meritum meum, ſed propter bonitatem tuam. Ex Aug. Alcuin. & Gloſſ. Ordin. Lomb. in Pſal. 24.*

[a] *Dicendo, Propter bonitatem tuam, intelligi, Non propter meritum meum. Caſſiod. ibid.*

[b] *Vnde nullum fas eſt aliquando præſumere, niſi quem graviter contingit errare, Idem ibid.*

[c] Pſal.31.3.

[d] *Propter nomen tuum, non propter meritum meum, Aug. in Pſal. 30. Conc. 1. & Hugo ibid. & in Pſal. 142.*

[e] *Non quia eo ſum dignus; ſed ut tu glorificeris, Idem ibid.*

[f] Pſal.119.149.

[g] *Nos ſi ſemel jejunamus ut hominibus placeamus, aut exiguum neſcio quid damus; dum pulſantem fores noſtras inopem non ſuſtinemus; deberi nobis ut audiamur exiſtimamus, Hilar. in Pſal.118. part.19.*

[h] *Poſt hæc &c. in operibus bonitatis totius perfectus, totum de Deo ſperat, totum ex miſericordia ejus expectat, omnem in ea ſpem reponit, audiri ſecundum eam vocem ſuam rogat, Ibid.*

[i] Gen.24.12.

[k] See Sermon on *Eleazers* prayer.

[l] Ἵνα μὴ νομίσῃς ὅτι ὡς χρεῶν ἀπαιτεῖ, &c. Chryſoſt. tom. 8. ſerm.15.

[m] Κἂν μύρια ὦμεν ἅπαντα κατορθώκοτες, ἀξιοῦμεν χάριτι σωθῆναι, καὶ οὐκ ἐξ ὀφειλῆς τινὸς ἀλλὰ χάριτος, Ibid.

[n] 2 Tim.1.16,17. [o] Ibid.18. [p] Vt ſicut Apoſtolum requirens invenit, ſic & miſericordiam quærens inveniat apud judicem, Ambr. nomine in 1 Tim.1. [q] Ἐπεὶ γὰρ αὐτὸς ἁλιεὺς ἔτυχε παρὰ Ὀνησιφόρῳ, τοῦτο πάσχειν ἐκεῖνος καὶ αὐτὸν παρὰ τοῦ Θεοῦ, Chryſoſt. in 2 Tim. hom.3. [r] Οὐχ ἕτερον, ἀλλ' ἔλεος. [s] Ruard. Tapper. ſupra. Abſit, ut tanquam pauperes eleemoſynam expectent. [t] Ἐνθα πολλῆς ἁλιεὺς χρεία ἡμῖν. [u] Εἰ δὲ Ὀνησίμ. ὁ κινδυνεύσας παραβάλλων ἑαυτὸν ὑπὲρ ἁλιέως σῶσαι, πολλῷ μᾶλλον ὑμεῖς, Chryſoſt. ibid. [x] 2 Tim.4.14,16. Aliter enim de eis, qui ex malitia obſtinerant; aliter pro eis, qui ex infirmitate deliquerant, uti & Aug. obſervat. in Ioſh. quæſt. 30. [y] Dan.9.18. Vide Hug. Card. in Iob 9.21.

ours;

ours ; [z] *for we have none*, saith *Gregorie Nazianzene*; such at least as we dare plead the worth of) *but for thy tender mercies.* Whereupon also saith *Aquinas*, [a] *Obtaining by prayer indeed resteth upon mercy; whereas merit of condignitie resteth upon Iustice or Righteousnesse: and therefore by prayer doe men obtaine many things of God in mercy, which yet in justice they deserve not.* Yea so the *Papists* themselves in their *Liturgie*, (retaining yet still some broken relikes of *Antiquity*) contrary to their *Schoole-learning*, desire God [b] *not to ponder their merits*, but *to pardon their misdeeds*; and so consequently [c] *to bee mercifull* (as the *Psalmist* speaketh) *to their sinnes.* And, [d] *Popish Writer* commenting upon that place; [d] *What merit*, saith he, *can we pretend or plead to God, whom we owe all unto? Or how can wee applaud our selves in our good deeds, when all our righteousnesse is but as a filthy ragge in Gods sight? Our merits therefore are none to God, whom all that we doe, is due unto, &c.* And it is a good *rule* that *Bernard* giveth for *Prayer* in generall: [e] *He that commeth*, saith he, *to aske ought of God, must in the first place have an eye unto this, that hee looke not to receive ought for his owne worth or merits, but hope to obtaine whatsoever hee craves, onely of Gods mercy.* And *when we come to pray* (saith *Aquinas*) *we must* [f] *devise some cause why our suit should be heard, and that must bee not our merit, but Gods mercy*: according to that of *Daniel* above mentioned, which he also there alleageth.

It is all of *mercie* therefore, that *God promiseth*: It is all of *mercy* that *Gods children pray for.* It is [g] *a Throne of grace* that they repaire unto; and it is [h] *mercy* that they there sue for. It is for *mercy* all that they pray; And to *mercy* it is, that they ascribe all: whatsoever either *by praier* they obtaine at Gods hand, or [i] *without praier* they have voluntarily conferred on them by him, (as *Iacob* here much more than ever [k] he did or durst aske,) they acknowledge all to come of *mercy.* [l] *They are the children*, saith *Iacob*, *that God hath of his mercy given thy Servant.* And, [m] *God hath beene mercifull to me: and therefore have I all this.* And here in my Text; *All the mercies, that thou hast shewed me.* Even [n] *the just*, saith *Augustine*, *will ascribe nothing to their merits, but give all onely to Gods mercy.* For, [o] *All is taken from the one, that is ascribed to the other*, saith *Bernard.*

z 'Ου γὰρ ἔχομεν. 'Ου δικαίως λέγεται, ἀγωνικῶς δὲ, *Greg. Naz. adv. Eunom. Orat. 4.*

a *Impetratio orationis innititur misericordiæ; meritum autem condigni innititur justitiæ. Et ideò multa orando impetrat homo ex divina misericordia, quæ tamen non meretur secundum justitiam. Thom. sum. part. prima secundæ q. 114. a. 6.*

b *Non meriti æstimator, sed veniæ largitor, Missal. in post-communio.*

c *Psal. 65. 3.*

d *Quid meriti apud Deum poterimus obtendere, cui debemus omnia? Luc. 17. 10. Quid nobis de bonis operibus poterimus applaudere, cum universæ justitiæ nostræ sint quasi pannus menstruatæ apud Dominum? Esa. 64. 6. Nulla igitur in Deum sunt nostra merita, cui debita sunt omnia quæ præstantur. Iodoc. Clichtov. in Canon. Miss.*

e *Qui petit, primò debet attendere, ut pro suis meritis nihil acceperum se putet, sed de Dei misericordia tantum, quicquid regaverit, impetraturum. Bern. in Sentent.*

f *Causam excogitare quare debeat concedi: & hoc non merita nostra, sed miseratio Domini, Aquin. in 1 Tim. 2.*

g *Heb. 4. 16.* h *Ibidem.* i *Fidei aliquando recipit, quod oratio non præsumit, Bernard. de Grad. humil. Et instat in Lazaro resuscitato, Ioan. 11. 22.* k *Genes. 28. 20. Uberius semper est Dei gratia, quam nostra precatio, Ambros. in Luc. Et instat in latrone in Paradisum translato. Luc. 23. 42, 43. Sic 2 Paral. 1. 12. Psal. 21. 4. Luc. 15. 19, 22.* l *Genes. 33. 6.* m *Gen. 33. 11.* n *Iusti nihil tribuent meritis suis. Non tribuent nisi totum misericordiæ tuæ, Aug. in Psal. 139.* o *Deest gratiæ, quicquid meritis deputas, Bern. in Can. 67.*

Now this first againe serveth even to cut the very throat of that *Romish Doctrine* of *Merit.* For *mercy and merit* (as they understand it) by their owne confession *cannot stand together.* [p] *That which a man meriteth*, say they, *he hath not of mercy.* And, it is, [q] *according to the judgement* (*not of mercy*, but) *of justice*, that *mans merit* is rewarded. Where to omit that [r] *even the reward*, that we expect for our well doing to receive, is, as *Augustine* from the Apostle [s] *Pauls*

Vse 1.

p *Id quod ex condigno quæ meretur, non ex miseratione, sed ex merito accipit, Thom. sum. part. prima secundæ q. 114. a. 3.*

q *Secundum judicium justitiæ, Thom. ibid. Im-*

r *Etiam merces nostra gratia vocatur. Si gratia est, gratis datur. August. in Psal. 31. Nam gratia sic nominatur, quia gratis datur, Idem in Psal. 43. Opponitur autem gratia debito, Bellarm. de Grat. & lib. arb. l. 1. c. 1. ex Rom. 4. 4. & 11. 6.* s *Rom. 4. 4. & 6. 22, 23.*

petratio orationis nititur misericordiæ; meritum autem condigni innititur justitiæ, *Idem ibid. art. 6.*

Death; becauſe everlaſting death is repaied as of debt due to the ſervice of Sin and Satan; he doth not ſay, albeit he might alſo ſo have ſaid; but the reward of Righteouſneſſe is Life eternall: But he choſe rather to ſay, Gods Grace (or [l] *free favour) is Life eternall; that thereby wee might learne that God bringeth us to Life eternall, not for our Merits, but of his Mercy.* In regard whereof *Tertullian* alſo very fitly tearmeth (alluding to militarie matters) [m] the one *a Stipend*, the other *a Donative*; becauſe, as *Bernard* ſaith well, [n] *it cannot be had but by donation, or free gift.* And [o] if *of free gift*, then *not of due debt*, or *deſert for any worke done*, ſaith *Hilarie.* For, [p] *gift and debt cannot ſtand together*; ſaith *Faber.* Yea *Cardinall Cajetan* himſelfe on thoſe words of the *Apoſtle*, [q] *He ſaith not, The wages of righteouſneſſe is Life eternall, but the grace, that is, the gift of God, is life eternall; that we may underſtand that we attaine life eternall not by our merits, but by Gods free gift. For which cauſe alſo he addeth, In Chriſt Ieſus our Lord.* [r] *Behold the merit; behold the righteouſneſſe, the wages whereof is life eternall; but to us in regard of Chriſt himſelfe it is a gift.* And laſtly, to adde one place more of ſo many as might bee added; [t] *with thee is mercy*, ſaith the *Pſalmiſt* to *God: for thou wilt reward every man according to his works.* Concerning which words *Gregorie*, (on that of the *Pſalmiſt*, [t] *Make me to heare thy mercy in the morning*; which [u] he expoundeth *the reſurrection*) having moved this *Queſtion*; [x] *If the happineſſe of the Saints be of mercy, and not of merit, how is it ſaid, Thou wilt render to each one according to his works? If according to mens works it be rendred, how may it bee deemed mercy?* Hee thus anſwereth; [y] *It is one thing to render according to workes, and another thing to render the reward for the workes themſelves.* [z] *In the one is noted* onely *the quality of the worke*, (a farre other *expoſition* than [b] *Bellarmine* giveth of it) *that thoſe that have done well, ſhall receive a royall reward.* (And in the other then conſequently ſhould be implied *an equalitie betweene the worke and the wages.* But) [c] *No labour or worke of ours*, (nothing that we can either *doe* or *endure*) *by the Apoſtles owne teſtimonie, can be equall to, or once compared with that bleſſed life, wherein men ſhall live of God and with God.* For, [d] *the ſufferings of this life*, (yea [e] *all of them, if any one man could and ſhould undergoe them all*, ſaith *Bernard*, [f] *from the very beginning of the world too*, ſaith *Macarius*, *unto the worlds end*) *are not worthy*, ſaith the Apoſtle, *of the Glory that ſhall bee revealed* ([g] not, *unto us*, as he alſo well obſerveth, but) *in us.* And, [h] *what are all mans merits then*, ſaith *Bernard*, *to it; that it ſhould of right be due to them: or that God ſhould doe men wrong, if hee beſtowed it not*

[l] Gratia niſi gratuita ſit, gratia non eſt, *Auguſt. Enchir. c* 107. Gratia enim vocatur, quia gratis datur. *Idem in Ioan.* 3 Quomodò eſt ergò gratia, ſi non gratis datur: quomodo eſt gratia, ſi ex debito redditur? *Idem de Grat. Chriſti, c.*23. Niſi gratuita non eſt gratia. *Ibid c.*31. Nullo modo eſt gratia, niſi fuerit omni modo gratuita. *Idem de pecc. Orig. cap.* 24.

[m] Mortis ſtipendium; Vitæ donativum. *Tertul. de Reſurr. carn.* Quo vocabulo uſus eſt & *Durand. in* 2. *Sent. d.*27. *q* 2.

[n] Æternam vitam nullis poteſ operibus promereri, niſi gratis detur & illa, *Bern. de Temp.* 48. Unde & ſcitè ſubjungit *Idem ibid.* Ipſe enim peccata condonat, ipſe donat merita, & præmia nihilominus ipſe redonat.

[o] Merces ex dono nulla eſt, quæ debetur ex opere. *Hilar. in Matth. Can.* 20.

[p] Debitum & donum non conſiſtunt, *Faber. in Rom.* 8.

[q] Non dicit, quod ſtipendia juſtitiæ vita æterna: ut intelligamus nos non ex noſtris meritis, ſed ex gratuito Dei dono aſſequi nos vitam æternam, *Caje. in Rom.* 6.

[r] Ecce meritum; ecce juſtitia, cujus ſtipendium eſt vita æterna: nobis autem eſt donum ratione ipſius Chriſti Ieſu. *Idem ibid.*

[s] *Pſal* 62. 12. [t] *Pſal.* 143. 8. [u] *Greg. in Pſal. Pœnit.* 7. [x] Si illa Sanctorum fœlicitas &c. miſericordia eſt, & non meritis acquiritur, ubi erit, quod ſcriptum eſt, Et tu reddes &c. Si ſecundum opera redditur, quomodo miſericordia æſtimabitur? [y] Sed aliud eſt ſecundum opera reddere, & aliud propter ipſa opera reddere, *Greg. ibid.* [z] In eo quod ſec. opera dicitur, ipſa operum qualitas intelligitur, ut cujus apparuerint bona opera, ejus ſit & retributio gloriosa. *Ib.* [b] Κατὰ ἔργα recte ponitur, ſecundum meritum, vel pro merito & dignitate operum. Quid eſt enim reddere ſec. opera, niſi reddere ſicut opera merentur? *Bellarm. de juſtific. l.*5. *c.*2. [c] Illi namque beatæ vitæ, in qua cum Deo & de Deo vivitur, nullus poterit æquari labor, nulla opera comparari, &c. *Greg ibid.* [d] *Rom* 8. 18. Minora ſunt omnia quæ patimur & indigna, pro quorum laboribus tanta rependatur fœlicitas, ſorum merces bonorum, *Amb. epiſt.* 22. [e] Neſi unus quidem univerſas ſuſtineret, *Bern. de Temp.* 48. [f] Περὶ τὸ ῥῆμα ὃ μέλλομεν κληρονομεῖν, τοῦτο αὖ τις ὀρθῶς εἴποι. Εἰ ἔχας & ἀφ' ἧς ἐκτίσθη ὁ Ἀδὰμ, ἕως τῆς Σωτηρίας τοῦ κόσμου, ἐπάλαιες πᾶσι τοῖς Σκοπαῖς, καὶ ὑπέμενε τὰς θλίψεις, οὐδὲν μέγα ἐποίεις πρὸς τὸν δόξαν ἣν μέλλει κληρονομεῖν, *Macar. homil.* 15. [g] Ἐν ἡμῖν. Non dicit, nobis, ſed, in nobis. Neque enim erimus otioſi ſpectatores, ſed participes gloriæ, 1 *Ioan.* 3. 2. *Bern. de Præcept. & Diſpenſ.* [h] Quid ſunt merita omnia ad tantam gloriam? Non ſunt talia hominum merita, ut propter ea vita æterna debeatur ex jure; aut Deus injuriam faceret, ſi eam non donaret, *Bern. de Temp.* 48. Itaque ſcitè *Proſper. in Pſal* 102. Per eandem miſericordiam dantur corona meritorum, per quam data ſunt merita coronarum.

on them? as [i] our *Rhemists* before affirmed that he ſhould. [k] *The grace* therefore *of ſalvation is not due to workes*, ſaith *Faber*, ([l] which the *Popiſh purgers* croſſe out of him) *but to the goodneſſe of God alone.* [m] *Nor doth mans ſalvation conſiſt in mans merits, but in Gods mercy*, ſaith *Origen.*

Againe, the *prayers* of *Gods Saints* ſtrike all upon this ſtring. Of *David*, *Chryſoſtome* obſerveth, that though he were [n] a man *of ſingular parts* for *ſincerity and piety*, by [o] *Gods owne teſtimony* of him; and [p] *had many good deeds* that hee might have alleaged, yet [q] *in all his prayers* ordinarily [r] *he hath recourſe onely to Gods mercy*, [s] *that alone he pleadeth, that alone he relieth upon*, [t] *and deſireth to be ſaved by.* [u] *Let others*, ſaith he, *alleage and plead what they liſt*; [x] *I will hope in thy mercie: that I plead and alleage, and that doe I hang all mine hope upon.* And, [y] *Have mercy on me, and heare me*; and [z] *Have mercy on me, for I am weake.* And, [a] *The ſame ſong*, ſaith he, *have we need to ſing every one of us, albeit we had done ten thouſand times tenne thouſand good deeds, and attained even to the very higheſt pitch and perfection of righteouſneſſe:* [b] *for it is yet of mercy and loving kindneſſe ſtill that wee are heard, and that wee are ſaved for all that.* So the ſame *David* againe elſe-where, [c] *But thou Lord deale mercifully with me for thy Names ſake.* And, [d] *Save mee for thy Mercy ſake.* [e] *For thy mercy, not for my merit*, ſaith *Auguſtine.* [f] *For thy mercy, not for my righteouſneſſe*, ſaith *Ruffine.* [g] *Not becauſe I am worthie, but becauſe thou art mercifull*, ſaith *Chryſoſtome.* [h] *He flieth onely to Gods goodneſſe and his loving kindneſſe:* [i] *Commending Gods free grace, not* claiming ought *as due to his good deeds*, ſaith *Proſper.* It is as if he had ſaid; [k] *I intreat thee to ſave me*, ſaith *Gregory*, *not truſting to mine owne merits, but preſuming onely to obtaine that of thy mercy, which by mine owne merits I have no hope to obtaine:* Or, [l] *I intreat thee to heare me, not in thy judiciary ſeverity, but in thy moſt mercifull bountie*; ſaith *Auguſtine.* [m] *He renounceth his owne merit*; and [n] *he deſireth to be heard*, ſaith *Caſſiodore*, *not according to his merits, but for Gods mercy ſake: whereon when our hope is fixed, pardon is the eaſilier obtained.* And, [o] *Let thy mercy alſo betide me, and thy ſalvation, according to thy word.* [p] *According to thy Word, not according to my merit*; [q] *A childe he would bee not of pride, but of the promiſe*, ſaith *Auguſtine.* And againe; [r] *For thy Name ſake be mercifull to my ſinne: for it is much.* [s] *For thy Name, not for my merit*; ſaith *Ruffine*: and *Bernard*; [t] *Be I never ſo penitent, and afflict and macerate my ſelfe never ſo much.* [u] *He attributeth his*

[i] *Rhem. in Heb. 6. 10.*
[k] *Neque gratia ſalutis operibus debetur, ſed ſolius Dei bonitati, Iac. Faber. in Luc. 3.*
[l] *Deleatur, Index expurg. Belgic.*

Conſider. 2.
The Saints Prayers.

[m] *Non in Meritis, ſed in miſericordia Dei ſalus humana conſiſtit, Origen. in Rom. l. 9. cap. 11.*
[n] Ὁ τοσοῦτος ἁπανταχοῦ μάρτυρας, ὁ τῦ ἡλίυ φαιδρότερον λαμπων, ὅτω μέγαλα κατορθῶν, *Chryſoſt. de Compunct. 2.*
[o] *1 Sam. 13. 14.*
[p] Καίτοι μυρία κατορθώματα ἔχων, *Idem in Pſal. 12.*
[q] Τὸ ἔλεος καὶ φιλανθρωπίαν τῦ Θεοῦ ἀντὶ πάσης ἱκετηρίας προβάλλεται. *Ibid.*
[r] Ἐπὶ μόνῳ τῷ ἐλέει τοῦ Θεῦ καταφεύγει, *Ibid.*
[s] Ἐκεῖνο προβάλλεται, *Ibid.*
[t] Ἀπὸ μόνης ἠξίυ τοῦ Θεῦ σώζεσθαι φιλανθρωπίας, *Idem de Compunct. 2.*
[u] Οἱ μὲν ἄλλοι, εἰ τι καὶ ἔχουσιν, λεγέτωσαν, ἐγὼ δὲ ἓν οἶδα, ἓν λέγω, ἐκεῖ μοι πᾶσαν ἤρτησαι τὴν ἐλπίδα, ἐκεῖνο προβάλλομαι, τὸ ἐλέησόν σε, τὴν φιλανθρωπίαν σου, *Chryſoſt in Pſal. 12.*
[x] *Pſal. 13. 5.*
[y] *Pſal. 4. 2.*
[z] *Pſal. 6. 2.*
[a] Ταῦτας πάντες δεόμεθα τῆς φωνῆς, κἂν μυριάκις ὦμεν μυρία κατορθωκότες, κἂν πρὸς ἄκρον ἥκοντες ἀκριβοσύνης, *Chryſoſt. in Pſal. 6.*
[b] Καὶ γὰρ μυρία κατορθώσωμεν, ἀπὸ οἰκτιρμῶν ἀκούομεθα καὶ φιλανθρωπίας. κἂν πρὸς αὐτὸν ἀνέλθωμεν τῆς ἀρετῆς τὴν κορυφὴν, ἀπὸ ἐλέους σωζόμεθα, *Idem in Pſal. 4.*
[c] *Pſalm. 109. 21.*
[d] *Pſal. 6. 4. & 31. 16 & 109. 26.*
[e] *Propter miſericordiam tuam, non propter meritum meum, Auguſt. in Pſal. 6. & Ruffin. ibid.*
[f] *In miſericordia tua, non in juſtitia mea. Ruffin. in Pſal. 30.*
[g] Οὐκ ἐπειδὴ ἄξιός εἰμι, ἀλλὰ διὰ σεαυτὸν, ὅτι φιλανθρωπος εἶ καὶ ἐλεήμων, *Chryſoſt. in Pſal. 108. Non quia ego ſum dignus, ſed quia tu es miſericors, Auguſt. in Pſal. 30. Conc. 3.*
[h] Ἐπὶ τῷ φιλανθρωπίαν μόνῳ τῷ Θεῷ καταφεύγει, *Chryſoſt. ibid.*
[i] *Gratuita gratia commendatur, non ex operum debito, Proſper. poſt Aug. in Pſal. 108.*
[k] *Non de meis meritis confidens, ut me ſalvum facias ſupplico, ſed de ſola miſericordia tua præſumens impetrare quod non de meritis meis ſpero. Greg. in Pſal. Pœnit. 1.*
[l] *Noli me audire ſecundum judiciariam ſeveritatem, ſed ſec. miſericordiſſimam bonitatem, Aug. in Pſal 30. & ex eodem Lombard. ibid.*
[m] *Negat merita ſua, Caſſiod. in Pſal. 30.*
[n] *Salvum ſe petit fieri, non ſec. merita ſua, ſed propter divinam miſericordiam: in qua dum fixa ſpes ponitur, venia facilius impetratur, Idem in Pſal. 6.*
[o] *Pſal. 119. 41.*
[p] *Secundum verbum tuum, non ſec. meritum meum, Auguſt. in Pſal. 118.*
[q] *Filius eſſe vult promiſſionis, non elationis, Ibid.*
[r] *Pſal. 25. 11.*
[s] *Propter nomen tuum, non propter meritum meum, Ruffin. in Pſal. 24.*
[t] *Sed & quantumlibet pœniteat, quantumlibet ſe afflictet & maceret, Propter nomen tuum, non propter meritum meum propitiaberis peccato meo, ait juſtus, Bern. de Diverſ. 22.*
[u] *Totam ſalutem ſuam hic attribuit miſericordiæ ſalvatoris, Hugo in Pſal. 24.*

whole salvation to the mercy of his Saviour, saith *Cardinall Hugh*. And, [x] *In mercie remember me*, or *think upon me, for thy goodnesse sake, O Lord.* [y] *Not in wrath, as I am worthy; but as is worthy of thee in thy mercy*; saith *Augustine*. [z] *For thy goodnesse, not for any merit of mine*; saith *Peter Lombard*. For, [a] *When he saith, For thy goodnesse, his meaning is, and he would so be understood, Not for my merit*; saith *Cassiodore*. Who thence also obserueth that, [b] *No man without grieuous errour, may presume at any time thereon*. And yet againe; [c] *For thy Name sake guide and conduct me.* [d] *For thy Name, not for my merit*; saith *Augustine*, and *Hugh the Cardinall* after him: [e] *Not for my worth, desert, or dignitie, but for thy Glory*. And *Hilary* on those words of his, [f] *Heare my voyce according to thy mercy*, or *thy loving kindnes, O Lord.* [g] *We*, saith he, *when wee have fasted some once, out of vaine-glory, or given ought to a begger for his meere importunitie, thinke that God is bound by and by to heare us*; [h] *Whereas David after all his hearty crying, his night watchings, his early meditations, his continency in his younger yeeres, his diligent enquirie into Gods Statutes, and his carefull keeping of his Testimonies, having attained to a perfection in all kinde of goodnesse, yet hath his hope wholly in God, and expecteth all from his mercy, placeth all his hope in it, and desireth to be heard according to it.* And *Chrysostome* preaching upon the *Prayer* of *Eleazer*, entreating [i] *mercy and kindnesse* for *his Master Abraham*; ([k] and whose *merits* might better have beene pleaded than his?) [l] *That you may not imagine*, saith he, *that he demanded it as a debt, Deale mercifully or shew mercy*, saith hee, *to my master Abraham.* [m] *Though we had done ten thousand good deeds*, saith he, *yet is it of grace that we require to be saved, and of loving kindnesse, not of debt or desert, that we looke to receive this.* So the Apostle, [n] *The Lord shew mercy to Onesiphorus his family.* (The Lord shew him mercy, because he shewed me mercy.) *For he often refreshed me, and was not ashamed of my chaines; but when hee was at Rome he diligently sought me and found me; and in how many things he steeded me* (or *supplied me*) *at Ephesus, thou well knowest.* And, [o] *the Lord grant* therefore, *that he may finde mercy with the Lord in that day.* [p] *That as hee sought me and found me; so he may finde mercie when he shall seeke it at the hand of his Iudge*; saith one that beareth the name of *Ambrose*. [q] *That as I found mercy with him, so may he finde mercy with God*; saith *Chrysostome*: And marke you, saith he, how hee saith, [r] *nothing*, or *not any thing but mercy: Eleemosynam*, that is, word for word, *Almes*, that which [s] the *Popish Professor* so much scorned before: *Mercy in that day*, wherein [t] *we shall have much need of it*; [u] *if Onesiphorus* for all these his good workes, *wee* (the most of us) *much more.* There is *mercy* as well *for those that holpe him*, as [x] *for those that forsooke him*; as well *mercy in rewarding* the one, as *mercy in pardoning* and not punishing the other. So *Daniel* also, [y] *Wee present these our prayers unto thee, not for any our righteousnesse*, (that is, *any righteous workes of ours*;

[z] Psal.25.7.

[y] *Non secundum iram, qua ego dignus sum; sed sec. misericordiam tuam, quæ te digna est, Aug. in Psal 24.*

[z] *Non propter meritum meum, sed propter bonitatem tuam. Ex Aug. Alcuin & Gloss. Ordin. Lomb. in Psal. 24.*

[a] *Dicendo, Propter bonitatem. fecit intelligi, Non propter meritum meum. Cassiod. ibid.*

[b] *Vnde nullum fas est aliquando præsumere, nisi quem graviter contingit errare, Idem ibid.*

[c] Psal.31.3.

[d] *Propter nomen tuum, non propter meritum meum, Aug. in Psal.30. Conc. 1. & Hugo ibid. & in Psal. 142.*

[e] *Non quia eo sum dignus; sed ut tu glorificeris. Idem ibid.*

[f] Psal.119.149.

[g] *Nos si semel jejunamus ut hominibus placeamus, aut exiguum nescio quid damus; dum pulsantem fores nostras inopem non sustinemus; deberi nobis ut audiamur existimamus, Hilar. in Psal.118. part.19.*

[h] *Post hæc &c. in operibus bonitatis totius perfectius, totum de Deo sperat, totum ex misericordia ejus expectat, omnem in ea spem reponit, audiri secundum eam vocem suam rogat, Ibid.*

[i] Gen.24.12.

[k] See Sermon on *Eleazers* prayer.

[l] Ἵνα μὴ νομίσῃς ὅτι ὡς χρεῶν ἀπαιτεῖ, &c. Chrysost. tom. 8. serm.15.

[m] Κἂν μύρια ὦμεν τοῦτο, κατορθώκοτες, ἀξιοῦμεν χάριτι σωθῆναι, καὶ ὅτι φιλανθρωπίας τοῦτο λαβεῖν, οὐκ ἐξ ὀφειλῆς τινὸς καὶ χρέως, Ibid.

[n] 2 Tim.1.16,17. [o] Ibid.18. [p] *Vt sicut Apostolum requirens invenit, sic & misericordiam quærens inveniat apud judicem, Ambr. nomine in 1 Tim.1.* [q] Ἐπεὶ καὶ αὐτὸς ἐλέους ἔτυχε παρὰ Ὀνησιφόρῳ, τότε τυχὼν ἐπιδείκνυται καὶ αὐτὸν παρὰ τοῦ Θεοῦ, Chrysost. in 2 Tim.hom.3. [r] Οὐχ ἕτερον, ἀλλ' ἔλεον. [s] *Ruard. Tapper. supra. Absit, ut tanquam pauperes eleemosynam expectent.* [t] Ἐνθα πολλοῦ ἐλέους χρεία ἡμῖν. [u] Εἰ δὲ Ὀνησίμῳ ὁ τοσαῦτα παρασχὼν ἑαυτὸν ἔτυχε ἐλέους σωζόμενος, πολλῷ μᾶλλον ἡμεῖς, Chrysost. ibid. [x] 2 Tim.4.14,16. *Aliter enim de eis, qui ex malitia obstinerant; aliter pro eis, qui ex infirmitate deliquerant, uti & Aug. observat. in Ioseph. quæst.30.* [y] Dan.9.18. *Vide Hug. Card. in Iob 9.21.*

ours; [z] *for we have none*, ſaith *Gregorie Nazianzene*; ſuch at leaſt as we dare plead the worth of) *but for thy tender mercies*. Whereupon alſo ſaith *Aquinas*, [a] *Obtaining by prayer indeed reſteth upon mercy; whereas merit of condignitie reſteth upon Iuſtice or Righteouſneſſe: and therefore by prayer doe men obtaine many things of God in mercy, which yet in juſtice they deſerve not.* Yea ſo the *Papiſts* themſelves in their *Liturgie*, (retaining yet ſtill ſome broken relikes of *Antiquity*) contrary to their *Schoole-learning*, deſire God [b] *not to ponder their merits*, but *to pardon their miſdeeds*; and ſo conſequently [c] *to bee mercifull* (as the *Pſalmiſt* ſpeaketh) *to their ſinnes*. And, *a Popiſh Writer* commenting upon that place; [d] *What merit*, ſaith he, *can we pretend or plead to God, whom we owe all unto? Or how can wee applaud our ſelves in our good deeds, when all our righteouſneſſe is but as a filthy ragge in Gods ſight? Our merits therefore are none to God, whom all that we doe, is due unto, &c.* And it is a good *rule* that *Bernard* giveth for *Prayer* in generall: [e] *He that commeth*, ſaith he, *to aske ought of God, muſt in the firſt place have an eye unto this, that hee looke not to receive ought for his owne worth or merits, but hope to obtaine whatſoever hee craves, onely of Gods mercy.* And *when we come to pray* (ſaith *Aquinas*) *we muſt* [f] *deviſe ſome cauſe why our ſuit ſhould be heard, and that muſt bee not our merit, but Gods mercy*: according to that of *Daniel* above mentioned, which he alſo there alleageth.

It is all of *mercie* therefore, that *God promiſeth*: It is all of *mercy* that *Gods children pray for*. It is [g] *a Throne of grace* that they repaire unto; and it is [h] *mercy* that they there ſue for. It is for *mercy* all that they pray; And to *mercy* it is, that they aſcribe all: whatſoever either *by praier* they obtaine at Gods hand, or [i] *without praier* they have voluntarily conferred on them by him, (as *Iacob* here much more than ever [k] he did or durſt aske,) they acknowledge all to come of *mercy*. [l] *They are the children*, ſaith *Iacob*, *that God hath of his mercy given thy Servant*. And, [m] *God hath beene mercifull to me: and therefore have I all this*. And here in my Text; *All the mercies, that thou haſt ſhewed me*. Even [n] *the juſt*, ſaith *Auguſtine*, *will aſcribe nothing to their merits, but give all onely to Gods mercy*. For, [o] *All is taken from the one, that is aſcribed to the other*, ſaith *Bernard*.

z Οὐ γὰρ ἔχομεν. Οὐ δεητικῶς λέγεται, ἀγοντικῶς δὲ, Greg. Naz. adv. Eunom Orat. 4.

a *Impetratio orationis innititur miſericordiæ; meritum autem condigni innititur juſtitiæ. Et ideò multa orando impetrat homo ex divina miſericordia, quæ tamen non meretur ſecundum juſtitiam.* Tho. ſum. part. prima ſecundæ q. 114. a. 6.

b *Non meriti æſtimator, ſed veniæ largitor*, Miſſal. in poſt-commun.

c Pſal. 65. 3.

d *Quid meriti apud Deum poterimus obtendere, cui debemus omnia?* Luc. 17. 10. *Quid nobis de bonis operibus poterimus applaudere, cum univerſæ juſtitiæ noſtræ ſint quaſi pannus menſtruatæ apud Dominum?* Eſa. 64. 6. *Nulla igitur in Deum ſunt noſtra merita, cui debita ſunt omnia quæ præſtamus.* Iodoc. Clicthov. in Canon. Miſſ.

e *Qui petit, primò debet attendere, ut pro ſuis meritis nihil acceperum ſe puter, ſed de Dei miſericordia tantum, quicquid regaverit, impetraturum.* Bern. in Sentent.

f *Cauſam excogitare quare debeat concedi: & hoc non merita noſtra, ſed miſeratio Domini*, Aquin. in 1 Tim. 2.

g Heb. 4. 16. h Ibidem. i *Fidet aliquando recipit, quod oratio non præſumit*, Bernard. de Grad. humil. Et inſtat in Lazz. reſuſcitato, Ioan. 11. 23. k Geneſ. 28. 20. *Uberior ſemper eſt Dei gratia, quam noſtra petatio*, Ambroſ. in Luc. Et inſtat in latrone in Paradiſum tranſlato. Luc. 23. 42, 43. Sic 2 Paral. 1. 12. Pſal. 21. 4. Luc. 15. 19, 22. l Geneſ. 33. 6. m Gen. 33. 11. n *Iuſti nihil tribuent meritis ſuis. Non tribuent niſi totum miſericordiæ tuæ*, Aug. in Pſal. 139. o *Deeſt gratiæ, quicquid meritis deputas*, Bern. in Can. 67.

Now this firſt againe ſerveth even to cut the very throat of that *Romiſh Doctrine* of *Merit*. For *mercy and merit* (as they underſtand it) by their owne confeſſion *cannot ſtand together*. [p] *That which a man meriteth*, ſay they, *he hath not of mercy*. And, it is, [q] *according to the judgement* (*not of mercy*, but) *of juſtice*, that *mans merit* is rewarded. Where to omit that [r] *even the reward*, that we expect for our well doing to receive, is, as *Auguſtine* from the Apoſtle [s] *Pauls*

Vſe 1.

p Id quod ex condigno quis meretur, non ex miſeratione, ſed ex merito accipit, Thom. ſum. part. prima ſecundæ q. 114. a. 3.

q Secundum judicium juſtitiæ, Thom. ibid. Impetratio orationis innititur miſericordiæ; meritum autem condigni innititur juſtitiæ, Idem ibid. art 6. r Etiam merces noſtra gratia vocatur. Si gratia eſt, gratis datur. Auguſt. in Pſal. 31. Nam gratia ſic nominatur, quia gratis datur, Idem in Pſal. 43. Opponitur autem gratia debito, Bellarm. de Grat. & lib. arb. l. 1. c. 1. ex Rom. 4. 4. & 11. 6. s Rom. 4. 4. & 6. 22, 23.

speech observeth, and [t] *Bellarmine* himselfe also from him acknowledgeth *of grace* or *free favour*, (which before also was shewed:) and consequently by their owne grants also, [u] *not of merit*, but *of meere mercy*. As the Apostle reasoneth concerning *Election*; [x] *If it bee of grace, then it is not of workes: for else grace were no grace. If it be of works, then it is not of grace: for else worke were no worke.* So here, [y] *That which is of mercy, is not of merit: for else mercy were no mercy. And that which is of merit, is not of mercy: for else merit were no merit.* Since it is no *mercy* to afford a man what he hath *merited*: no just *merit* that hath need of *mercy*. Or thus; [z] *If it be of right, then it is not of mercy: for else right were no right. If it be of mercy, then it is not of right, or due debt: for then mercy were no mercy.* Since [a] it is no point of *mercy* to give a man his *due*: nor needeth hee crave or sue for *mercy*, that demandeth but his due, and requireth consequently but his owne: As *merit* therefore *leaveth no place for mercie*: ([b] *there is no entrance for grace*, saith *Bernard*, *where merit is once got in.*) So *mercy* likewise *leaveth no place for merit*: the rather since that also, (as well *Primasius* observeth) a man doth no more than his due, when he hath done all, and can claime nothing as due therefore for what hee doth of due debt. For [c] *he is a debtor* (saith hee, and [d] the Apostle before him) and standeth bound *to doe* what he doth, *before he doe it*; *and is* justly and deservedly *damned, if he doe it not*; *and when he hath done all he can, he hath nothing to glory of, because hee hath done nothing but what he stood bound to doe.* It being most true that [e] *Saint Bernard*, saith *Bellarmine*, sheweth in *a Sermon* of his, that *for sundry respects, the good workes that wee doe are all due to God, and God might therefore well require them of us, though he rendred us no reward for them*: and therefore cannot wee challenge any reward at Gods hand for them. And [f] how much lesse then can any man by way of *condigne merit* or *due debt* claime ought at Gods hand, when [g] *no man doth* any thing neere *so much as he ought?*

[h] Let who will, therefore *trust to merit*: [i] let us *flye to*, let us *rely upon mercy*. For [k] as it is a point of *mercy* with God *to vouchsafe mercy* to such as submissely and sincerely sue for it, seeke to it, and rely wholly upon it: So it shall bee *just* with him *to turne them off to their owne merits*, and to deale with them as they deserve, *that renouncing his mercy rely on their owne merits*, and offer themselves to be judged

[t] *Augustin. de Civitat. lib. 12. cap 9. Scripsit ipsam beatitudinem hominibus nunc esse donum, quæ merces meriti futura erat, si primus homo stare voluisset*, Bellarmin. *ibidem, lib. 2. cap. 17.*

[u] *Quærimus misericordiæ meritum, & non invenimus: quia nullum est misericordiæ meritum, ne gratia evacuetur, si non gratis donatur, sed meritis redditur*, Lombard. *Sent. lib. 1. d 41. A. ex Aug. ep. 105.*

[x] *Rom. 11. 6. Omne meritum repugnat gratiæ*, Thom. *sum. part. prima secundæ q. 114. a. 5.*

[y] *Si misericordia est, meritis non acquiritur*, Greg. *sup. in Psal. Pœn 7. Vide & quæ Thom. sup. Quod redditur potius ex liberalitate dantis quam ex debito operis, non cadit sub merito de condigno stricte & proprie sumpto*, Durand. *in Sent. lib. 2. d. 27. q. 2.*

[z] *Miserevini mei, non quia digni, sed quia inops; non quia merui, sed quia egeo. Iustitia meritum quærit, misericordia miseriam*, Bernard. *epist. 12.*

[a] *Si dantur hominibus bona pro meritis eorum, quæ gratia Dei erit? Sicut si paterfamilias solvat operario operationem quam ipse mercati, in hoc nullam gratiam ei facit*, Guil. Peral. *sum. tom. 2. tract. 6. part. 3. cap. 2.*

[b] *Non est quo gratia intret, ubi jam meritum occupavit*, Bernard. *in Cant. 67.* [c] *Cum justificat impium divina miseratio, locum meriti non potest habere præsumptio. Debitor enim est, antequam pareat præceptis: & nisi paruerit, damnatus est. Si autem fecerit, non habet gloriam, quia inutilis servus est, qui nihil amplius operatur*, Primas. *in Rom. 4. & Hieron. nomine ibid.* [d] Ὀφειλέται ἐσμὲν, Rom. 8. 12. [e] 59. Bern. *in Ser. de quadrupl. deb. demonstrat pluribus de causis in solidum, omnia opera nostra bona esse debita Deo, ita ut possit omnia exigere, etiamsi præmium nullum dare velit*, Bellarm *de Iustific. lib. 5. cap. 13.* [f] *Quid ergo de nobis sentiendum qui non omnia servavimus, qui multorum rei sumus? Non inutiles tantum, sed minus quam inutiles nos esse*, Cajetan *in Luc. 17.* [g] *Nemo Deo totum reddit quod debet*, Bernard. *de Diverf. Serm. 34. Nullus potest dicere quod debebam feci, nisi qui exemptus est a debendo, Dimitte nobis debita nostra*, Cajet. *in Luc. 17.* [h] *Vide* Bernard. *in Psal. 90. ser. 3. sup. Sed & Ambr. in Psal. 118. p. 20. Nemo sibi arroget; nemo de meritis glorietur: sed misericordiam ipsius venire speremus omnes per Dominum Iesum: De illo veniam, de illo indulgentiam postulabo.* [i] *Sic Luk. 18. 13. Publicanus eis ἕλεον καταφεύγων διαῤῥήγει τὸν κίνδυνον*, Basil. *Sel. ser. Totu humilitate ad misericordiam recurramus, quæ sola potest servare animas nostras.* Bern. *in Cant. 14.* [k] *Quid faciat justus & misericors Dominus; altera gloriante in lege & applaudente justitiam sibi, nec indigente misericordia; sed despicientem ipsam quæ indigeat; altera e regione propria cognoscente delicta, confitente indignitatem, renuente judicium, flagitante misericordiam? Quid, inquam, faciat judex, cui & judicare & misereri æquè familiare utrumque? Quid possit sanè convenientius, quam ut pro suo quæque accipiat voto, judicium illa, ista misericordiam. Illi judicium quærunt, & habeant: nos autem super misericordia honoremus Deum. Est & judicium, ut qui contemnit Dei misericordem justitiam, & suam volunt statuere, quæ non justificat, sed accusat, eidem suæ justitiæ relinquantur, obtrimendi magis quam justificandi*, Bern. *in Cant. 41.*

judged by his *Iustice alone*: (And [l] in a wofull estate are all those, that come so to be judged:) That renouncing expresly as well *Christs merit* as *Gods mercy*, (they doe so in precise tearmes, I doe them no wrong) [m] expect and looke for *a reward of their workes, not from the mercy of a father, nor from the free bounty and liberalitie of a Prince*, (they are *Bellarmines* owne words) but *from the justice of a Iudge*; [n] *not for Christs merit*, (for *life eternall*, say they, *is not given for Christs merit*, [p] *nor is it to be astribed thereunto*) but *for the worth of their owne workes*.

Yea let us the rather abhorre this pestiferous *Doctrine*, which so strongly savoureth of the [q] *Pharisaicall leven*; For that as [r] the acknowledgement of *Gods mercy* here was the ground of *Iacobs thankfulnesse*: so [s] this conceit of *mans merit* is the very bane of true *thankfulnes*, and [t] their owne bane therefore that are possest with it, and cause of much *unthankfulnesse* to God for his mercies. For [u] how can a man be truly thankfull to God for ought, that thinketh he hath nothing from him, but what hee hath deserved, hee hath deerly earned, is of right due to him, and he should have wrong if he had it not? And let us acknowledge, (as other the faithfull *servants of God* have done before us) that it is, as our highest [x] *wisedome* to see our owne *folly*; our best [y] *knowledge* for us to know our owne *ignorance*, and how little it is that indeed we know; our greatest [z] *perfection* to discover and finde out our owne *imperfections*, how farre we come short of that we should be; our maine [a] *righteousnesse* to acknowledge our owne *unrighteousnesse*; and our chiefe [b] *puritie* sincerely to confesse our owne *impurity*: so our onely [c] *Merit* to know the *insufficiency* of our *Merit*, to beleeve that wee have *no* such *Merit* as the *Popish* sort imagine; and our onely [d] *worth* and *dignity*, seriously to apprehend and sincerely to acknowledge our owne *want of worth* and *indignity*, to account our selves with *Iacob* here *unworthie* of ought, and to ascribe it therefore not to *our owne merit*, but to *Gods mercy* that we have ought.

[l] *Psal.* 130. 3, 4. & 143. 2, 3. *Inest quippe Deo & misericordia judicanti, & judicium miseranti. Nam quisquis velut nimium justus judicium sine misericordia quasi securus expectat, iram justissimam provocat, August. epist.* 29. *Itaque, Væ etiam laudabili vitæ hominum, si remota misericordia discutias eam* [t] *Idem Confess. l.* 9. *cap.* 13. *Si enim remota tunc pietate discutitur, in illo examine etiam justi vita succumbet, Greg. Moral. l.* 9. *c.* 11.

[m] *Si non pro meritis operum, sed in gratiam fidei & justitiæ Christi misericorditer imputatæ vita æterna daretur, non justitiâ iudicis, sed misericordiâ Patris, vel liberalitate Principis opus esset, Bellarm. Apolog. adv. Sereniss. Reg. Britan. c.* 7. *Assumat Pontificium quivis: videbis statim quid sequatur, Nihil opus scil. alterutrâ.*

[n] *Merces ob Christi meritum non datur, Suarez in* 3. *Thom. Disp.* 41. §. 3.

[p] *In retributione bonorum ad Christi meritum non aspicitur. Quod operibus bonis vita reddatur æterna, id non Christi meritis ascribendum est. Mich. Baius de merit. oper. lib.* 1. *cap.* 9. [q] *Matth.* 16. 6. *Luk.* 18. 11, 12. [r] *Omnia Deo tribuit, &c. quod cum facere oporteat, qui novit gratus esse, & ut par est, in bonorum confessione gratias agere, Faber de Paulo in Ephes.* 1. [s] *Nimius sui suspectus ingratos, & maxime, facit. Inde est, ut omnia meruisse se homines existiment, & in solutum accipiant. Sen. de Benef. l.* 2. *c.* 26. Τοῦτο γὰρ γίνεται ἐκ τῆς ἀνοίας, ὅταν τὰ νομίζειν ἑαυτὸν ἄξιον εἶναί τινος, *Chrysost. in Matth. hom.* 25. [t] Ἐστί τινες, οἱ ὑπὲρ ἅπαντα προσίενται. ἀρίστα γινώσκοντες. Ἡ γὰρ χάρις οὐκ ὀλίγον, ἐὰν χάρις ᾖ καὶ ὄλιγον, ἢ καὶ ὄλιγον, ἀλλὰ τοὺς βαλομένους καὶ χάριν ἔχοντας σώζει, καὶ τοὺς ἀχαρίστους καὶ μὴ βουλομένους δ' ἔχειν τὴν δωρεάν, *Idem in Psal.* 5. [u] *Teneri neminem ad gratias reddendas pro eo re, quam ex condigno meruit, recte docet Thom. Bradward. de Caus. Dei. lib.* 1. *cap.* 39. [x] 1 *Cor.* 3. 18. *Sapiens nesit, ut sit sapiens, Augustin. de Consens. Evang. lib.* 2. *cap.* 31. *Stulti estote, ut sitis sapientes, Tertull. ad Marc. lib.* 5. *Hoc ipsum sapere est, insipientiam agnoscere, Bern. in Cant.* 23. Ἐμὴ σοφία τὸ εἰδέναι ὅτι μὴ σοφὸς εἰμὶ, φησὶ τῆς ἀληθινῆς σοφίας ἐγγύς, *Gregor. Nazianz. de fede Constant.* [y] 1 *Cor.* 8. 2. Πεγκοπῶς ἐγκαυχᾶται τῶν οἰκείων, *dixit Bion. contra,* Ἀρχὴ καὶ πηγὴ τῆς ἀγνοίας ἑλέγχου· καὶ διδασκαλίας ὑπόμνημα, οὐκ ἄλλο τι ἢ ἀπόδειξις, *Basil. hom.* 24. *Hinc Socrates sapientissimus est habitus, quod hoc unum scire se profitereiur quod nihil sciret, Laert. & Plut. ad Colot. In omni siquidem negotio pretiosissimum est, intelligere quemque nescire se quæ nesciat. Colum. de re rust. lib.* 11. *cap.* 1. [z] *Phil.* 3. 12, 13, 15. Ὥστε τελείου τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι τοῦτο δὲ τελειότητος, *Chrysost. in Philip. hom.* 12. *Virtus quæ nunc est in homine justo perfecta hactenus dominatur, ut ad ejus perfectionem pertineat etiam ipsius imperfectionis & in veritate cognita, & in humilitate confessio. August. contr. ep. Pelag. lib.* 3. *cap.* 7. *Hæc hominibus sola perfectio est, si imperfectos esse se noverint, Hier. ad Ctesiphont. c.* 3. *Beda in Luc.* 17. *& Aquin. in Caten.* [a] *Philip.* 3. 9. *Tunc justi sumus, quando nos peccatores fatemur; & justitia nostra non ex proprio merito, sed ex Dei consistit misericordia, Hieron. contr. Pelag. Dialog.* 1. [b] *Puritatem hic accipimus, ut per omnia quæ agimus, in justitiam nostram (i. Impuritatem) pure & humiliter Domino confiteamur, Bern. de Divers.* 16. [c] *Sufficit ad meritum scire, quod non sufficiant merita. Ber. in Cant.* 68. *Væ ei, cum sufficere sua videtur insufficientia, Idem de Divers.* 27. [d] 2 *Cor.* 12. 11. *Gal.* 6. 3. Οὐ μικρὸν μέρος τοῦτο φιλοσοφίας, σωφροσύνης καὶ σοφίας καὶ ἀξίας καὶ ἡμερότητος. Οὕτω γὰρ μάλιστα ἔστιν ἑαυτὸν εἰδέναι, ὅταν μηδὲν ᾖ ἑαυτὸν νομίζων. *Chrysost. in Matth. Hom.* 25. *Digni sunt regno Dei, qui gloriam ejus scientes, nullam condignam esse putant passionem, Primas. in* 2. *Thess.* 1. *Nos digni sumus, sed dignatione ipsius, non dignitate nostra, Bern. de Temp.* 116.

And

Vſe 2.

And ſo paſſe we to *a ſecond uſe* of this *point*; which may againe ſerve to teach us *lowlineſſe*, *thankfulneſſe*, and *contentment* of minde. [c] What we have earned dearly and is owing us, wee may juſtly expect, and claime as of right due to us: and we thinke much when we come to demand *a debt* of one that oweth it us, [f] to crave it in any ſubmiſſe manner; and much more to bee denied it, when wee make demand of it: for we are wont to ſay in ſuch caſes, *that* * *we aske but our owne.* But when we come to crave *a courteſie*, to requeſt a kindneſſe (from *a ſuperior* eſpecially) of one that is no way indebted or engaged unto us, we are glad to come with cap in hand, and [g] uſe all termes of ſubmiſneſſe and engagement: nor have we cauſe to be diſcontent, if he deny us; and [h] we are wont to be well content (if but in part he pleaſe to grant our requeſt) with what he is willing to afford us; and thinke that we have cauſe to be thankfull to him for it, whatſoever it be, be it never ſo meane; becauſe it is more than of right we could challenge or demand of him. So here, [i] if we could claime or challenge ought at Gods hand by way of *Merit* or due debt upon deſert, it were ſomewhat; ſome colour we might have to repine, when we had not what wee would have, or [k] when we have not as others have. But when as God is no way thus indebted to any; [l] *all is* abſolutely *his owne*; and [m] *bee may doe as he will with it:* when as we come to him as [n] *beggars* doe to us, to aske almes, to crave all of meere mercy: wee have great reaſon now to repaire to him in the ſubmiſſeſt manner that may be: wee have no reaſon to repine, if hee give us leſſe than wee would; (*Beggars*, we ſay, *muſt be no chuſers:*) or • than he giveth to many others. We would thinke much that any man ſhould take upon him to controll us in the diſpoſing of our almes; (albeit oft-times [p] wee erre much therein, and [q] had need therefore of advice from others:) Great Potentates eſpecially would take it in foule ſcorne, that every baſe fellow ſhould take upon him to direct them where and how to conferre their favours. Much more it is extreme arrogancy and preſumption in us, when wee will take upon us to controll God in the diſtribution of his mercies, as if he did not diſtribute them ſo equally as he ought. Whereas we ſhould rather endevour [r] to bring *our heart* to *his hand*, and ſhape our will to his pleaſure: that where he ſtayeth his liberality, there wee ſtay our deſires; as in the wilderneſſe [s] *the Iſraelites made ſtay where the Arke ſtaied:* and when he enlargeth his hand, wee in thankfulneſſe enlarge alſo our hearts: being thankfull to him for whatſoever wee have, bee it more or leſſe; ſince that it is all of meere mercy; not diſcontent for what we have not, or for what we ſee others have.

[c] Gen. 31. 38, ——40.

[f] *Moleſtum verbum eſt, & oneroſum, & demiſſo vultu dicendum, Rogo, Sen. de Benef. lib. 2. c. 2.*
* *Meum peto. Plaut. Moſtell. 3. 1.*

[g] *Audi voces petentium: Nemo non victura n ſemper in animo ſuo memoriam dicit: nemo non deditum ſe & devotum profitetur, & ſi quod aliud humilius verbum quo ſe oppigneraret, invenit. Senec. de Benef. l. 3. c. 5.* Ἦν ὁ φιλῶν πτωχεύειν, Δόμινε φεάτερ, οὐδὲς ἐχχλέψειν. *Palad. Anthelog. lib. 1. cap. 42.* αὐτὸς ἐγὼ γε Ὁς ἐθέλω, Δόμινε· ἔμοιγε ἔχω δόσιν. *Ibid.*
[h] Αἰτίζων ἀλόλυξ, ὅτι ἀόρατος ὑπὸ λέοντας: κἂν μικρόν τι λαβὼν ἀπέλθῃς εὐχόμενος. *Theophyl. epiſt. 73.* Ἄρτι τι μικρὸν, ἢ ὄψον τὸ βραχύτατον, ἢ ῥάκος τι τυχόν, *Gregor. Naz. pro Pauper.* Ἐπεὶ κἀμικρὰ μέγαλα τοῖς πένησιν, *Idem epiſt. 45.*
[i] *Audacter Deum roga, nihil illum de alieno rogaturus, Senec. epiſt. 10.*
[k] *Iuſtitia enim in æqualitate conſiſtit Thomas ſum. par. ſ. cunda q. 57. a 1. & q. 62. a. 2.*
[l] *1 Chron. 29. 11, 14, 16.*
[m] *Matth. 20. 15.*
[n] Πτωχοὶ γὰρ ἅπαντες, *Greg. Naz. pro Pauper. Mendici Dei ſumus. Et quod petitur à nobis, à Deo non petimus, Auguſt. de verb. Dom. 5. Quantumvis dives es, Dei mendicus es, Idem ibid. 41. & in Orat. Dom. An non mendicas, qui panem petis? Idem homil. 14.* • *Nemo alii aut participium, aut paritatem, (aut præeminentiam etiam) invideat. Quis enim meritum prætendat, ubi in muncre ſola eſt gratia? Gilbert. in Cant. 27. Ita enim erga alios largitas, ut erga alios nulla iniquitas, Aug. de Perſever. cap. 4.* [p] *Multi ſunt, qui non donant, ſed proficiunt, Senec. ep. 120.* [q] *Errat, ſiquis exiſtimat facilem rem eſſe donare. Plurimum habet res iſta difficultatis, ſi modo conſilio tribuitur, non caſu & impetu ſpargitur. Idem de Bent. c. 24. Multi perdere ſciunt, donare neſciunt. Tacit. hiſt. l. 5.* [r] Ἐπειδὴ μὴ γίνεται τὰ πράγματα ὡς βουλόμεθα, δεῖ βούλεσθαι ὡς γίνεται, *Ariſtot. Stob. c. 3 Tranſeamus in ea, in quæ nos caſus (imò Deus ipſe) deduxerit. Sen. de Tranq. c. 14. Μανθάνειν δεῖ ἵνα τι ὅτου θέλειν ὡς γίνεται. πῶς δὲ γίνεται; ὡς διέταξεν αὐτὰ ὁ διατάσσων. Epictet. Arian. differt. l. 1. c. 12.* Hinc Thymarides ei qui dixiſſet, Ὅσα βούλει σοὶ τῶν Θεῶν γένοιτό σοι, *Dii tibi dent quæ velis*; reſpondit, Ἀλλὰ βουλόμην μᾶλλον ὅσα μὴ παρὰ τῶν Θεῶν γίνεται. *Imò velim ego, quæ Dii dederint. Iamb. vita Pythag.* [s] *Num. 9. 17, 18.*

And

And thus was the former *ground* of *Gods goodneſſe*, his *Mercy*: the latter followeth now, his *Veracitie*, his *Fidelitie*, his *Truth*.

Grounds 2. Particular. 3. Gods truth.

Truth hath here reference to a word of *Promiſe*. And wee may doe well to obſerve how theſe two are ſtill coupled and yoaked together, *Mercy and Truth*. [f] *All the wayes of God are Mercy and Truth*, ſaith the Pſalmiſt; and that even *to thoſe that keep covenant with him*. And, [g] *Thy Mercie, O Lord, reacheth unto the Heavens, and thy Truth or Faithfulneſſe unto the Clouds*. And, [u] *Withdraw not thy tender Mercies from me, O Lord: but let thy Mercy and thy Truth alwayes preſerve me*. And, [x] *I will praiſe thee for thy Mercy and thy Truth, &c.* The one is the *ground* of Gods gracious *Promiſes*: the other is the *ground* of the *Performance* of what therein he hath promiſed. It is his *Mercy* that he doth ought at firſt, and that hee promiſeth further to doe ought: And it is his *Truth* and his *Juſtice*, (for [y] *Truth* is a part alſo of *Juſtice*) that he performeth and maketh good what hee hath promiſed.

Mercy & Truth.

[f] *Pſal.* 25. 10.
[g] *Pſal.* 36. 5.
[u] *Pſal.* 40. 11.
[x] *Pſal.* 138. 2.
[y] *Epheſ.* 4. 24, 25. *Veritas, ſive veracitas pars eſt juſtitie. Ex Cicer. de Invent. Thom. ſum. part. ſecunda ſecunde q.* 109. *a.* 3.

So that here is *A ſecond ground of Gods goodneſſe*, unto thoſe whom by promiſe he hath vouchſafed to tie himſelfe unto, *His Word and his Truth*.

Ground 2. Obſervat. 4.

[a] *Send forth thy Light and thy Truth*, ſaith the Pſalmiſt, *to bring me againe to thine holy Hill*. And, [b] *Deſtroy mine enemies in thy Truth*. And, [c] *My Mercy and Truth*, ſaith God, *ſhall alwaies bee with him: and my Covenant ſhall ſtand firme with him for ever*. For, [d] *I will not breake my Covenant; nor will I falſifie my Truth*. And, [e] *Bleſſed* therefore *is the man, whoſe hope is in the Lord, who keepeth his Truth for ever*. It is his *Mercy* that moveth him; it is his *Truth* that bindeth him. It is his *Mercy*, I ſay, that induceth him to promiſe: it is his *Truth* that obligeth him to make good what he hath promiſed. A ſure tie-all. [f] *Heaven and Earth* may faile ſooner than *Gods Truth*; than [g] hee ſhould faile to make good ought that hee hath promiſed to his.

[a] *Pſal.* 43. 3.
[b] *Pſal.* 54. 5.
[c] *Pſal.* 89. 24, 28.
[d] *Pſal.* 89. 33, 34.
[e] *Pſal.* 146. 5, 6.
[f] *Mark.* 13. 31.
[g] *Ioſh.* 23, 14.

Confirmation. Reaſon 1.

For firſt, it is againſt the very *nature of God* to doe otherwiſe. [h] *He that made the eare*, ſaith the Pſalmiſt, *ſhall not hee heare? and he that made the eye, ſhall not he ſee? and* [i] *he that teacheth man wiſedome, that giveth man underſtanding, ſhall not he underſtand himſelfe?* So hee that [k] *teacheth* man *Truth*, and of man [l] *requireth Truth*, ſhall not [m] hee *keepe* and obſerve *Truth* himſelfe? Yea how is it poſſible he ſhould doe otherwiſe who is *Truth* itſelfe? who as hee is [n] *a God of Truth* and [o] *Truth* it ſelfe, ſo his *Word* alſo is [p] *a Word of Truth* and [q] *Truth* it ſelfe: And therefore [r] *he cannot lie*, [s] *nor deny himſelfe*: It were [t] *an impotencie* in him, if he were able to doe either. [u] *If you that are evill know how to give good things to your children; how much more*, ſaith our Saviour, *ſhall your Heavenly Father*, who is [x] *Goodneſſe* itſelfe, *give good things to his?* So if [y] an honeſt man will be carefull to keepe his word, one that hath but ſome ſmall

[h] *Pſal.* 94. 9, 10. *Non ergò audit, qui fecit tibi unde audias? & non videt, qui creavit unde videas? Oculum in te non intendit ſuum, qui fecit tuum? Aug. de verb. Dom.* 10.
[i] *Iob* 35. 9.
[k] *Iohn* 8. 40, 46.
[l] *Pſal.* 51. 6. *Zech.* 8. 16. *Epheſ.* 4. 25.
[m] *Iohn* 4. 24.
[n] *Pſal.* 89. 33.
[o] אל אמת *Pſal.* 31. 5. אלהי אמן *Eſa.* 65. 16. אלהים אמת *Deus veritas. Ier.* 10. 10.
[p] *Iohn.* 14 6. *Iam.* 1. 18. *Apoc.* 21. 5. & 22. 6.
[q] *Iob.* 17. 17.
[r] *Titus* 1. 1.
[s] *2 Tim.* 2. 13.
[t] Ἀδύνατα δὲ κατὰ τὸ ἀληθὲς ταῦτα λέγεται, *Iſidor. Peluſ. lib.* 2. *epiſt.* 117. *Hæc poſſe impotentia eſt, Anſelm. Proſol. cap.* 7. *Nec eſt infirmitas iſta, ſed firmitas, qua falſa eſſe non poteſt Veritas. Magna potentia non poſſe mentiri, Aug. de Trinit. lib.* 15. *c.* 14, 15. *Ideo enim verè omnipotens eſt, quia impotens eſſe non poteſt, Gomar. de Provid. cap.* 3.
[u] *Matth.* 7. 11.
[x] Αὐτὸ ἀγαθὸν, *Solus bonus, Matth.* 19. 17.
[y] *Pſal.* 15. 4.

drop

drop of this divine *Truth* distilled into his heart, which floweth infinitely in God, how much more shall he doe so, who is [z] *Truth* it selfe, and who * can no more cease to be *true* or to be *just* than he can cease to be *God*.

[z] 1 Ioh.5.6,7.

* *Vult Deum non esse Deum, qui vult eum aut impotentem, aut injustum esse, aut insipientem, Bern. de Temp.58.*

Reason 2.

Againe, is not God as prone (thinke wee) and as ready unto *Mercy* as unto *wrath*; to doe *good* as to [a] doe *evill*; to *blesse* as to *curse*; to fulfill his *promises*, as to execute his threatnings and his *menaces*; to cause to *prosper*, as to *punish*? Yes undoubtedly, and (if we may say so) [b] much more. But Gods threatnings against the wicked shall undoubtedly take effect. God hath even [c] by a solemne *Oath* bound himselfe thereunto: and that [d] they shall finde to their endlesse woe one day unfailable, that now either deny it, or make doubt of it. And much more then shall his *free promises* bee made good all to the godly: The rather since that [e] he hath bound himselfe by *Oath* as well to the fulfilling of the one, as to the effecting and executing of the other.

[a] *Esa.45.7. Mala ultoria, non peccatoria: pœnæ, non culpæ; supplicia, non delicta, Tertull. in Marc. l.2. & 3. Mala, non peccata, sed supplicia, August. epist. 120.c.19. Iustitiæ, non malitiæ mala, quæ quia justitiæ sunt, nec mala, sed bona sunt, Tertull. ibid. Malum quippe malo non malè redditur. Et ei cui redditur malum est; quia supplicium est; & ei à quo redditur bonum est, quia rectè factum ejus est, August. ad epist. Pelag. lib.2.c.17.* [b] *Exod.34.6,7. Psal.30.5. & 86.15. & 103.8. & 145.8.* Κλίνει διὰ τὴν φιλανθρωπίαν ἐπὶ τὰ ἀποτόμα μᾶλλον πρὸς τὸ ἐνδέσιμον, *Greg. Naz. Epitaph. Patr. Est piger ad pœnas Deus, est ad præmia velox. Ovid. Pont. lib.1.el.3.* [c] *Deut.29.19,20. & 32.40,41,42.* [d] *Psal.68.21. Mat.25.46.* [e] *Heb.6.17,18. Iurat nobis, per quem juramus; nec potest ab eo quisquam falli, quo invocato non licet impune mentiri, Athalar. apud Cassiod. var. l.8.ep.3.*

Vse 1.

Now this *consideration* may first serve to cleere many places of Scripture, where *Gods children* seeme to require *God* even [f] *in justice to heare*, and *helpe them*, and *doe for them*, and *deliver them*: And where God is said to bee [g] *just*, either *in remitting* of mens *sinnes*, or [h] *in rewarding* of their workes. Which places [i] *Popish Writers* are wont to abuse and produce, for the justification of their pernicious *Positions* concerning *mans merit*, and the *worth of mens workes*. As if in those places *Gods Children* pleaded unto *God* their owne *merits*, in regard whereof *God, in justice* might not deny them their suits, they requiring nothing but what by their owne righteous actions they had even *in justice* deserved at Gods hands: Or as if *Gods justice* it selfe so tied him to the rewarding of their workes, in regard of the very *worth* and *dignitie* of them, that God could not without some taint of *injustice* doe otherwise. But [k] that the *justice* or *righteousnesse* that the *Saints* and *Servants of God* speake of in those places, neither is, nor respecteth simply the *justice* or *righteousnesse* of their *persons*, in regard whereof, and for the worth of which, God in *justice*, were engaged to doe for them what they require of him, is hereby apparant, in that in some of those very places, where they require or plead this *justice*, [l] they sue yet for *mercy*, and renounce *their owne righteousnesse*, and refuse to be tried by the precise *Rule* of *Gods justice*.

[f] *Psal.143.1,11.*

[g] 1 *Ioh.1.9.*
[h] *Heb.6.10.* 2 *Thess.1.6.* 2 *Tim.4.8.*
[i] *Bellar. de Iustif. l.1. c.21. & l.5. cap.3,16. Rhemens. in Heb.6. & 2 Thess.1. & alii.*

[k] *Apertum est qua ratione justitiam Domini petebat, qui dicit, Ne intres in judicium, &c. Nam si justitia judicium significasset, hoc petere non poterat, quod pavebat. Cassiodor. in Psal. 142. Et causa reddita est, quare noluerit ad judicium venire cum Domino, ut non sola potestatis reverentia, sed ipsa etiam videatur justitiæ regula formidata, ib.*

[l] *Psal.143.2,8. Non contendit judicio, nec prætendit justitiam; recusat judicium, Postulat misericordiam: facilius sibi veniam impetrare posse, quam justitiam vendicare confidens. Bern. epist. 42. Qui & subjungit; Sola profectò quæ non solet gloriari, non novit præsumere, contendere non consuevit, gratiam inventura est in oculis pietatis humilitas.*

But what *justice* or *righteousnesse* will some say, then is it?

I answer: It is sometime [m] the *justice* of their *cause*; when being falsely accused, and wrongfully charged, by their malicious *Adversaries*, with such crimes as they never either committed or imagined, they dare [n] appeale even to *Gods justice*, and offer themselves to be tried thereby for their innocency therein.

[m] *Psal.4.1,2. Deus justitiæ meæ: vel Deus justitiæ meæ, i. causæ justæ meæ, ut Iun. & Piscat. Sic Psal. 119.121.* [n] *Psal.7.3,4,8.*

Sometime

Sometime it is *Gods Iustice* and *Righteousnesse*, that is, his *Truth*, or his *Faithfulnesse*; which the *Psalmist* therefore [o] joyneth together, (it is [p] *Hugh* the *Cardinals* observation) as one and the same. For [q] *Truth* or *Faithfulnesse is* (as before was said) *a branch and a limme of Iustice* or *Righteousnesse*. That which even our Adversaries themselves also confesse and acknowledge, expounding some such places so also themselves. [r] *If we confesse our sinnes*, saith Saint *Iohn*, *God is faithfull and just to forgive us our sinnes, and to cleanse us* (how but by [s] *Christs blood?*) *from all iniquity. Here* [t] *those words just and faithfull*, saith *Bellarmine*, *are referred to Gods Promise:* [u] *For therefore*, saith he, *is God said to be faithfull and just, because hee standeth to his word, and breaketh not his Faith.* Though therein [x] he crosseth himselfe againe elsewhere; and he addeth wretchedly, yea impiously in the same place, that [a] *there seemeth to be no promise at all extant in Scripture concerning remission of sins upon confession of them made unto God.* In like manner where the Apostle saith, [b] *For God is not unjust to forget your worke and labour of love, which you shew to his Name, in ministring to his Saints.* [c] *He sheweth manifestly*, saith *Bellarmine*, *that he should be unjust, if he did otherwise. And therefore* [d] *it is neither bold nor blasphemous to say, that God should be unjust, if he should not keepe his promises:* to confute which *assertion*, [e] falsly fathered upon *Durand*, whom therein he doth wrong too, hee produceth that place. Againe whereas Saint *Paul* saith, [f] *There is a crowne of Righteousnesse* (and so it may be, and yet [g] *a crowne of Mercy* too, saith *Chrysostome*) *laid up for me, which the just Iudge will render unto me in that day; and not to me alone, but to all those that love his appearance;* [h] *It is not his owne righteousnesse, but Gods righteousnesse*, saith *Bernard*, *that the Apostle here buildeth upon. For it is a just thing for God to pay that that he oweth. And he oweth that that he hath promised.* [i] *It was out of mercy indeed promised, but it is of justice to bee performed.* [k] *And this is the justice that the Apostle here presumeth of, even Gods Promise.* For, [l] *that may well be of justice and due debt required, that was freely promised at first.* To which purpose also even *Bellarmine*, [m] *That which God doth of grace or free favour*, saith he, *that hee may not doe:* (or he *may chuse whether he will doe or no.*) *But yet when he hath promised once to doe it, he cannot now but doe it, though not simply and absolutely, yet in respect of his promise.* Hence is that that *Augustine*, and [n] others after him, so oft have: [o] *God*, saith he, *al-*

[o] *Psal.*143.1.

[p] *Veritatem & justitiam pro eodem accipit, Hugo in Psal.*142. *& ex eo assiod. Lombard.ib.*

[q] *Bellar. ipse ex illis verbis Neh.*9.8. *Et implesti verba tua, quoniam justus es, de Iustif.l.*5.*c.*16.

[r] *1 Iohn* 1.9.

[s] *Ibid. vers.*7. *Apoc.*1.5.

[t] *Verba illa, Iustus & Fidelis, referuntur ad promissionem divinam, Bellar.de Pœnit.l.*3.*c.*6.

[u] *Ideo enim Deus fidelis & justus dicitur, quia peccata confitentibus remittit, quia stat promissis, nec fidem fallit. Bellar.ibid.*

[x] *Loquitur de remissione venialium, quæ justo Dei judicio redditur bonis meritis justorum. Idem de Iustif.l.*1.*c.*21.

[a] *Promissio de remittendis peccatis eis qui confitentur Deo, non videtur ulla extare in divinis literis, Bellar. ubi sup.*

[b] *Heb.*6.10.

[c] *Manifestè significat eum injustum fore si secus faceret, Bellarm.de Iustific.l.*5.*c.*16.

[d] *Non est temerarium & blasphemum, sed pium & sanctum dicere, Deum fore injustum, si non servaret promissa, ibid.*

[e] See *Durands* owne words at large in the end.

[f] *2 Tim.*4.8.

[g] Οὕτω ὁ στέφανος τῆς ἐκείνης πλέκεται, καὶ τῆς ἐμοῦ δικαιοσύνης. *Chrys.in Psal.*5.12.

[h] *Est quam Paulus expectat corona justitiæ, sed justitiæ Dei, non suæ. Iustum quippe est, ut reddat quod debet: debet autem quod pollicitus est, Bern. de Grat.& l.Arb.* [i] *Qui credidit promittenti, 2 Tim.*1.12. *fidenter promissum repetit: promissum quidem ex misericordia, sed jam ex justitia persolvendum.* [k] *Et hæc est justitia, de qua præsumit Apostolus, promissio Dei, Ib.* [l] *Iustè jam & ex debitore quiritur, quodcunq; vel gratis promittitur, Bern. ibid.* [m] *Quod ex gratia facit Deus, potest non facere. Sed tamen cum promiserit, profectò si non absolutè, certè tamen ratione promissionis & pacti non potest non facere, Bellar.de Pœnit.l.*1.*c.*14. [n] *Fulgent.ad Monim.præfat. Idem autor est debiti, qui autor est doni. Nam & seipsum sua largitate dignatus est facere debitorem. Et Gregor. in Evang hom.*37. *Eum cui ipse debitor fuerat, ex promissione debitorem habere jam cœperat.* [o] *Audi Dei misericordiam & veritatem. Donator est indulgentiæ, reddítor coronæ. Vnde debitor? accepit aliquid? Cui debet aliquid Deus? Ecce videmus quia tenet eum Paulus debitorem. Consecutus est misericordiam, 1 Tim.*1.16. *Iam exigens veritatem. Reddet, ait, 2 Tim.*2.8. *Quid tibi reddet, nisi quod tibi debet? Vnde tibi debet? Quid ei dedisti? Quis prior dedit ei & retribuetur ei? Debitorem Dominus ipse se fecit, non accipiendo, sed promittendo. Auguſt. in Psal.*83. *Tenes certum promissorem, qui se fecit promittendo debitorem, Idem in Psal.*74. *Dignaris eis, quibus debita omnia dimittis, etiam promissionibus tuis debitor fieri. Idem Confess.l.*5.*c.*9. *In his quæ habemus laudamus Deum largitorem: in his quæ nondum habemus, tenemus debitorem. Debitor enim factus est, non aliquid à nobis accipiendo, sed quod ei placuit promittendo. Idem de verb. Ap.* 16. *Non debendo, sed promittendo debitorem se fecit, Idem de verb. Dom.* 31. *Promissorem tenemus, ut debitorem exigamus. Promissor Deus debitor factus est bonitate sua, non prærogantia nostra, Idem de Temp.* 151.

beit

beit he be debtor to none, yet hath he made himſelfe a debtor to us. But how? Not by receit, but by promiſe. *Not by receiving of ought from us; but by promiſing what he pleaſed and thought good himſelfe unto us.* In regard whereof very pithily and piouſly ſaith *Bernard*, [p] *My Iudges will* (or *good will*) *is my right. What can be righter? What can be richer? What righter for merit? What richer for recompence?* Now [q] it is one thing to ſay to one, *You owe me this or that, becauſe I have beſtowed ſomewhat upon you, or have done this or that for you, and have thereby deſerved it:* and another thing to ſay, *You owe me this or that, becauſe you promiſed to beſtow it on me.* In the one, the ground of the debt ariſeth from the worke or deed and deſert of the partie that claimeth it: in the other, from the word and promiſe of him, of whom it is claimed. [r] *In the former ſenſe,* ſaith *Auguſtine, can no man claime ought of God:* becauſe no man can by any ſuch means tie or engage God to himſelfe. But *in the latter ſenſe ſome may,* in regard of his *promiſe* paſt to them, by which, though free otherwiſe, [s] hee hath *bound* himſelfe to doe for them, to the performance whereof, his *Truth* and his *Iuſtice* doe now tie him. By vertue of which *Truth* and *Iuſtice* Gods *Saints* oft require that of God, which in *juſtice* otherwiſe they durſt not, nor could claime or challenge at his hands as of due *debt* or of *deſert.*

[p] *Ius meum voluntas judicis mei. Quid juſtius ad meritum? Quid ditius ad premium? Bern. in Cant. 14. Et Chryſoſt. in Pſal. 143.* Δικαιοσύνην ἐνταῦθα τὴν φιλανθρωπίαν λέγει.

[q] *Aliter dicimus homini, debes mihi, quia dedi tibi, & aliter dicimus, Debes mihi, quia promiſiſti mihi. Ibi à te proceſſit beneficium, ſed mutuatum, non donatum. Hic tu nihil dediſti, & tamen exigis. Bonitas enim ejus, qui promiſit, dabit; ne in malitiam fides convertatur. Qui autem fallit, malus eſt. Auguſt. de verb. Apoſt. 16.*

[r] *Deo igitur quid dicimus? Redde mihi quia dedi tibi? Quid dedimus Deo, quando totum quod ſumus boni, ab illo habemus? Non eſt quemadmodum iſta voce exigamus debitorem Deum. Quis enim prior dedit ei, &c. Illo ergò modo poſſumus exigere Dominum noſtrum ut dicamus; Redde quod promiſiſti, quia fecimus quod juſſiſti, & hoc tu feciſti, qui laborantes juviſti, Auguſt. de verb. Ap. 16. Non poſſumus ei dicere, Redde quod accepiſti; ſed poſſumus dicere, Redde quod promiſiſti, Idem in Pſal. 83. & de verb. Dom. 31. Hoc eſt quod ex Lomb. Tho. Bradward. de cauſ. Dei, l. 1. c. 39. Non eſſe Debitorem nobis Deum niſi ex promiſſo, non ex commiſſo. Non eſt debitor nobis, niſi fortè ex promiſſo: nos verò ei ex commiſſo debitores ſumus, Lombard. Sent. lib. 1. d. 43.* [s] *Omnis enim vera promiſſio fert ſecum obligationem: & ideo ex juſtitia implenda & ſervanda eſt, Bellarm. de Iuſtific. l. 5. c. 16. Et hoc eſt quod Ambroſ. de Penit. l. 2. c. 8. Tanquam ex Syngrapha fides impetrat. Ita David, Pſal. 119. 49, 50.*

Uſe 2.

Againe, this may further be of ſingular *uſe* to all *Gods* deare *children* and faithfull *ſervants* to hearten and encourage them quietly and contentedly to reſt and repoſe themſelves wholly upon him and his *Truth*, for the making good of all his gracious promiſes unto them. [t] *Let your converſation,* ſaith the Apoſtle, *be without covetouſneſſe,* (yea or *diſtruſtfulneſſe either*;) *and reſt contented with what you have. For he hath ſaid,* (and what hee hath ſaid, concerneth us, as well as either [u] *Iacob* or [x] *Ioſhua*, to whom it was ſaid) [y] *I will not leave thee, nor in any wiſe will I forſake thee.* [z] So that we may boldly ſay (yet not preſuming of our owne *merit* and *worth*, but on his *Mercy* and *Truth*) with the Pſalmiſt, [a] *The Lord is my feeder; I am ſure to want nothing:* and, [b] *The Lord is mine helper; I need not feare any thing. He hath ſaid it:* and that is enough; wee need no other ſecuritie, his bare word is as good, yea better than any bond. For hee is [c] *a God of Truth*; and [d] *cannot goe from his word.* And [e] *thoſe* therefore *that truſt in him ſhall not* need (as the Prophet ſpeaketh) to [f] *make haſte*; by ſeeking to unlawfull and indirect courſes for the releeving of themſelves, when they are in ſome want; or for the recovering of themſelves, when they are fallen behinde hand; or for the enlarging of their eſtates, when charge beginneth to grow upon them: [g] like thoſe that to ſave themſelves being in danger

[t] *Heb. 13. 5, 6.*
[u] *Gen. 28. 15.*
[x] *Ioſh. 1. 5.*
[y] Οὐ μή σε ἀνῶ. οὐδ' ὲ μὴ σε ἐγκατα-λίπω, *Heb. 13. 5. Negativa, quod rariſſimum eſt, ter repetita ut confirmatiſſima ſit ſtipulatio divina.*
[z] *Heb. 13. 6.*
[a] *Pſal. 23. 1.*
[b] *Pſal. 27. 1. & 118. 6.*
[c] *Pſal. 31. 5.*
[d] *2 Tim. 2. 8.*
[e] *Eſa 28. 16.*
[f] *Non præfeſtinabit, i. ex infidelitate & impatientia ad res preſentes confugiet, Iun.*
[g] *Sicut natare neſcii ubi mergi jam ceperint, quicquid occurrit, vitæ retinendæ cupidi, temerè arripiunt, Cyrill. Alex. ep. 29 Similes his qui ſubmerſi periclitantur in aquis, quos tenere videas, quicquid primum occurrerit manibus, licet tale ſit, quod omnino prodeſſe non poſſit, Bernard. de Temp. 1.*

danger of drowning, catch hold of whatſoever commeth next hand, ſuch things oft as are meanes rather to enwrap and entangle and ſo to winde them further in, than to beare them up, or to helpe them out. Nor ſhall they need [h] *to hang* (as our Saviour *Chriſt* ſpeaketh) *in ſuſpence*; as [i] *the Clouds* doe in the Aire, [k] hovering to and fro, as the winde driveth them, and uncertaine whether to hang ſtill there, or to fall downe on the earth: perplexed and diſtracted with [l] *carking care* and *thought* for the things of this life *how they ſhall have wherewith to maintaine their charge, and to feed and cloath them and theirs*; eſpecially if deare times come, and further charge grow upon them, or if trading decay and wax dead with them, or if thoſe breake that they have dealings with, and the like: As if God were tied to theſe means; or as if the performance of *Gods Promiſes* depended upon theſe things? But walke they may well cheerfully in the [m] carefull performance of thoſe duties that God hath in their ſeverall places impoſed on them, (for there is [n] *a diligent care* as well as [o] *a diffident*; the one enjoyned, the other inhibited) and ſo [p] leave the iſſue and event of all to *God* and *his bleſſing*: [q] who will be ſure to provide for them, and will ſuffer neither them, nor theirs (for [r] he is *a God of his Word*, and that [ſ] all ſhall finde, that truſt to it) to want any thing at any time, that ſhall be fit for them.

[h] Μετεωρίζεσθαι, Luk. 12.29. *Animi pendere, & dubio ac ſuſpenſo animo eſſe, Beza.* Sic Μετέωρος Thucydid. l. 2. ἡ Ἑλλὰς πᾶσα μετέωρος ἦν, i. ἐπτοημένη τῇ ψυχῇ, vel ταλαντευομένη τῇ γνώμῃ. *Vti rectè H. Steph. Nam fruſtrà eſt ibi Schol. qui de ſpe exponit, quaſi ſpe erectum eſſe. Imò, inter ſpemque metumque dubium eſſe. Strigel.* Atque ita Thucyd. l. 6. τῇ μὲν μετεώρῳ πόλει ἀξιοῦν χινδυνεύειν Nec; rempub. dubiam & quaſi pendulam in diſcrimen adducere. Οὐκ ἐν τῷ ἀσφαλεῖ ὁρμοδοῦναι Schol.

[i] Τὰ μετέωρα.

[k] *Ne in aere vagamini cogitationibus veſtris, Piſcat.* [l] *Matth. 6. 25. Luk. 12. 29.* [m] *Pſal. 37. 3. 2 Sam. 10. 12.* [n] Μελέτη, ſive ἐπιμέλεια: ſolicitudo diligentiæ: quæ præcipitur, & probatur, 1 *Tim. 5. 8.* [o] Μέριμνα, ſolicitudo diffidentiæ, quæ prohibetur & damnatur, *Phil. 4. 6.* [p] *Pſal. 37. 5. & 55. 22. 1 Pet. 5. 7.* [q] *Pſal. 34. 9, 10 &. 37. 25, 26. & 84. 11, 12.* [r] *Deut. 32. 4. 1 Theſſ. 5. 24. 2 Theſſ. 3. 3.* [ſ] *Pſal. 18. 30. & 34. 22.*

Fruit and Effect of Gods goodneſſe.

Theſe then were the *two grounds* of *Gods goodneſſe* to *Iacob*, his *Mercy* and his *Truth*. Now followeth *a fruit* and *effect*, and ſo *a proofe* and experiment of this *Mercy* and *Truth*, and conſequently of his *Goodneſſe* in generall. *For I went*, ſaith *Iacob*, *over this river Iordan with my ſtaffe onely in mine hand; and now am I become owner of two troups, or two bands.*

Where we have, firſt,

An humble acknowledgement of his mean beginnings.

Particular 4.
Iacobs Penurie.

Obſerv. 5.

He came into the *Countrey* [t] *with his ſtaffe* onely, like a poore Pilgrim, a Stranger, a Traveller; no company with him; no attendance upon him; like one that went, as wee ſay, to ſeeke his fortune abroad: and [u] hee thought himſelfe well apaid, if hee might have but *meat*, *drinke* and *apparell* onely, every ſervants allowance.

[t] Τὼ βακτηρίαν μόνην ὑπερόμενος, *Chryſ. Quomodò miſſi Apoſtoli Marc. 6. 8. In baculo ſuo, i. ſine ulla ſupellectile, ſine divitiis, ſine armentis & pecudibus, ſine ſervis, ſolo baculi comitatu, Oleaſt.*

Reaſon 1.

Which he mentioneth, as [x] other *Servants of God*, doe ſomtime the like;

Partly to teſtifie the inward *humility and lowlineſſe of his minde*, not puft up (as the [y] manner is) with that great maſſe of wealth, that God had pleaſed to confer upon him: to ſhew that [z] his heart was not altered, albeit his eſtate were: *Iacob* continued the ſame man that he was when hee came over *Iordan*: hee had not forgotten his former eſtate: his minde remained ſtill the ſame that it was.

[u] *Gen. 28. 20.*

[x] *2 Sam. 7. 18.*

[y] *Primus vermis divitiarum ſuperbia, Aug. de Temp. 105. Omne pomum, omne granum, omne frumentum, omne lignum habet vermem ſuum. Alius eſt vermis mali, alius pyri, alius piſi, alius tritici. Vermis divitiarum eſt ſuperbia. Idem hom. lib. 12.* [z] *Pſal. 131. 1. Morbus divitiarum eſt ſuperbia. Grandis animus eſt, qui inter divitias iſto morbo non tenetur: Magnus dives eſt, & major divitiis ſuis, qui non ideò magnum ſe putat, quia dives eſt, Idem de Temp. 212. Ardua enim res eſt, opibus non tradere mores, Martial. l. 11. Epigr. 6.*

Reason 2.

And partly also to commend and amplifie the great *goodnesse of God* towards him, who from so meane and bare an estate had advanced him and raised him, to that wealth which he now had.

Vse 1.

Where first come many to be controlled and condemned, who being raised from a very meane estate, even [a] *from the mire and muck hill, the dung-cart* or *the dung-hill*, as the *Psalmist* speaketh; when they are once gotten up, * are ashamed now to bee acknowne of their beginnings, can endure no more to heare of their Parentage and their off-spring; refuse to take notice of their poore kindred, that are yet as they were. Yea [b] so farre in these cases forget not a few what formerly they have beene, that [c] none are many times more insolent, or more arrogant than such, none more imperious, or more scornfull toward others, even those that have beene sometime their betters, as if they had never beene other than they are, or had ever beene such as now they are.

But let such take heed, lest they heare from *God* as *Saul* sometime by *Samuel*, [d] *When thou wast meane in thine owne eyes, I advanced thee, &c.* And lest, as hee for his disobedience, so they for their pride and ingratitude and haughtinesse of spirit, [e] bee plucked downe, and stript, and laid as low againe as ever they were. Let them remember what the *wise man* saith; [f] *Pride vshereth destruction; and an high minde foreerunneth a fall.* And our Saviour in the Gospell: [g] *He that lifteth up himselfe, shall be laid low; and hee that abaseth himselfe shall be exalted.* And, [h] *a miserable thing* it is, as the Heathen man speaketh, *to have beene happy*, or as the Holy Ghost, [i] *to have beene in honour.* For [k] *the higher a man sitteth, the heavier he falleth:* And, [l] *better not to rise, than to rise and fall.* But [m] *a double misery* it is *to be miserable*, and yet *not commiserated*; to bee in *pitifull* plight, and yet *not* to be *pitied*. That which is usually [n] the lot of such when they doe fall: The more scornfully they have carried themselves towards others while they were aloft, the lesse are they pitied of any when they come downe. For by such their carriage having made themselves * not *envious* onely, but *odious*, as they were an *eye-sore*, while they stood, so they become a *laughing-stocke*, when they fall.

[a] *Psal.* 113. 7.

* *Humili loco natus homo, ubi ad dignitatem aliquam ascenderit, genus suum audire erubescit, patrem agnoscere dedignatur, Autor oper. imperf. Chrysost. nom. hom* 54.

[b] *De Largio Macedone, Plin. ep.* 14. *l.* 3. *Superbus Dominus & sævus, & qui servisse patrem suum, parum, imò minimum meminisset.*

[c] *Prov.* 30. 21. 22. Τίκτει τοι κόρος ὕβριν, ὅτ' ἂν πολὺς ὄλβος ἕπηται, *Solon.* Ὅτ' ἂν πλοῦτος, *&c. Theog. quod tamen Homero tribuit Pindari Schol. Olymp.* 13. Ἐπαίρονται δὲ οἱ πολλοὶ τ' ἀνθρώπων, οἷς ἂν μάλιστα καὶ δι' ἐλαχίστων ἀνηρόδοκιν τ' εὐπραγίαν ἔλθῃ, εἰς ὕβριν τρέπεσθαι, *Thucyd. quod tamen ille de civitatibus extulit. bell. Pelop. lib.* 3. Ἐπαίρονται γὰρ μάλιστα οἱ περὶ δόξαν ἀφροσύνῃ τινὶ ἐμπεσόντες εἰς ὕβριν τρέπεσθαι, *Philistus apud Clement. Alex. Strom. lib* 6. *Sed & Aristot. apud Stob cap.* 3. Τίκτει γὰρ ὥσπερ φασὶν ἡ παρουσία, κόρον μὲν ὕβριν, ἀπιστίαν δὲ μετ' ἐξουσίας ἄνοιαν. *Asperius nihil est humili cum surgit in altum.——nec bellua tetrior ulla est, Quam servi rabies in libera colla furentis, Claud. in Eutrop. lib.* 1. *Divite novitio nihil est insolentius. Ruffinus Vibius apud M. Serv. Controvers.* 9. *Quantus ingenium est, compertum habeo, humillimos quosque maximè, ubi alta accesserint, superbia atque ambitione immodicos esse. Aurel. Victor. in Diocles.*

[d] 1 *Samuel* 15. 17. *Parvulum se prius in oculis suis viderat; sed fultus temporali potentia, jam se parvulum non videbat. Mivo autem modo, cum apud se parvulus, apud Deum magnus; cum verò apud se magnus apparuit, apud Deum parvulus fuit, Gregor. de Pastor. part* 2. *cap.* 6. *q. d. Magnus mihi fuisti, quia despectus tibi: sed nunc quia magnus tibi es, factus es despectus mihi. Idem Moral. l.* 18. *c.* 22. *Unde enim despectus erigitur, dignum est, ut erectus inde destruatur, Ibidem l.* 9. *c.* 1.

[e] *Luke* 1. 51, 52. *Sequitur superbos ultor à tergo Deus, Sen. Herc. Fur.* 22.

[f] *Prov.* 16. 18. & 18. 12. Ὕβρει ἕπεται ζημία, *Gregor. Naz. Stelit.* 1. *Itaque quod apud Pindar. Olymp.* 13. *vulgo legitur,* Ὕβριν κόρος ματέρα, *H. Steph. Sched lib.* 5. *cap.* 14. *sanius legit,* Ὕβριν φόβος ματέρα. *Alta præsumptio quid nisi ruinosa est præcipitatio? Bernard. de Consid. lib.* 2. *Illa prorsus ruina quæ fit in occulto, præcedit ruinam quæ fit in manifesto. Ipsum quippe extolli jam dejici est, August. de Civ. t. l.* 14. *c.* 13. *Allevatio ipsa ruina est, Greg. Registr. lib.* 1. *epist.* 5. *Elatio siquidem dum extollit, dejicit, Idem Mor. lib.* 23. *cap.* 16.

[g] *Matth.* 23. 12. *Luke* 14. 11. & 18. 14.

[h] *Miserum est fuisse fælicem.*

[i] *Psalm.* 49. 12, 13.

[k] *De excelso gravior est casus: de alto ruina major, Bernard. ad Soror. cap.* 39. *Quo gradus altior, eo casus gravior. Oral. Mor. cap.* 12. *Et gravius summo culmine missa ruunt. Maximin. eleg.* 1.

[l] *Proverb.* 25. 7. *Luke* 14. 8, 9, 10.

[m] *Multipliciter miser sum, si nec miserabilis sum, Bernard. epist.* 12. *Sisque miser semper, sed nec miserabilis ulli, Ovid in Ibin. Miserum esse, nec miserabilem, est miserrimum.* Τὸ μεγίστην μᾶλλον ἢ τὸ ἐλεεῖσθαι πάσχειν συμβαίνει, *Gregor. Nazianz. de Pace* 3. Οὐ μᾶλλον ἐλεεῖσθαι ἢ μισεῖσθαι, *Idem de Bapt. Neque enim ulla miseratio contingit illis, qui patiuntur injurias, quas posse fieri faciendo docuerunt, Senec. epist.* 81.

[n] Μεμπτὸν ἐλεεινὸν ποιοῦσι τοῖς πολλοῖς, ἐπαχθῆς τε γίνονται, καὶ καταφρονητοὶ ἐπίφθονοι, καὶ σφαλέντες ἀνήκεστοι, *Plut. in Præcept. Polit.*

Which

Which things conſidered, let ſuch therefore among you, as are come up from meane eſtate to large and plentifull means, learne to imitate *Iacob*, and to doe as he here did. Looke backe to your beginnings. [o] Bee not puffed up in pride, in regard of your preſent wealth: Nor take you occaſion thereby [p] to contemne or diſdain others, that come ſhort of you therein. But [q] *remember what you have beene* ſometime your ſelves; and how farre beneath not a few of thoſe, whom you have gotten now ſo farre above. It is hard, if there be not ſome in this place, (for my part I know none: but ſure I am, many ſuch there have beene, and ſome ſuch there may here bee) that may ſay with *Iacob*, *I came into this Citie with a ſtaffe in mine hand, and a freeze coat on my backe*, (yea it may bee in farre meaner eſtate yet than he) *with neither hoſe nor ſhooes on my feet, and ſcarce a penny in my purſe; glad if I might get into any almoſt, though never ſo meane ſervice. And now God hath given me a large and a plentifull eſtate: he hath made me a Maſter of many ſervants; he hath richly cloathed me, provided liberally for me, &c.* And [r] let not then what you are now (if it have beene and be thus with any of you) make you forget what you have beene. But as [t] *Agathocles* being by birth but a *Potters ſonne*, and yet having by his proweſſe attained to bee *King of his owne countrie*, cauſed his *cupboard* to bee furniſhed with *earthen cups*, and his *table*, to be ſerved with *earthen diſhes*, that hee might thereby bee put in minde of his meane and poore parentage: So doe you caſt your eyes backe on your meane beginnings, that by conſideration thereof you may the rather be moved, both unto thankfulneſſe to God for what you now have; and [s] to humilitie, modeſtie, and lowlineſſe of minde, [u] to carry your ſelves the more moderately towards thoſe, that are ſtill as you once were, or that were once as you are now, but are now as your ſelves were once.

Vſe 2.

o 1 *Tim.* 6. 19. *Pſal.* 75. 4, 5. *Altus ſedens, altum ſapiens ne ſis, Bern. de Conſider. l.* 2.

p *Pſal.* 123. 4. 1 *Sam.* 25. 10.

q *Quid fucrus cogites, non quid ſis.* Μνήσθητι πόσων πώχαίνων, πόσου ἐπλούτησας, *Greg. Naz. de Bapt. Quam multa conſecutus ſis recordare. Quid tibi cum cæteris? te ipſe anteceſſiſti, Sen. epiſt.* 81.

r *En quis es? Sed noli obliviſci etiam quid fueris. Opportunè enim cum eo quod es, etiam quod ante eras conſideras. Non oportet ut illa extundat iſtam in ſeruitio tui, Bern. de Conſider. l.* 2.

t Ἀγαθοκλῆς χρυσᾶ ποτήρια τοῖς ὀστρακίνοις προπίνων, ἐπέλιπε καὶ καρπαίαν κομιδῆνειν, *Plut. de Laud. ſui, & in Apophth. Fama eſt fictilibus cœnaſſe Agathoclea Regem, Atque abacum Samio ſæpe oneraſſe luto. Quærenti cauſam reſponsit, Rex ego ſum Siciniæ, figulo ſum genitore ſatus, Auſon. Epigr.* 8.

s *Hæc te conſideratio teneat intra te, nec avolare ſinat à te, Bern. de Conſid. lib.* 2.

u Ἔστι δέ τις τοῖς πύχαις τὸ γνώμας ὁ ζωοχαίρεδαι, μηδὲ τὸ μεμνῆδαι τῶν πάλαι φίλων, ἥκιστον ἡγεῖδαι τῆς παρούσης ἀξίας, *Synes. epiſt.* 24. *Fortunam reverenter habe, quicunque reverente Deos, ab exili progrediere loco, Auſon. ibid. Tenor idem animi moreſque modeſti Fortuna creſcente manent. Stat.* 1. *Syiv.*

Now followeth *Gods bountie* towards him, in ſo inriching him, and improving and enlarging his eſtate in that manner, that he was now become *Maſter and owner of two troupes.*

Particular 5. *Gods Bountie.*

Whence obſerve we, that

Obſervat. 6.

God is able to raiſe from low degree; and from meane eſtate and ſmall beginnings to bring to great matters.

[x] *He raiſeth*, ſaith the Pſalmiſt, *the needy out of the duſt; and lifteth the poore up from the dung-hill: to ſeat him with Princes, even with the Princes of his people*, and * *to make him inherit the Throne of Glory*, ſaith *Anna*. Hee tooke [b] *Saul* from *ſeeking his Fathers Aſſes*; and [c] *David* from *feeding his Fathers Sheepe*, and [d] *following the Ewes great with young, to feed his people in Iacob, and his inheritance in Iſrael.* And by his means ſaith *Salomon*, [e] *Out of the priſon come ſome to*

x *Pſalm.* 113. 7, 8. Εὐμενὴς ἦν ἀμαξέως υἱῷ· ἀλλ' ὅμως βασιλεὺς ἐγένετο, *Dion. Chryſoſt. orat.* 64. Ἀγαθοκλῆς καρκαμέως, *Plut. ſup. figulo genitore ſatus, Auſon.*

* 1 *Sam.* 2. 6.

b 1 *Sam.* 9. 3. & 10. 1. c 1 *Sam.* 16. 11, 13. d *Pſal.* 78. 70, 71. Ἐκ πομνίων καὶ προβάτων ἀνελαμβάνεται, καὶ ποιμαίνειν τὸν Ἰσραὴλ, *Greg. Naz. in Arian.* Τίς ἄρποτε ἤλπισεν Ἰνδῶν ἀξιον ὀφιν, Λυδῶν βασιλεύσειν πιμένα; *Dion. Chryſ. orat.* 64. e *Eccleſ.* 4. 14.

reigne, and out of the *dungeon* ſome to ſit in the *chaire of eſtate*; as we know what [f] *Ioſeph* ſometime did.

[g] Nor is it any hard matter with him ſo to doe.

For hee is the [h] *ſupreme Iudge, that ſetteth up and pulleth downe.* [i] All eſtates hold of him, and [k] he diſpoſeth them at pleaſure. No Prince can ſo eaſily ruine, or raiſe, as hee can both them and their favourites alſo; for if them, much more then thoſe that depend upon them. [l] *Thine is the kingdome*, ſaith *David*; *and thou reigneſt over all: and in thine hand it is to make great, and to give might unto any, even the meaneſt.*

Againe, all the wealth in the world is his. For, [m] *gold is mine, and ſilver is mine*, ſaith he by *Haggie*. And, [n] *riches and honour are thine and of thee*, ſaith King *David*. Yea [o] *The earth is the Lords*, ſaith the Pſalmiſt, *and the fulneſſe thereof*. And, [p] *The whole world*, ſaith hee, *is mine, and whatſoever therein is*. [q] The *Devill* may pretend title to it, but hath of right nothing to doe with it; [r] nor hath hee or any other whoſoever power to diſpoſe of ought in it, further than he permitteth.

The conſideration whereof may firſt ſerve to admoniſh us not to truſt unto theſe things. [t] *Charge the rich men of this world*, ſaith the Apoſtle, *not to bee high minded; nor to truſt in uncertaine riches*: ſo uncertaine, ſaith *Nazianzene*, that [t] a man may as well truſt *to the weather-cocke*, that ſtandeth continually in *the wind*, or *to figures and characters* not [u] *drawne*, as another ſpeaketh, *in the ice*, but [x] *written in the running water*, as to the wealth of this world. Since that [y] *he that gave them can againe reſume them.* ([z] *God gave, and God hath taken*, ſaith *Iob.*) [a] He that ſet up, can as well and as eaſily pull downe. For this is eaſier (whatſoever [b] the *Canon law* ſaith to the contrary in ſome caſes) [c] than that. [d] *Out of the Priſon*, ſaith *Salomon, there commeth one to reigne, when* [e] *hee that was himſelfe borne a King is abaſed.* As he that was ſo poore is here ſtored and made rich: ſo [f] he that is moſt rich, may as ſoone be puld and made poore, and left barer than ever *Iacob* was when he came to *Laban* at firſt.

Vſe 2.

Secondly, it may encourage men to depend upon Gods providence; and to ſeeke to him for wealth, and not to Satan: that is, to ſeeke it by lawfull and honeſt means, and [g] not by unlawfull and indirect courſes. Since that [h] *God* is as well, yea farre better able to enrich by the one, than the *Devill* is, or can bee by the other. Hee that thus enriched *Iacob*, notwithſtanding [i] *Labans* hard, croſſe, and unjuſt dealing with him, is [k] no leſſe able ſtill (for [l] neither is

his

[f] *Geneſ.* 41.14, 41. & 45.9.
Pſal 105.17,—22.
[g] *Deo nihil difficile, Tertul. ad Prax.*

Reaſon 1.

[h] *Pſal.* 75.7
[i] *Pſal.* 22.28. *Apoc.* 11.15.
[k] *Dan.* 4.22. *Ier.* 27.5. *Ille regna diſpenſat, cujus eſt & orbis qui regnatur, & homo qui regnat, Tertull Apolog.*

Reaſon 2.

[l] 1 *Chron.* 29.11, 12.
[m] *Hagg.* 2.8.
[n] 1 *Chron.* 29.12.
[o] *Pſal.* 24.1. 1 *Cor.* 10.26, 28.
[p] *Pſal.* 50.12.
[q] *Matth.* 4.9. *Luk.* 4.6.

Vſe 1.

[r] *Matth.* 8.31. *Luke* 8.32.
[t] 1 *Tim.* 6.17.
[t] Οὐδὲν γὰρ ἀκίνητον. Καὶ τοῦτο ἴσον ἡ ἀνισότης ἔχει πρὸς ἅπαντα μεταβολή. Περιχωρεῖ γὰρ πάντα, καὶ μεταχωρεῖ, καὶ ἀντιδίδοται, ὡς ἄνεμος μᾶλλον δὲ πνεύσειν ἐκ ἰσαμέναις, καὶ χαμμαῖς ἢ κατὰ ὕδατος, καὶ νηὸς πυγοπορούσης ἴχνεσι, καὶ νυκτὸς ἀπατηλοῖς ὀνείρασιν, ἢ ἀνθρώπων ἐυημερίᾳ, Greg. Naz. de Ira Præſid & pro Pauper. & epiſt. 51.
[u] *Plus credo literis ſcriptis in glacie, quam mundi fragilis vanæ fallaciæ, Bernard. in Mapeſ. de Contempt. Mundi.*
[x] *In vento, & rapida ſcribere oportet aqua, Catull.*
[y] *Iovem, qui donat & aufert, Horat. epiſt.* 18. *Qui dedit hoc hodie, cras, ſi volet, auferet idem, Ibid.* 15. *Dari bonum quod potuit, auferri poteſt, Lucil. Senec. epiſt.* 8.
[z] *Iob* 1.21.
[a] *Qui elevarit, & dejicere poteſt, Bernard. de Conſid. lib.* 2. *Pſal.* 73.18. & 102.10. Ῥεῖα δ' ὃ θεὸς ἐρέει· ῥεῖα δ' ἀνέτειλε χαλέπτει. Ῥεῖα δ' ἀρίζηλον μινύθει, καὶ ἄδηλον ἀΐξει. Ῥεῖα δέ τ' ἰθύνει σκολιὸν, καὶ ἀγλαὸν κάρφει Ζεὺς ὑψιβρεμέτης, ὃς ὕπατα δώματα ναίει, Heſio. oper. 1.
[b] *Corporalia facilius deſtruuntur quam conſtruantur: Spiritualia facilius conſtruuntur quam deſtruantur, Innocent.* 3. *Decretal. l.* 1. *tit.* 7. *c.* 2.
[c] *Eſſet aliquod imbecillitatis noſtræ rerumque noſtrarum ſolatium, ſi tam tardè perirent cuncta quam fiunt. Nunc incrementa lentè exeunt; feſtinatur in damnum, Senec. ep.* 91. *Quicquid longa ſeries, multis laboribus, multa numinis indulgentia ſtruxit, id unus dies ſpargit & diſſipat, Ibid. Vincendo didici magna momento obrui, Agamemn. Sen. Troad.* 2.2.
[d] *Eccleſ.* 4.14.
[e] Ὁποῤῥυεὶς γένηται, *Nicet. & Glycas.*
[f] *Iob* 1.3, 13,—17. *Nempe dat, & quodcunque libet fortuna (Deus ipſe) rapitque: Irus & eſt ſubito, qui modo Craſſus erat, Ovid. Triſt.* 3.7. Σήμερον πλούσιος, αὔριον πένης, *Chryſoſt. in Oziam.* 4.

[g] *Pſal.* 62.10.
[h] 2 *Chron.* 25.9.
[i] *Gen.* 31.41, 42.
[k] 2 *Cor.* 9.8, 11.
[l] *Num* 11.23. *Eſa.* 50.2 & 59.1.

his hand now *ſhortned*, nor his treaſury exhauſted) to doe the like for thoſe that depend, with *Iacob*, upon him, and [m] walke no other way toward wealth, than they are directed by him, [n] notwithſtanding all the affronts and oppoſitions that the *world* and *worldly* men, whom they live either among or under, and have occaſion to deale with, ſhall be ever able to make againſt them.

[m] *Pſal.* 18. 21.
[n] *Pſal.* 37. 17, 22. *Exod.* 1. 12, 13.

Thirdly, it may teach young beginners not to be diſmaid or diſcouraged in regard of their ſmall beginnings. Haſt thou but a ſmall matter to ſet up with, and to beginne the world withall? Conſider what God is able to doe for thee: and what hee hath done before time, [o] who is *the ſame* ſtill, for thoſe that were his. It is hard if thou haſt not as much as *Iacob* had here to beginne with, and wee ſee what God brought it to. Bee thou thankfull therefore to God for that little that thou haſt; ([p] *in thankefulneſſe a poore man may be as rich as a richer*) and that may prove an effectuall meanes to improve it. Endeavour thy ſelfe [q] *to walke uprightly before him, and* [r] *to keepe a good conſcience* in the courſe of [s] *thy calling*. And thou ſhalt ſee, hee will [t] *build thine houſe* for thee, and ſo [u] *bleſſe thine endeavours*; that [x] *though thy beginnings bee ſmall, yet thy latter end* (if hee ſee it to bee good for thee) *ſhall be great*; as *Bildad* told *Iob*; and as in *Iob* God made it good, [y] ſetting him up againe with nothing; after thoſe his great loſſes, but the contribution of his friends; and raiſing him thereby and his bleſſing on it, to a larger eſtate than ever he had enjoyed before time.

Vſe 3.

[o] Ὁ αὐτὸς ἐστιν ἡμῖν χθὲς καὶ σήμερον, ὁ καὶ ἐκείνων τότε χηδεμών, Theophil. ep. 2.
[p] Εὐχαριστία πλουτίζει καὶ πένητα ὄντα μικρός, Greg. Naz. ad Dorens.
[q] *Gen.* 17. 1.
[r] *Act.* 24. 16.
[s] 1 *Cor.* 7. 24.
[t] *Exod.* 1. 20. 21.
[u] *Deut.* 28. 8.
[x] *Iob* 8. 7. *Ex minimis ſeminibus naſcuntur ingentia Flumina magna vides parvis de fontibus orta*, Ovid. *Remed.* l. 1.
[y] *Iob* 42. 10, 11, 12.

Laſtly, hath God dealt with any of you, as hee had done here with *Iacob*? Take heed how you [a] *ſacrifice to your ſarne*, and *burne incenſe to your net*: how you [b] *kiſſe your owne hand*; and aſcribe your wealth and your raiſing, [c] to your owne forecaſt and induſtry, and ſo make *an idoll* of it. Remember that which *Salomon* ſaith, that [d] *it is the bleſſing of* God *that maketh a man rich*: and that [e] *all mans labour and care is nothing without it*: that [f] *it is God*, as *Moſes* ſpeaketh, *that giveth you power to get wealth*. Learne not the language of the rich worldling, [g] *Soule, thou haſt much good*; or of *Eſau*, a meere naturall, [h] *I have enough*; and no more: but the language of *Iob* rather, [i] *The Lord hath given*; the language of *David*, [k] *Of thine hand, O Lord, and thine, is all that we have*; the language of *Eleazer*, *Abrahams* ſervant, [l] *God hath bleſſed my Maſter greatly, and he is thereby become great: Hee hath given him flocks and heards, and gold and ſilver, and ſervants, &c.* the language of *Iacob*; * *The children that God of his grace hath given mee*: and, [m] *God hath beene good to me, and therefore have I all this.* [n] As you have received all from God; ſo aſcribe all unto God; and bee thankefull to him for all. Let the ſtreames of Gods bountie lead you (as [o] the watercourſe doth, either to the ſpring upward, or downward to the maine *Ocean*) to [p] the ſourſe and fountaine from which they doe

Vſe 4.

[a] *Habbac.* 1. 16.
[b] *Iob* 31. 27.
[c] *Deut.* 8. 17.
[d] *Prov.* 10. 22.
[e] *Pſal.* 127. 1, 2. Θεοῦ δίδοντος ἄδην ἰχνεύει φθόνος· καὶ μὴ δίδοντος ἄδην ἰχνεύει πόνος, Greg. Naz.
[f] *Deut.* 8. 18.
[g] *Habes multa*, *Luke* 12. 19.
[h] *Satis habeo*, *Gen.* 33. 9.
[i] *Iob* 1. 21.
[k] 1 *Chron.* 29. 16.
[l] *Gen.* 24. 35.
* *Gen.* 33. 5.
[m] *Gen.* 33. 11.
[n] *Gratiam pro gratiâ referamus, & ſuæ reddantur origini fluenta gratiæ, ut uberius fluant. Aliquin niſi ad fontem redeant, exiccantur*, Bern. de Temp. 91.

[o] *Amnem ſequatur qui viam vult ad mare*, Plaut. [p] *Origo fontium & fluviorum omnium mare eſt, donorum & bonorum omnium Dominus Deus. Bona omnia fontis illius ſunt rivuli. Quodſi copiæ aquarum ſecretis ſubterraneis recurſibus inceſſanter aquora repetunt, & inde rurſus adviſus uſuſque noſtros jugi & inſatigabili erumpunt obſequio: Cur non etiam ſpirituales rivi, ut arva mentium rigare non deſinant, proprio fonti ſine fraude & intermiſſione reddantur? Bernard. in Cant.* 13.

flow. Returne a tribute unto him, from whom you receive all; as [q] *the Rivers* doe to the *Sea*, from whence they have their firſt riſing. [r] That may bee a good meanes to ſecure the reſt to you; whereas the with-holding of it, as [f] *the Merchants non-payment of the Kings cuſtome*, may prove the utter loſſe of all. Let him, I ſay, that gave *all*, [t] *receive a part* againe from you of that that is [u] *his owne*, by [x] the releefe of his *poore* members, by the ſupport and *maintenance* of his *Miniſters*; it is that in effect that [z] *Iacob* ſo ſolemnly vowed to ſhew his thankfulneſſe in. Not that hee needed it, [a] who needeth nothing himſelfe; no more than [b] *the Sea* doth the *Rivers* that runne into it: but that your thankfull mindes thereby may bee teſtified, and hee incited to bee the more beneficiall to you, [c] who deſireth any good occaſion of doing you good. *Returne* him *part*; ſaid I? Nay, [d] *dedicate all* to him, as you have received all from him; by [e] imploying all to *his Glory*, [f] uſing all after *his Will*: [g] *For of him, and through him; and therefore unto him are all things: and to him be glory for ever. Amen.*

[q] Eccleſ. 1.7. Fretum de tota Flumina terra Accipit, Ovid. Met. lib. 4. Quiſnam eſt is fluvius, quem non recipiat mare? Plaut. Curcul. 1.

[r] Ἵνα τὸ μέρος προθύμως διδόμενον, παρέχῃ τῷ πλείονι τὴν ἀσφάλειαν, Greg. Naz. epiſt. 79. Καὶ αὐτὸ τοῦτό σοι γένηται χαρακτήριον τὸ αἷμα καὶ φυλακτήριον, Idem de Bapt.

[f] Καὶ μὴ ὡς τῶν ἐμπόρων οἱ ἄπλυτοι, ἵνα μικρὰ κερδαίνωμεν, τὰ μεγάλα ζημιώμεθα, Idem de pace 3. Facit idem quod illi, qui inſcriptum è portu exportant clanculum, ne ſolvant portorium. Lucil. Satyr. l. 27.

[t] Δὸς ὀλίγον, παρ' ᾧ τὸ πλεῖον ἔχεις. Idem pro Pauper.

[u] 1 Chron. 29.16. Οὐδὲν δώσεις ἴδιον, ὅτι πάντα τοῦ Θεοῦ. Idem ibid. De ſuo poſcit, non de tuo. Omnia enim quæ habes, ab illo habes, Auguſt. in Pſalm. 102. Homo non ſuum reddit; Dominus ſuum recipit, Salv. ad Eccleſ. lib. 1.

[x] Matth. 25.35.

[y] Malach. 3.8,10.

[z] Geneſ. 28.22.

[a] Act. 17.25. Ipſa ſuis pollens opibus, nihil indiga noſtri, Manil.

[b] Οὔτε γὰρ θάλασσα δεῖται τῶν εἰσρεόντων εἰς αὐτὴν ποταμῶν, Greg. Naz. in Baſil. Et ad Baſil. epiſt. 25. Τοῦτο οὐ δεῖται θαλάσσης.

[c] Malac. 3.10.

[d] Δὸς καὶ τὸ παῦ τῷ τὰ πάντα χαρισαμένῳ, Greg. Naz. pro Pauper.

[e] Ad illius gloriam omnia referas: & illuc unde flumina exeunt, revertantur, Petr. Bleſ. in Canon. Epiſc.

[f] Quicquid feceris propter Deum facias; & ad locum, unde exeunt, gratia revertantur, ut iterum fluant, Bernard. de Temp. 14. Τῶν γὰρ αὐτῷ δεῖν ἔχειν τι παρὰ Θεῦ νομίζειν, καὶ κεχρῆσθαι καὶ Θεὸν, οἷόνπερ ἔχειν, Greg. Naz. pro Pauper.

[g] Rom. 11.36.

THE

THE IVDGEMENT OF A great Schoole-man, concerning the Merit of mans workes; contrarie to that which the Church of Rome now holdeth.

Durandus *in Sentent. lib. 2. dist. 27. quæst. 2.*

MErit of condignitie ſtrictly and properly taken, is ſuch a voluntarie action for which in juſtice or of right a reward is due to one, ſo that if it be not rendered, he that ſhould render it doth wrong, and is ſimply and properly unjuſt. And ſuch merit of condignitie is found among men, but is not in man towards God.

That which hereby appeareth, becauſe that which is rendered rather out of the liberalitie of the giver, than out of any debt due to the worke, commeth not within the compaſſe of Merit of condignitie ſtrictly and properly taken.

But whatſoever we receive from God, be it grace or glory, or good temporall, or ſpirituall (whatſoever good worke done for the ſame goe before in us) we receive rather and more principally from Gods liberality, than rendered as due for the deſert of the worke.

And therefore nothing at all commeth within compaſſe of Merit of condignitie ſo taken.

The Major appeareth by the definition of Merit of condignitie before aſſigned.

The Minor is thus proved: becauſe it is an eaſier and a leſſe matter to make a full recompence for that that one hath received from another, than to make him a debtor. For to make him a debtor, it is neceſſary that one returne him more than he hath received from him, that ſo in regard of that overplus the other may become his debtor.

But no man can fully recompence God; according to that which the [a] Philoſopher ſaith, That God and our Parents can never bee ſufficiently recompenced.

[a] Ariſtot. Ethic. lib. 8. cap. 14.

Therefore much leſſe is it poſſible, that by any worke of ours God ſhould become

become debtor to us, so that he should be unjust, if he paid us not somewhat for it, that were due unto us for the same.

The reason hereof is, because what we are, and what we have, be it good actions, or good dispositions, or the use of them, &c. it is all in us of Gods liberality, both freely bestowing it on us, and freely preserving it in us. And because by a free gift no man is bound to give more: but the receiver rather is thereby bound to the giver.

Therefore by good dispositions, or good actions, or the good use of either bestowed on us by God, God is not bound in any bond of justice to give us ought else, so that if he should not give it, he should be unjust; but we are rather thereby bound to God. And to thinke or say the contrary, is bold and blasphemous. [illegible] God therefore is a most due thing to give should deny them, he should doe therein no wrong: nor should he be unjust, if he should withdraw glory from one that already hath it. And if any should complaine hereof, God might say unto him, as it is in the Gospell, [a] Friend I wrong thee not, I will withdraw mine owne: And the party that should suffer it, might so say as Job did, [b] The Lord hath given, and the Lord hath taken; he hath done as he pleased: blessed bee his Name. For since that every good thing is of Gods free gift, God is not bound thereby, because hee hath given some thing, to give other some also, so that hee should bee unjust, if he gave them not. And if any thing bee bestowed on us or reserved to us for our good workes, it is rather and more prodigally out of Gods liberality that giveth it, than out of any debt that is due to our workes.

[a] Matth. 20. 13.
[b] Iob 1. 21.

If any shall say, that albeit God became not a debtor by any worke of ours, yet hee becommeth a debtor by his owne promise [a] expressed in Scripture.

[a] Rom. 3. 23.

It is of no force, for two causes:

The first is, because Gods promise in Scripture implieth no such obligation, but importeth onely a liberall disposition in God.

The second is, because that which is rendred, is not rendred for the due desert of the worke, but for the promise precedent. It is not, I say, rendered, for the condigne merit of the worke, but onely or principally for the promise: And so it is not such debt, as we now speake of.

Thus it appeareth that Merit of condignitie strictly and properly taken, to wit, for a voluntary action, for which a reward is of justice due to the doer, so that if it bee not paid, hee that should pay it, doth wrong, and is simply and properly unjust; is not in Man towards God, yea that it is altogether impossible for any such to be.

FINIS.

מזכיר לדויר

DAVIDS Remembrancer.

A MEDIDATION ON

PSALME 13. 1.

Delivered in a Sermon at *Serjeants Inne* in *Fleet-ſtreet*.

By

THOMAS GATAKER,
B. of D. and Paſtor of *Rotherhith*.

ESA. 62. 6, 7.

You that are mindfull of the Lord, be not ſilent: Giue him no reſt, till he repaire Jeruſalem, and till he make her the praiſe of the earth.

LONDON,
Printed by IOHN HAVILAND
for *Edward Brewſter*, 1637.

become debtor to us, so that he should be unjust, if he paid us not somewhat for it, that were due unto us for the same.

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b Matth. 20. 15.
c Iob 1. 21.

If any shall say, that albeit God become not a debtor by any worke of ours, yet hee becommeth a debtor by his owne promise [d] expressed in Scripture.

d Iam. 1. 12.

It is of no force, for two causes.

The first is, because Gods promise in Scripture implieth no such obligation, but importeth onely a liberall disposition in God.

The second is, because that which is rendred, is not rendred for the due desert of the worke, but for the promise precedent. It is not, I say, rendered, for the condigne merit of the worke, but onely or principally for the promise: And so it is not such debt, as we now speake of.

That it appeareth that Merit of condignitie strictly and properly taken, to wit, for a voluntary action, for which a reward is of justice due to the doer, so that if it bee not paid, hee that should pay it, doth wrong, and is simply and properly unjust; is not in Man towards God, yea that it is altogether impossible for any such to be.

FINIS.

* Arist. Ethic. lib. 8 cap. 14.

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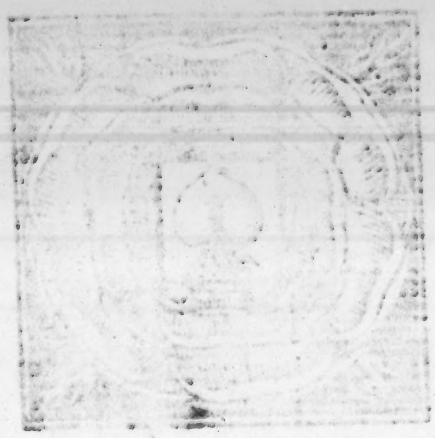

TO
THE RIGHT HONOVRABLE
Sir IAMES LEY Knight and Baronet, Lord Chiefe Juſtice of his Majeſties *Bench*.

RIGHT HONOVRABLE:

ALbeit Speech *have no ſmall advantage of* Writing; *in that* [a] it hath a greater vivacitie *accompanying it, than the other hath by much: the latter ſeeming to bee but as* [b] a dead ſhadow *of the former*; Elocution [c] *the very* vitall ſpirit *and* chief grace *of* an Oration, *and that, which* [d] *that*

[a] *Habet neſcio quid latentis ἐνεργείας viva vox; & in aures diſcipuli de autoris ore tranſfuſa fortius ſonat. Hieron. ad Paulin. Viva illa, ut dicitur, vox lectione plenius alit. Quintil. inſtitut. lib. 2. cap. 2. Quod memoriæ lapſus Ciceroni quaſi ex Tuſcul. lib. 2. tribuit Eraſm. in Hieron. & in Adag. Atquĩ Cic. epiſt. ad Attic. lib. 2. epiſt. 8. Vbi ſunt qui aiunt, ζῶσης φωνῆς μείζω ἐνεργείαν εἶ; Quanto magis vidi ex tuis literis, quàm ex illius ſermone quid ageretur? [b] Σκιὰν ὁμιλίας ἐν γράμμασιν. Gregor. Nazianz. epiſt. 52. Et παρουσίας σκιαγράφημα. Idem epiſt. 38. [c] Actio quaſi vita quædam eſt orationis. Quintil. inſtitut. lib. 11. cap. 3. [d] Ὁ πάντας ὑπερβαλόμενος τὺς τε πρὸ αὐτοῦ, καὶ τοὺς καθ' αὐτὸν, καὶ μηδὲ τοῖς γενησομένοις ὑπερβολὴν καταλιπών. Dionyſ. Halicar. de Demoſthene. Oratorem planè perfectum, & cui nihil admodum deſit, Demoſthenem facilè dixeris. Cic. declar. Orat. Quo ne Athenas quidem ipſas magis credo fuiſſe Atticas. Idem de perfect. Orat. Græcorum Oratorum præſtantiſſimi ſunt ii qui fuerunt Athenis; eorum autem princeps facile Demoſthenes, admirabile eſt quantum inter omnes unus excellat. Idem de opt. gen. Orat. Cujus commemorato nomine maxima eloquentiæ conſummatæ audientis animo oberitur. Val. Max. memorab. lib. 8. cap. 7.*

moſt

moſt eminent Orator *and* * Father of eloquence, *eſteemed not* the prime part *onely* of Oratorie, *but in effect* c all in all, *and* the ſumme of all, *being* f *wanting in it: In regard whereof, it is not wont to make ſo deep an impreſsion, or to worke upon the affections ſo powerfully as* g *that doth; and it is accounted therefore but* h a ſecond ſhift, *and as ſayling with* a ſide-winde, *where a direct* fore-winde *faileth. Yet herein hath* writing *the ods of* Speech; *in that by it wee may ſpeake as well to the* abſent *as to the* preſent: *by it men reſtrained by ſickneſſe, weakneſſe; or otherwiſe from publike imployment, yet may notwithſtanding much profit the publike, and ſitting themſelves ſtill at home, benefit others abroad; yea by it, not the* i living *onely may converſe with the* living, k *though never ſo far both by* Sea *and* Land *ſevered either from other, but the* living *alſo may have profitable commerce and dealing with the* dead, *as* l *wee have by meanes of their* writings *ſtill extant with thoſe that died and departed this World, even thouſands of yeeres ſince, to our exceeding great comfort and ineſtimable gaine. Being therefore moved by ſome that heard of*

* *Quomodo Facundiæ Parentem Ciceronem. Plin. hiſt. nat. l. 7. c. 30. Atqui, cùm Demoſthenes Græcæ, Cicero Latinæ eloquentiæ Principes extiterint; Demoſthenes & prior fuit, & ex magna parte Ciceronem, quantus eſt, fecit. Quint. l. inſtitut. lib. 6 cap. 3. & lib. 10. cap. 1.*

c *Actio in dicendo una dominatur. Huic primas dediſſe Demoſthenes dicitur, cùm rogaretur, quid in dicendo eſſet primum, huic ſecundas, huic tertias. Cic. de Orat. l. 3. & de clar. Orat. Val. Max. memor. l. 8. c. 10. Quintil. inſtit. l. 11. c 3. & Aug epiſt 56.*

f *Hinc Val. Max. lib. 8. cap. 10. In Demoſthene magna pars Demoſthenis abeſt, quia legitur potius quàm auditur.*

g *Nullares magis penetrat in animos, eoſque fingit, format, flectit. Cic. de clar. Orat. Tantum dictis adjicit gratiæ, ut infinitè magis eadem audita quàm lecta delectent. Quintill. inſtit lib. 11. cap 3. Multo magis, ut vulgò dicit r, viva vox afficit. Nam, licet acriora ſint, quæ legas, altius tamen in animo ſedent, quæ pronunciatio, vultus, habitus, geſtus etiam dicentis adfigit. Plin. epiſt. 4 lib. 2. Hinc Æſchines Demoſthenis orationem, quam eis recitaſſet, admirantibus Rhodiis, Τί ἂν, εἰ αὐτὸς τὸν λόγον ἀνηκούετε; Quidſi ipſum, vel, Quid ſi beſtiam ipſam audiviſſetis? Cic. de Orat. lib. 3. Plin. hiſt. nat. l. b. 7. cap. 30. Val. Max. lib. 8. cap. 10. Plin. jun. epiſt. 4. lib. 2. Quintil. inſtit. lib. 11. cap. 3. & Hieron. ad Paulin.*

h Κρείττων γράμματος ὄψις· πλοῦ δοῦρος λιμοῦ ἄν ὁ γραμμάτων πόρος· δοῦρον τῆς ἐν φίλοις ἀναμνήσεως. Ignat. epiſt. 1. Δεύτερος πλοῦς· ἀφωτος γὰρ ὁ ἐξ ὑσίας. Euſtath ad Odyſſ. β' ex Pauſania.

i *Solares eſt quæ homines abſentes præſentes facit. Turpilius de viciſſitudine literarum. Quid enim tam præſens eſt inter abſentes, quàm per epiſtolas & alloqui & audire quos diligas? Hieron. ad Nitiam. Sunt literæ doctrina quædam, qua quiſque valeat quamvis longè abſenti verba mittere manufacta in ſilentio, quæ rurſus ille cui mittuntur, non auribus, ſed oculis colligat. Auguſt. de Trinit. lib. 10. cap. 1. Voces ſigna ſunt, per quæ præſentibus loquimur: inventæ ſunt literæ, per quas poſſemus & cum abſentibus colloqui. Ibid l. 15. c. 10.*

k Καὶ γὰρ μάλα πολλὰ μεταξὺ Οὔρεα τ' σκιόεντα, θάλασσά τ' ἐχθήεσσα. Homer. Iliad. α'.

l *Hinc illud Luc. 16. 29. Habent Moſem & Prophetas: audiant illos. Mortui ſiquidem loquuntur adhuc: quod de Abele Spiritus Sanctus Heb. 11. 4. & de Samuele Siracides Eccleſ. 46. 20.*

it,

it, and the matter delivered in it, but could not bee preſent at the deliverie of it, to make this weake diſcourſe, *by helpe of* Pen and Preſſe, *more publike, as dealing in* an Argument *not unfitting the preſent times, and ſuch as they deſired to bee more fully either inſtructed or directed in, which by meanes thereof they ſuppoſed that both themſelves and many other might bee; I was the rather induced to condeſcend to this their deſire, that by preſenting of it to your Lordſhip,* the prime Member *of that* grave and reverend Societie, *where it was by word of mouth delivered: I might give ſome poore pledge and teſtimonie of my due and deſerved reſpect to your Honour, and of my thankefull acknowledgement of ſuch favours, as have from time to time, by your Lordſhip beene ſhewed mee, as well during the time of mine employment at* Lincolnes-Inne, (*where your Lordſhip was one of the firſt whom I received kinde acceptance from, being* Reader *at the time of my firſt acceſſe thither,*) *as ſince alſo. Having therefore during my late reſtraint by ſome infirmitie and weakneſſe that conſtrained me to keep home, and to intermit my publike imployment, taken ſome time to review, ſupplie, and enlarge my former Meditations of the Subject then handled, (which I could not ſo well finde time for before) I make bold to tender them here (ſuch as they*

are) unto your Lordſhip, and intreating only your courteous acceptance of them, without further troubling your Honour amids ſo many weightier affaires, commit both your ſelfe and them to the gratious protection and holy direction of the Higheſt.

Your Lordſhips to command
in the Lord,

THOMAS GATAKER.

DAVIDS

DAVIDS Remembrancer.

PSAL. 13. 1.

How long, O Lord? Wilt thou forget mee for ever? How long wilt thou hide thy face away from me?

THIS *Psalme*, as appeareth by the whole tenour of it, was composed by the Prophet DAVID during the time of some grievous and tedious *temporall affliction*; and that accompanied also (as may seeme) with some *spirituall desertion*. And it may well for the subject *matter* of it bee tearmed

[a] DAVIDS *Remembrancer*;

As being penned by him for this end, to put God in minde of him, and of his present forlorne and distressed estate.

Occasion.

Matter.

[a] מזכיר לדויד
Sicut Psal. 38. לחזכיר

The *Psalme* consisteth of *three* principall *Parts*.

Parts 3.

There is first [b] *a* grievous *complaint* of his present condition; propounded by way of *expostulation*;

Part 1.

Complaint.

1. [c] In regard of *God*; who seemed not to regard him.

2. [d] In regard of *himselfe*, by meanes thereof driven to his shifts, and in a manner at his wits end.

3. [e] In regard of *his adversaries*; who tooke occasion thereby to triumph and insult over him.

[b] *Vers.* 1, 2.
[c] *Vers.* 1.
[d] *Vers.* 2.
[e] *Vers.* 2.

There is secondly [f] an humble *suit* and *request* commenced by him to God, and conceived in *three* distinct *parts*, answering the *three branches* of his former *complaint*. For 1. [g] He requesteth God that he would * *Behold and heare*; that hee would vouchsafe to regard him, and turne his face againe towards him, and not send him away, *inaudita querela*, unheard and unanswered.

2. He addeth some *Reasons* why he desireth and requireth God thus to heare and regard him.

Part 2.

[f] *Vers.* 3, 4.

Request.

[g] *Vers.* 3.
* *Respice, refertur ad, Vsque quo avertis faciem? Exaudi, ad, Vsque quo oblivisceris? Aug. in Psal.* 12.

Reasons 2.

Reaſon 1.

h *Verſ.* 3.

i *De ſomno peccati. Ruffin. in Pſal.* 12. *In peccato. Aug. in Pſal.* 12. *& contr. adverſ. leg. l.* 1. *c.* 11. *Caſſiod. & Remig. & ex utroque Lombard. De ſomno peccati qui ducit ad mortem. Acacius Cæſar. quæſt. collect.* 4. *apud Hieron. epiſt. ad Miner. & Alex.*

1. h In regard of *himſelfe, that he ſleepe not in death:* not meant, as ſome thinke, of i *ſleeping in ſinne*; though k *ſinne* in Scripture be oft compared to *ſleepe*; nor, as others, * of the *death of griefe and deſpaire*; though that be ſaid too to be *a kinde of death*; and † maketh a mans *life* oft no better, yea *more bitter than death:* nor yet as others, l of *dying eternally*, of being everlaſtingly damned: but m of *temporall death*, (that is uſually tearmed n *a ſleepe*; and is nothing indeed but o *a ſleepe longer than uſuall*; yea in ſome ſort p *a perpetuall ſleepe*, becauſe to continue q as long as the world laſteth:) that r he might not die in this diſtreſſed and diſcomfortable eſtate.

k 1 *Theſſ.* 5. 6, 7. *Epheſ.* 5. 14. 1 *Cor.* 15. 34. * *Theodoret. & Euthym.* † *Gen.* 27. 46. *Iob* 3. 20, 21. *Eccleſ.* 7. 28. l *Cùm in peccato, quod eſt ad mortem irrevocabiliter perſeveratur. Bern. in Cant.* 52. *Ne pœnitentiam ad mortem differens, dormiam cum morte peccati in inferno, Hugo Card. in Pſal.* 12. m *Iun. Calvin. &c. Vide Druſ. lib.* 3. *queſt.* 27. *& Hereſbach. in Pſal.* n 1 *Cor.* 15. 6, 51. *Iohn* 11. 11, 14. o Τί ὑπνος; ὕπνος μακρότερος τοῦ ϵἰωθότος. *Quid mors eſt? Somnus eſt conſueto longior. Chryſoſt. ad pop. Antioch. de imag. ſerm.* 5. p *Ier.* 51. 39. *Nobis cum ſemel occidit brevis lux, Nox eſt perpetua una dormienda. Catull. epig.* 5. *Quicunque naſcimur, brevi poſt lumine Æternus impedit ſopor. Ben. Lamprid.* q *Iob* 7. 9, 10. *&* 14. 12. r *Iob* 10. 20, 21. *Pſal.* 39. 13.

Reaſon 2.

s *Verſ.* 4.

* *Pſal.* 38. 16.

2. s In regard of his malicious and evill affected *Adverſaries*; * that they might not have longer or further cauſe of joy and triumph in his overthrow, as having now without all helpe or hope of recovery, gotten the upper hand of him.

Part 3. *Concluſion.*

t *Verſ.* 5.

And there is thirdly t a cheerfull and a comfortable *Concluſion*, wherein as recollecting himſelfe, and controlling *the voyce of ſenſe* with *the voyce of faith*;

Branch 1.

* *Profitetur.*

1. * He *profeſſeth* his truſt and confidence in God.

Branch 2.

† *Pollicetur.*

2. † Hee *promiſeth* himſelfe aſſured helpe and deliverance from God.

Branch 3.

* *Paciſcitur.*

And 3. * He *prayſeth* God for it, as if already he had received it: * *See the picture of an hopefull heart*, ſaith *Chryſoſtome*, *he craveth aid of God, and before he have it, he renders thanks for it, as if already he had it.*

u Εἶδες ἐυελπίδα ψυχήν; ἤτησε, καὶ ὡς ἤδη λαβὼν, ὡς λαβὼν ἐυχαριστεῖ, καὶ ἄδει τῷ Θεῷ. *Vides animum bene ſperantem? Petit, & priùs quam acceperit, tanquam qui accepiſſet, gratias agit. Chryſoſt. in Pſal.* 12. *Contra quam Bern. in Cant.* 10. *Gratiarum actio beneficium non præcedit, ſed ſequitur.*

And thus have you the *ſumme* and *ſubſtance* of the *Pſalme*, with the ſeverall *parts* of it.

To returne to the *firſt branch* of his *complaint*, which I purpoſe onely to inſiſt on.

Manner.

Readings 4.

Firſt, for the *manner* of it, or *phraſe* it is conceived in; there are *foure* ſeverall *readings*, though in effect for ſenſe and ſubſtance much the ſame.

Reading 1.

a *Græc. Sept. Lat. Vulgat. Ang. Genev. Reg. Bibl. Calvin. alii.*

For 1. Some read the words of the former part, without ſtop or ſtay, as one continued ſentence; a *How long wilt thou forget me, O Lord, for ever?* But they both neglect the pauſe in the *Hebrew*; and beſide make no very good ſenſe.

Reading 2.

b *Vſquequo, Domine, oblivîſceris me? In finem? Remig. in Pſal.* 12. *Erit hoc uſque quo in æternum? Hugo Card. Ibid. Sic Vatabl. & Lee Iude.* * *Pſal.* 74. 10.

2. Others make a pauſe, but a pauſe miſplaced; and they thus reade them; b *How long, O Lord, wilt thou forget me? for ever?* As elſewhere, * *How long, O God, ſhall the Adverſary reproach? ſhall the enemy blaſpheme thy Name for ever?* But the pauſe here in the *Originall*, is after *Domine*; not after *Obliviſceris*.

Reading 3.

3. Others placing the pauſe aright, read the words as *an Apoſiopeſis*,

sis, that is, a broken or imperfect sentence, not unfit to expresse passion. [c] *Quousque, Domine? How long, O Lord?* As if hee had said; *How long will it be ere thou minde me? In æternum oblivisceris? Wilt thou never againe thinke on me? How long wilt thou hide thy face away from me?* And the like we may finde in divers other places; [d] *How long, O Lord? wilt thou be angry for ever? Shall thy jealousie burne like fire?* And, [e] *How long, Lord? Wilt thou hide thy face for ever? Shall thy wrath burne like fire?* Yea the very selfe-same *Aposiopesis* apparantly, where he saith; [f] *But thou, O Lord, how long?* And [g] *Returne O Lord: how long? And let it repent thee concerning thy servants:* As also oft [h] elsewhere.

[c] *Quousque, Domine? subaudi, non intuebe-ris? Oblivisceris mei in æternum? Iun.*

[d] *Psal. 79. 5.*

[e] *Psal. 89. 46.*

[f] *Psal 6. 3.*
[g] *Psal 90. 13.*
[h] *Ier. 13. 2. Apoc. 6. 10.*

4. It may well be read by way of *Reduplication*, [i] (a forme very fit also to expresse the vehement affection of a soule surcharged with sorrow, and pincht in with paine;) enclosing the middle part of the *verse* within a *Parenthesis: How long, O Lord? (wilt thou never remember me?) how long,* (I say) *wilt thou hide thy face away from me?* And the like Reduplication is found also elsewhere, where he saith, [k] *How long shall the wicked, O Lord? How long* (I say) *shall the wicked exult?*

Reading 4.

[i] *Per epimonen repetendo ingeminat. Cassiod.*

[k] *Psal. 94. 3.*

Either of the two latter may well stand with the *Context* of the words in the *Originall.*

Secondly, For the *Matter* and substance of it:

Matter.

1. There are two things complained of:

Substance.

1. That *God had forgotten him.*

2. That *he had hid his face away from him.* Both * *humanitus dicta*, spoken by way of resemblance from the manner of men, and the one going a degree beyond the other. [l] *It is more to hide his face from him, than not to remember him.* [m] Wee may out of unmindfulnesse sometime *forget* one, whom wee wish otherwise well unto: but when we doe wittingly and willingly [n] *turn*, or *hide our face away from him*, it is a signe that either we hate and abhor him, or at least desire not to mind or remember him. [o] There is an implication of bare neglect in the one; an intimation of anger and indignation, of displeasure and evill will in the other. For God therefore *to forget* DAVID, not to mind him, or looke after him, is much! If his eye be never so little once off us, the spirituall adversarie is ready presently to seize on us, [p] as *the Kite on the Chicke*; if the Hen looke not carefully after it. But for God, DAVIDS [q] *onely joy and stay, to turne his face away* from him, that he may not mind him, as if [r] in anger and evill-will towards him, he had cast off all care of him, yea were resolved to reject him, and were willing to expose him to the will of those that would * rejoyce in his ruine: this is much more. There is an unmindfulnesse of him implied in the former; an evill minde towards him implied in the latter. And surely, if [s] *in the favour of God* there be *life*; yea [t] *his favour is better than life* it selfe:

Nec oblivio, nec aversio cadit in Deum. Remig. in hunc Psal. Neutrum Deus revera facit, sed more nostro Scriptura loquitur. August. & Ruffin. in hunc locum. Per ἀνθρωποπάθειαν de Deo perinde ac de homine loquitur. Humanum siquidem oblivisci, & faciem ab eo quem oderis avertere. Muscul.

[l] *Gravius est aversionem faciei, quàm oblivionem sentire. Muscul in hunc loc.*

[m] *Genes. 40. 23. & 41. 9. Hinc quæstio apud Senecam, an oblivi ingrati sint dicendi. de benef. l 3. c. 4, 5.*

[n] *Esa. 58. 7. & 53. 3.*

[o] *Ὡσπερ ἀνθρώποις πρὸς ὀργὴν, οὐκ ὄψεσθε εἰς ἀλλήλους; οὐκ ἀκούσεσθε ἀλλήλων; Dion. Chrysost orat. 38.*

[p] *In oblivione remissio est benevolentiæ & cura, in aversione faciei indignatio & odium. Muscul.* [p] *Aerie potestates tanquam milvi circumvolitant, ut pullum infirmum abripiant. August. in Psal. 62. & in Psal. 90.* [q] *Psal. 4. 6, 7. & 18. 18. & 73. 25.* Σὺν δ' ἐμοὶ ἔστω τὸ σιγᾶν, καὶ ἡσυχίαν ἄγειν· ὀρθρεύειν δ' ὑπάρξει μοι· ὁ μὲν γὰρ πλείστης καὶ πικροτάτης τῆς ἀθυμίας ἐμπίπλησιν, ὅταν μέσην ἔχω τὴν νύκτα, ὅταν φῶς ἀπολίπωσι. *Theophyl ep. 30. ex Homer. Odyss. i.* [r] *Psal 27 9.* [s] *Psal. 38. 16.* [t] *Psal. 30. 5.* [t] *Psal. 63. 3.*

then undoubtedly [cc] ſuch apprehenſion of his diſfavour and diſpleaſure muſt needs be *as death*, yea *more bitter than death* it ſelfe to the ſoule ſo deſerted.

[cc] Ὦ δειλαίαν δειλαίων ἐκείνοι, οἷς ἡ ἀθυμία, τὸ ἀγαθὸν, οὐ ἀπώλεσαν, εἰς κακοδαιμονίας ἐσχάτου λιμὸν ἄξεται. τοῦτο γὰρ πλέον ἔχοντες νοῦν, τὸ πλέον τῆς συμφορᾶς ἐπαισθάνεται. *Theophyl. epiſt.* 37.

Circumſtance.

2. Both theſe are further aggravated by *the circumſtance of time*; the long continuance of either.

1. For the time paſt; he had beene long in this eſtate already.

2. For the time to come; it was uncertaine how long it would laſt.

Now for God [r] *for an inſtant to be angry* with ſome of his, and *to hide his face from them*, cannot bee but moſt † heavy to thoſe that have formerly enjoyed it, and beene before in his favour: (for [*] as for others; *thoſe*, we ſay, *that were never out of hell, thinke there is no other Heaven.*) The leaſt frowne of his face, or bending of his browes, is a very hell it ſelfe to ſuch: [u] *Thou turnedſt* but *thy face away*, ſaith DAVID, *and I was troubled.* But to have it laſt and continue ſo for a long time together, what a daunting and diſmaying muſt it needs be to that ſoule, that ſhall eſteeme it ſelfe in a manner to lie ſo long in hell, and to have in ſome ſort an hell ſo long here out of hell, where it had a kinde of heaven before? And yet further againe, though this heavy and diſconſolate eſtate ſhould laſt long, and were yet to laſt farre longer; yet if there were ſome certaine ſtint of time ſet how long it ſhould laſt; the eye of the ſoule being fixed upon that terme, it would be ſome comfort to conſider how the time wore away. But where the eye of the minde meeteth with no object to ſtint it, but (as it is with perſons diſtreſſed at ſea in a thicke fog, that have rowed and wrought long till their hearts ake againe, and beaten to and fro, but can deſcry no ſhore; or as it is [*] with thoſe that are in hell, whoſe torments have no ſtint, but are boundleſſe and endleſſe) it is as farre from an end ſtill, for ought it can deſcry, as at firſt; it hath laſted thus long, and [x] it is uncertaine how long longer it may laſt: This is that that might breake an heart of ſtone or ſteele, that might enforce the forlorne ſoule to ſinke downe under the heavy burden and unſupportable weight of it, overwhelmed with horror, and ſwallowed up with deſpaire, were there not ſomewhat elſe (even [z] an hand of God himſelfe) to ſupport and uphold it. And yet was this, as we ſee here, DAVIDS eſtate at the preſent. He complaineth that *God had forgotten him*, yea *hee* had *hid his face* from him: this diſcomfortable eſtate had laſted long with him already, and it was uncertaine yet how long it would laſt.

[r] *Eſa.* 54. 8. *Pſal.* 30. 5.

† Δυσχέρα γὰρ, ἐπειδὰν, εὐπρόσωπα διακοπεῖσα πάλιν εἰς ἑαυτὴν ἐπανέλθοι, λυπηροτέρα καθίσταται· ὥσπερ καὶ ψυχὴ μὴ δέσμασιν χρυσοῦ τέρον. *Theophyl. epiſt.* 37. Τὸ γὰρ κακὸν μὴ τοῦ τῶν ἀγαθῶν πεῖραν λαβεῖν. *Idem ep.* 24. *Nam fruendis voluptatibus creſcit carendi dolor. Plin. epiſt.* 5. *lib.* 8. *Et, Tum eſt tormentum carere divitiis, cùm illas jam ſenſeris. Sen. controv.* 6.

[*] *In carcere natus ac nutritus puer, de matris ſuæ anxietate miratur. Bern. de diverſ.* 12.

[u] *Pſal.* 30. 7.

[*] *Quibus cruciatus & ad finem per tormenta properat, & ſine fine deficiens durat. Ita fit miſeris mors ſine morte, finis ſine fine, defectus ſine defectu: quia & mors vivit, & finis ſemper incipit, & deficere defectus neſcit. Greg. mor. l.* 9. *c.* 47.

[x] *Pſal.* 74. 9.

[z] *Pſal.* 37. 24.

Doctrine.

[*] *In the ſight*, I ſay, *of others*: for ſo ſay the prophane *proud*, oppreſſing and purſuing the *poore*; [a] *God hath forgotten them*; *he hath hidden away his face, and will never more looke after them.* And DAVIDS *enemies* of him, (if he were Author of that Pſalme;) [b] *God hath*

[*] *Aliorum judicio. Calvin. in Pſal.* 13. *Sic Eſa.* 53. 4.

[a] *Pſal.* 10. 11.

[b] *Pſal.* 71. 11.

hath forsaken him; let us pursue him, and seize on him: for there is none to deliver him. Yea to * *their owne sense and feeling.* For so *Sion* [c] *the Mother of the faithfull* complaineth; [d] *The Lord hath forsaken me, and my God hath forgotten me.* So *the children* of *the Church*, and those no [e] *bastardly brood* neither, but such as continued firme unto God, and faithfull with him, complaine also, That [f] *though they had not forgotten God, nor dealt disloyally with him*, yet *God had forgotten them and hid his face away from them.* So DAVID, [g] *a man after Gods owne heart*, and (as his name soundeth) *the Lords Darling*, or [h] *the beloved of the Lord*, yet maketh grievous complaints often-times unto God, and in holy manner debateth the matter, and expostulateth with *God*, both here and elsewhere: [i] *I will say to God my rocke; Why hast thou forgotten me?* And, [k] *Lord, why rejectest thou my soule, and hidest thy face away from me? I am like to the dead that lie slaine in the grave; that are cut off from thine hand, and thou remembrest no more.* Yea not [l] DAVID alone as *a Type* of him; but *the onely begotten of God* himselfe, [m] *his Sonne of Love*, as he termeth him, his deerest Darling, (though [n] he thought him not too deare for us) when he was on the *Crosse*, not in his enemies eyes and account onely, [o] that twitted him with *his trust in God*, who seemed then not to regard him, but *to his owne sense* and feeling too, seemed *neglected and forgotten*, as by that bitter and lamentable complaint that he then made, appeareth; [p] *My God, my God, why hast thou forsaken me?* And if it were so with *Christ*, [q] DAVIDS *Lord*; no marvell if the like also sometime befell DAVID: if this betided *the head*, no marvell if it betide *the body* too: If it were sometime the state of the [r] *native Sonne*, that had never beene other; no marvell if it be the state oft of *adopted Sonnes*, of such as have [s] of *Servants* beene made *Sonnes*, of such as have from *Bond-slaves* beene advanced to that honour.

* *Ex sensu proprio.* Calvin. in Psal. 13.
[c] Galat. 4. 26.
[d] Esa. 49. 14.
[e] Μοιχαλὶς γενεὰ. Matth. 12. 39.
[f] Psal. 44. 17, 18, 24.
[g] 1 Sam. 13. 14.
[h] דוד *amasius vel amabilis. Vnde Dido Pœnus. Inde & Salomon* ידידיה 2 Sam. 12. 25.
[i] Psal. 42. 9.
[k] Psal. 88. 5, 14.
[l] Psal. 22. 1, 8.
[m] Coloss. 1. 13. Ephes. 1. 6. Matth. 3. 17.
[n] Rom. 8. 32. *O quantum dilectus, præ quo filius ipse, aut non dilectus, aut saltem neglectus? Bern. de temp. Vide & Salvian. de provid. l. 4.*
[o] Matth. 27. 43.
[p] Matth. 27. 46.
[q] Psal. 110. 1. Matth. 22. 45.
[r] Psal. 2. 8. Iohn 1. 14.
[s] Galat. 4. 6.

Which yet we are not so to understand, as if God could *forget any man*, or as if God could *forget ought.* [t] *Oblivion* is a defect, and *cannot befall him*, who is perfection it selfe. But as we are said to forget things when wee doe no more regard them, or take notice of them, or looke after them, than if we had forgotten them: [u] *Forget thy people and thy fathers house*, saith the *Psalmist* to *Pharaohs daughter*; And *rich men* are said *to forget their poore kindred and acquaintance*: So * is *God* said *to forget men*, when he doth not respect them, when he taketh no care of them, when for good he no more regardeth them than if he had cleane forgotten them.

Explication.

[t] *Oblivio in Deum non cadit. Aug. in Psal. 9. & in Psal. 118. Conc. 15. Et Musc. in hunc loc. Nihil Deus ignorat, nihil obliviscitur. Greg. Mor. l. 25. c. 4. Neque oblivio in Deum cadit, quia nullo modo mutatur, neque recordatio quia non obliviscitur. Aug. in Psal. 87.*
[u] Psal. 45. 11.

* *Tunc meminisse dicitur Deus, quando facit; tunc oblivisci, quando non facit. August. in Psal. 87. 108. Oblivisci dicitur, cùm non miseretur. Hugo Victor. de essent. divin.* & in sentent. Prosper.

Now in this manner doth God indeed forget some; some hee seemeth to forget, though indeed he doe not forget them. As *Ambrose* saith, That [x] *God doth wholly forsake some:* as hee did [y] *Iudas* and [z] *Saul*, whom he utterly cast off. *Some he seemeth to forsake, but he forsaketh not indeed.* As our Saviour *Christ*, albeit [a] God seemed to have forsaken him, when not onely [b] hee left him in his cruell enemies hands, and [c] suffered them to worke their wills upon him, but

Distinction.

[x] *Quosdam deserit, quosdam deserere videtur. Ambr. in Psal. 118.*
[y] Matth. 27. 5.
[z] 2 Sam. 7. 15.
[a] Esa. 53. 4.
[b] Act. 2. 23.
[c] Luke 22. 53.

but even [d] powred out his owne heavie wrath and indignation upon him; and he complained therefore as before, That [e] *his God had forsaken him*; yet was hee *not* indeed then *forsaken*, but even then [f] *heard and helpt*; [g] *nor* was he ever *left alone*; but though [h] *his Disciples all forsooke him, and fled from him*; yet *his Father forsooke him not*, but *abode ever with him:* And DAVID, though [i] he complain sometime in the same termes that our Saviour did; yet elsewhere [k] he acknowledgeth that howsoever *he had said in his haste*, (in the heat of temptation,) that *hee was cast out of Gods sight*, yet even then *did God heare him and grant his requests*. In like manner, some *God* thus [*] *forgetteth* indeed. (As [*] *they forget him*; so *he forgetteth them.*) [l] *Call the childe Loruchamah*, saith *God* to *Hoshea*; *for I will have no more mercy on the house of Israel*; but (as the *Vulgar Latine* hath it) [m] *I will utterly forget them:* or rather (after the Originall) [n] *I will never forgive them:* but [o] *because they have forgotten the Law of their God, I will forget them*; *when I have visited their wayes on them, and rewarded them for their deeds.* [p] *God threatneth*, (saith *Ruffine*) *both to remember to damne them, and to forget ever to shew mercy upon them, when he hath once condemned them. Some hee seemeth to forget*, when he doth not. [q] *He neglecteth not the godly, no not when he neglecteth them:* Yea, [r] hee remembreth them then best, when he seemeth least to regard them, when hee seemeth most of all to forget them. Though the wicked, when hee hath his will on the poore, thinketh that [s] *God hath forgotten them, and doth not at all minde them*; yet [t] *the poore*, saith the *Psalmist*, *shall not alwayes bee forgotten*; *nor the hope of the afflicted perish for ever.* But [u] *God when he maketh inquisition for blood, will make it appeare* then that *he remembreth them*, and that *he doth not forget the poore mans complaint, nor will ever faile any of those that* [x] *seeke to him and trust in him.* And [y] though *Zion* complaine that *her God had forgotten her*; yet the Lord telleth her, and assureth her that even then [z] *he had her as fresh in minde, as if she were* [*] *written upon his hands, and her present estate was never out of his eye*: yea that *he could no more forget her, than a woman could her childe*, or *than* the kindest and tendereast [“] *mother* that is *the fruit of her owne wombe.*

[d] 2 Cor. 5. 21. Esa. 53. 6, 10.
[e] Mark. 15. 34.
[f] Heb. 5. 7.
[g] Iohn 16. 32.
[h] Matth. 26. 56.
[i] Psal. 22. 1.
[k] Psal. 31. 22.
[*] Hosh 8. 14.
[l] Hosh. 1. 6.
[m] Oblivione obliviscar. Vulg. tanquam esset à נשה ש dextra. quum sit à ש נשא sinistra.
[n] Vt omninò condonem. Iun & Livel. Sed prorsus tollam eos. Leo Iud à facie scil. mea. Vatabl.
[o] Hosh. 4. 6, 9.
[p] Minatur & memoriam damnandorum, & oblivionem damnatorum. Ruffin. in Hose.
[q] Deus bonos non negligit, cùm negligit. Nec obliviscitur, sed quasi obliviscitur. Ruffin. in Psal.
[r] Obscuris super nos dispositionibus Deus sæpe undenos æstimatur deserere, inde nos recipit.; & unde nos recipere creditur, inde derelinquit: ut plerunque hoc fiat gratiâ quod ira dicitur; & hoc aliquando ira sit, quod gratia putatur. Greger. mor. l. 5. c. 5.
[s] Psal. 10. 11.
[t] Psal. 9. 18. & 10. 12.
[u] Psal. 9. 12. [x] Psal. 9. 10. [y] Esa. 49. 14. [z] Esa. 49. 15, 16. [*] In manibus sculpsi te. Humanitus dictum. Iun.
[“] Οὐδὲν μητρὸς ἐναπολειφθέστερον. Greg. Naz. orat. 31. Etsi filius minus interdum quàm debeat filialem affectum exhibuit; mater tamen pro suis visceribus maternum deserere non debet, sed nec valet, affectum. Bern. ep 300.

Question. But why doth God, may some say, then deale thus strangely with his deare ones, and by seeming not to regard them, yea by seeming to reject them, suffer them to be in so wofull and rufull an estate, that they are in a manner like persons utterly forlorne for the present?

Answer. I answer: God doth this for divers ends; whereof these are some of the principall.

Reasons 8.

Reason 1. First, [a] *to trie their sinceritie*, their confidence in God, their constancie with God, whether their hearts be sincere toward him, and upright with him, or no; whether they will keepe constantly in Gods wayes, though God seeme to neglect them, or seeke to indi-

[a] Ad examen.

rect

rect courſes, becauſe God ſeemeth not to regard them. [b] *God left Hezekiah,* ſaith the holy Ghoſt, *to trie him and to know,* that is, [*] *to make knowne, what was in his heart.* And [c] *the Lord tempteth you,* ſaith *Moſes* to the *Iſraelites, to humble you, and to prove you, and to know what is in your heart, whether you love him heartily, and will conſtantly keepe his Commandements or no.* As a Father will ſometimes croſſe his ſonne, to trie the childes diſpoſition, to ſee how hee will take it, whether he will mutter and grumble at it, and grow humorous and wayward, neglect his duty to his Father, becauſe his Father ſeemeth to neglect him, or make offer to runne away and withdraw himſelfe from his Fathers obedience, becauſe he ſeemeth to carry himſelfe harſhly and roughly toward him, and to provoke him thereunto: So doth God likewiſe oft-times croſſe his children, and ſeemeth to neglect them, to trie their diſpoſition, what metall they are made of, how they ſtand affected toward him: whether they will neglect God, becauſe God ſeemeth to neglect them, forbeare to ſerve him, becauſe he ſeemeth to forget them, ceaſe to depend upon him, becauſe he ſeemeth not to looke after them, to provide for them, or to protect them: like *Iorams* prophane Purſevant; [d] *This evill,* ſaith he, *is of God, and why ſhould I depend then on God any longer?* Or whether they will ſtill conſtantly cleave to him, though he ſeeme not to regard them, nor to have any care of them; and ſay with *Eſay*; [e] *Yet will I wait upon God, though hee have hid his face from us, and I will looke for him though he looke not on us*; for [f] *they are all bleſſed that wait on him; and he will not faile in due time to ſhew mercy unto all them that doe ſo conſtantly wait on him.* As [g] *Samuel* dealt with *Saul*; he kept away till the laſt houre, to ſee what *Saul* would doe, when *Samuel* ſeemed not to keepe touch with him. So doth God with his Saints, and with thoſe that bee in league with him; he withdraweth himſelfe oft, and [h] keepeth aloofe off for a long time together, to trie what they will do, and what courſes they will take, when [i] God ſeemeth to breake with them, and to leave them in the ſuds, as we ſay, amids many difficulties much perplexed, as it was with DAVID at this time.

Thus was *Sauls hypocriſie* diſcovered. He would ſeeme to depend on God; and [k] ſought to him in his troubles and asked advice of him. But when God ſeemed to neglect him, and gave him no anſwer, neither by dreame, nor viſion, nor by *Vrim* and *Thummim*, neither by *Prophet*, nor by *Prieſt*, then left hee God and ſought to the Sorcereſſe, and by the Sorcereſſe to *Satan*.

Where a queſtion may be moved, how that is true that the holy Ghoſt ſaith elſe-where, that [l] *Saul* did not at all aske counſell of God. [m] *Saul asked counſell of God,* ſaith one place; *but the Lord gave him no anſwer:* And, [n] *Thus died Saul in his ſin,* ſaith another place, *which he ſinned, in that he asked counſell of a witch, and asked not of God; and therefore the Lord ſlew him.*

But the anſwer is eaſie; and may be returned in two *Rules* of the *Civill Law.*

1. [o] *That is not deemed done, that is not ſincerely done*; or [p] *that is not done ſo as it ſhould.* God accounteth that as not done, that is not done

[b] 2 *Chron.* 32.31.

[*] *Tentat Deus ut ſciat, i. ut ſcire nos faciat; non ut ſciat ipſe, quem nil latet, ſine tentatione enim nemo ſatis probatus eſſe poteſt, ſive ſibi ipſi, ſive alii. Aug. in Gen. contr. Manich. l. 1. c. 22. & de Trinit. l. 1. c. 12. & ibid. l. 3. c. 11. & in Geneſ. quæſt. 57. & 83. quæſt. 60. & in Deut. quæſt. 19. & in Pſal. 36. & in Pſal. 58. & in Pſal. 44. & de ſerm. Dom. in mont. l. 2.*

[c] *Deu.* 8. 2. & 13. 3.

[d] 2 *King.* 6. 33.

[e] *Eſa.* 8. 17. *Nec ſic probatus ab officio receſſit. Tu, inquit, averte faciem tuam à me, ſed ego non ſum averſus à te. Ruffin. in Pſal.* 29.

[f] *Eſa.* 30. 18.

[g] 1 *Sam.* 13. 8, 10.

[h] *Pſal.* 10. 1.

[i] *Pſal.* 89. 19, 38, 39, 49.

[k] 1 *Sam.* 28 6, 7.

Queſtion.

[l] 1 *Chron.* 10. 14.

[m] 1 *Sam.* 28. 6.

[n] 1 *Chron.* 10. 13, 14.

Solution 1.

[o] *Ficta pro factis non habentur. Facta haud videntur, facta quæ ſunt ſubdolè.*

[p] *Non videtur fieri quod non legitimè fit. Reg. Iur.*

done in ſinceritie. Take it by the like: It is ſaid of the idolatrous Heathen that were placed in *Samaria*, that [q] *they feared the Lord, and yet ſerved their owne idols* too; and yet in the very next verſe againe it is ſaid of the very ſame perſons, [r] *Neither they, nor their children feare God to this day.* [s] *Their feare was no feare, becauſe no ſincere feare:* and ſo *Sauls ſeeking to God no ſeeking, becauſe no ſincere ſeeking.* [t] *The Lord is neere to all that call on him, but that call on him in ſinceritie.* And [u], *The true worſhippers are ſuch as worſhip in Spirit and Truth.* But [x] *no counterfeit coine* will goe for *currant* with him.

2. [y] *That is not done, that holdeth not out, that keepeth not firme.* [z] *There is nothing ſaid to be done, as long as ought is yet undone*; Perſeverance is all in all. [a] *He is faithfull indeed that holdeth out to the laſt.* [b] *He is a true lover, that loveth ever.* But [c] *Hee never loved truly, that loveth not continually:* He was never a true friend, that ever ceaſeth to be a friend, that is not a friend alwayes, that loveth not in adverſitie, as well as in proſperitie, nor is content to take part with him, whom hee ſeemeth to love in either: So hee never truly truſted in God, that ever ceaſeth to depend upon him, that dareth not truſt God as well at ſea as on land, as well in adverſitie as in proſperitie, that is ready to leave and give over relying on God, ſo ſoone as God leaveth in outward ſhew at leaſt to looke after him.

On the other ſide, thus was *Iobs ſinceritie* approved. [d] *why*, ſaith he to God, *doſt thou hide thy face away from me? and carrieſt thy ſelfe as an enemy towards me?* Surely for no other end, *Iob*, but to trie thy ſincerity; and to make it manifeſt what thou art. The Devill ſlandered *Iob*, and traduced him, as if he had beene but an hireling, [e] one that ſerved God onely to ſerve his owne turne upon God; and would therefore ſoone leave God, if God ſhould ſeeme to leave him, yea would not ſticke to *curſe God*, if he ſhould but a little anger him, *to his face.* But the Devill proved a lyer, like himſelfe: it was farre otherwiſe with *Iob:* As he was *no hireling*, ſo * he proved *no changeling.* As the Heathen man ſaith of one, [f] *He ceaſed not to worſhip even an angry God:* [g] *Though he ſlay mee*, ſaith *Iob*, *yet I will truſt ſtill in him.* And thus the *Saints* of *God* approve unto God their owne ſinceritie; in that [h] *though God had forgotten them, yet they had not forgotten him*; *though* [i] *he had ſmitten them*, (that is, *by ſmiting throwne and thruſt them downe*) *to the very bottome of the Sea, the place where the* [k] *Whales lodge, and had overwhelmed them with the ſhadow of death*; *and ſuffered them to be butchered and maſſacred all the day long, as if they were no other than ſheepe ſent to the ſhambles, and ſet apart for the ſlaughter*; *yet for all this, they would not from him, nor ſeeke to any other but him:* As *Diogenes* the *Cynicke* ſometime told his Maſter *Antiſthenes*, [l] *there was no cudgell ſo crabbed that could drive them way from him.*

[q] 2 *King.* 32.33.
[r] 2. *King.* 17. 34.
[s] *Non colit rem ſanctam, qui non ſanctè colit. Salvian. de provid. l.* 4.
[t] *Pſal.* 145.18.
[u] *Iohn* 4. 24.
[x] *Sapiens nummularius Deus eſt: Nummum nec falſum, nec fractum recipiet. Bern. de temp.* 109.

Solution 2.

[y] *Factum non dicitur quod non perſeverat.*
[z] *Nihil dicitur fuiſſe factum, quamdiu aliquid ſupereſt faciendum.*
[a] *Matth.* 24.13. *Apoc.* 3. 10.
[b] *Prov.* 17. 17. *Verè amicus ſemper amat. Druſ. Prov. l.* 2. *cent* 1. *pr.* 16. *Verus amor nullum novit habere modum Propert. eleg* 3.
[c] Οὐκ ἐς' ἐρᾶσθαι, ὅστις οὐκ ἀεὶ φιλεῖ. *Eurip. Troad. Ariſtot. Rhetor. l.* 2. *c.* 21. *Amavit nunquam, jugiter qui non amat.*
[d] *Iob* 13.24.
[e] *Iob* 1.9,10,11.

* ——ἀνδρώπου ἀεὶ
Ὁ μὴ πονηρὸς ἢν ἄλλο πλὴν κακός·
ὁ δ' ἐσθλὸς ἐσθλὸς· ἢν δὲ συμφορᾶς ὕπο
φύσιν διέφθειρ', ἀλλὰ χρηστός ἐς' ἀεί. *Eurip. Hecub.*

[f] *Nec tratum colere deſtitit numen. Senec. ad Marc. c.* 13.
[g] *Iob* 13. 15.
[h] *Pſal* 44. 17, 18, 19, 20. 21, 24.
[i] *Percuſſiſti, i. percutiendo dejeciſti. Verba enim Hebraica ſæpe motum conſignificant. Sic Geneſ.* 38. 9. & *Pſal.* 89. 39.
[k] תנין *cetus. prout Geneſ.* 1. 21. *Pſal* 74. 13. *Ezech.* 29. 3. & 32. 2. Δρακοντας τὴν κήτη λέγει. *Chryſoſt. in Pſal.* 148.
[l] Οὐκ ἔγνωκας ὅτω σκληρὸν ξύλον, ᾧ με ἀπείρξεις. *Diogen. Laert. Nullus tam durus erit baculus qui à tuo me obſequio ſeparet. Hieron. adv. Iovin. lib.* 2.

Reaſon 2.

[m] *Ad exercitium.*

Secondly, God doth this [m] *to exerciſe the gifts and graces of his Spirit* in them. For many *graces of God*, as patience, confidence in God, and

and the like, are like *torches and tapers*, that ſhew dimme in the light, but burne cleere in the darke; or *like the Moone, and* [n] *the Starres*, that are not ſeene in the day, but ſhine bright in the night. [o] There is *no uſe of patience when all things goe well with us.* [p] *Yee have heard of Iobs patience*, ſaith *Iames.* But we had never heard of it, had *Iob* never beene in trouble. [q] There is no ſight of faith, when wee doe ſenſibly ſee and feele as it were the love and good will of God towards us in the pregnant and plentifull effects and fruits of his favor. [r] *It is the efficacie of faith*, ſaith *Auguſtine*, *to beleeve what we ſee not; for it is the reward of faith for us to ſee what we beleeve.* But when [s] *it is winter* time with us, and the ſap is all downe in the root, little ſigne or ſhew of it to be ſeene abroad, or above ground in the branches; when all outward, yea and inward ſignes of Gods love and favour towards us, and of his care and regard of us ſhall ſeeme to faile and be withdrawne from us; when we ſhall ſee and feele nothing, but arguments of his anger and wrath, [t] *troubles without and terrors within*, Gods face turned from us, or his angry looke towards us; yet even then through theſe thicke and blacke clouds to deſcry and diſcerne the bright ſunne-ſhine of Gods favour; and contrary to ſenſe and reaſon, carnall ſenſe, and corrupt reaſon, to beleeve that [x] *God loveth us*, when he lowreth on us, and ſeemeth even to loath us, that we are in favour ſtill with him when hee knitteth the browes and frowneth on us, that hee remembreth us and thinketh on us when he ſeemeth to forget us, that he is a gratious God and [y] *a ſure Saviour* to us, when he ſeemeth bent to deſtroy us; this is the excellency of faith indeed. And for the exerciſe of this and other the like graces in his, doth God oft withdraw himſelfe from them, as the Nurſe doth from the childe, to teach it to exerciſe the feet, and learne to ſtand and goe of it ſelfe without helpe or hold. Or as the Eagle with her young ones, which when they are growne fledg, ſhee turneth out of the neſt, nor beareth them ever on her wing, though * ſometimes ſhe ſo doe, but to enure them to flie, "flieth from them, and leaveth them ſometime to ſhift for themſelves. God led you along the wilderneſſe, ſaith *Moſes* to the *Iſraelites*, [z] *to humble you, and to teach you, that man lives not by bread, but by Gods Word*; to teach them [a] *to ſwimme without bladders, to goe without crutches*, to depend upon the bare word of God, when bread and water ſhould faile; and to learne, as, with the Apoſtle, [b] *not to truſt in themſelves*, ſo † *not to truſt to the means*, but in him that worketh by them, and that can as well worke for us without them, when they faile.

[n] *Stellæ interdiu latent, noctu micant. Ita vera virtus non apparet in proſperis, eminet in adverſis. Bernard. in Cant. 27.*

[o] *Patientiæ in proſperis nullus eſt uſus. Gregor. mor. l. 11. cap. 19. In malis quæ quiſque patitur, non in bonis, quibus fruitur, opus eſt patientiâ. Aug. in Ioan. 124.*

[p] *Iam. 5. 11.*

[q] *Ibi fides non habet meritum, ubi ratio humana præbet experimentum. Greg. in Evang. 26. Hæc eſt enim laus fidei, ſi id quod creditur non videtur. Nam quid magnum eſt, ſi id credimus, quod videmus? Aug. in Ioan. 79. lib. 20. 29. Facilè enim credimus quod videmus. Ambr. in Luc. l. 10.*

[r] *Virtus fidei credere quod non vides; merces fidei videre quod credis. Auguſt. in Pſal. 109. & de verb. Ap. 17.*

[s] *Putas, hic eſt? non poteſt non eſſe, ſed latet. hyems eſt; intus eſt viriditas in radice. Aug. in 1. Ioan. 9.*

[t] *2 Cor. 7. 5.*

[x] *Heb. 12. 6. Apoc. 3. 21.*

[y] *Iob 13. 16, 15.*

* *Exod. 19. 4. Deut. 32. 11. Aquilæ pullos ſuos in alis portant, alites reliqui inter pedes. Munſter. in Schol. ex R. Solomon.*

[z] Οἱ ὄρνιθες τὸν ἑαυτῶν πόνον, ἐπειδὰν πλείοις κοσμηθέντας ἴδωσι, τῆς καλιᾶς ἐξαγαγόντες ὡς ἐφ' πῆσιν γυμνάζουσιν· &c. ἔστι δὲ ὅτε καὶ ἀφιᾶσί μετεξὺ πτωμένους, τῆς ἐν τῇ πτήσει δυνάμεως αὐτοῖς πεῖραν λαμβάνοντες. *Baſil. Sel. homil. 21.*

[a] *Deut. 8. 2, 3.*

" *Pueris, quæ nare diſcunt, ſcirpea induitur ratis. Plaut. Aulul. 4. 1. — uſt ubi jam duraverit ætas Membra, animumque tuum, diſces ſine cortice nare. Horat. ſerm. 1. 4.*

[b] *2 Cor. 1. 9.*

† Ἵνα μὴ ἐλπίζωμεν, μὴ εἰς ἄνθρωπον βλέπειν, ἀλλ' εἰς Θεὸν ἀποβλέπειν. *Baſil. Sel. hom. 21.*

Thirdly, [c] *to enure us to patience, and holy obedience*, and ſubmiſſion of our wils to the good pleaſure of God. As a father ſometime will croſſe his childe in thoſe things that he hath a minde to, yea and it may be are not evill for him neither otherwiſe, and deny him ſome things that he doth moſt of all deſire, though they bee ſuch things

Reaſon 3.

[c] *Ad patientiam ædocendam.*

things as he is willing enough, yea and hath a purpoſe afterward to beſtow on him, onely thereby to enure him to reſt contented with his will, and to ſubmit and referre his deſires to his pleaſure: So doth God oftentimes withdraw and with-hold long from his children outward joyes, inward comforts, the light of his countenance, the fruits of his favour, the things they moſt deſire, and that he purpoſeth one day to beſtow on them, though hee keepe them backe for the preſent, thereby to enure them to patience and child-like ſubmiſſion, that they may learne to practiſe what [d] they dayly pray, and what our Saviour as well by practice as by precept, hath taught them to ſay, [e] *Not my will, but thy will be done.* For as [f] *patience maketh triall*; ſo [g] *triall breedeth patience.* As [h] by patience, and by nothing more, is our ſincerity approved: (nothing putteth our piety to the proofe more than patience:) ſo ſuch trials as theſe doe enure to patience and obedience: (As it is ſaid of our Saviour, That [i] *though hee were the Sonne, yet* [k] *hee learned obedience by thoſe things that he ſuffered*:) * a leſſon at the firſt not ſo eaſily learned of us, till by continuance of ſufferings we have beene enured to the yoake. By theſe and the like courſes therefore God enureth and inſtructeth his children to beare quietly ſuch burdens as hee pleaſeth to lay on them; as alſo to wait his leaſure, and abide his good pleaſure, who knoweth what is beſt for them, and [l] will deny nothing [m] in his due ſeaſon unto them; but [n] *as a wiſe Phyſitian*, ſaith *Auguſtine, dieting his patient, will both give them what is fit for them to have, and give it them then when it is fit for them to have it.*

[d] *Matth.* 6. 10. Ἀνθρώπους χρεὼν ὀκόσα δίκαιόν ἐστιν, ἐκ ἀμείνων. *Heraclit. apud Stob. c.* 3.

[e] *Matth.* 26. 39, 42. Ὅσα βέλει θεὸς θεῶν γένοιτό σοι. *Thymaridæ quidam. Thymarides contra,* Ἀλλὰ βουλοίμην μᾶλλον ὅσα μοι παρὰ τοῦ θεοῦ γένοιτο. *Iamblych. in vita Pythag. Vide quid æquius eſt, tene divinæ voluntati conformando ſubdere, an ut ipſa tuæ ſubſerviat voluntati. Gerſon. conſol. Theol. l.* 2. *cap.* 1. Μηδὲν ἄλλο θέλε, ἢ ἃ ὁ θεὸς θέλει, κὴ πῶς ἔτι δυσροήσεις; *Epictet. Arrian. lib.* 2. *c.* 17. *Deus quod vult qui vult, ſemper eſt fœlix. Sic enim homo ab humanis in divina dirigitur, cùm voluntati humanæ voluntas divina præfertur. Aug. in Ioan.* 52. [f] *Rom* 5. 4. [g] *Iam.* 1. 3. [h] Διάπειρά τοι βροτῶν ἔλεγχος. *Pind. Olymp.* 4. *Marcet ſine adverſario virtus. Tunc apparet quanta ſit, quantum valeat polleatque, cùm quid poſſit patientia oſtendit. Sen. de provid c.* 2. [i] *Heb.* 5. 8. [k] Ἔμαθεν ἐξ ὧν ἔπαθεν. [*] Ὅσις γὰρ ἐκ εἴωθε γεύειν κακῶν, Φέρει μὲ, ἀλγῶ δ' αὐχένι ἐπιθεὶς ζυγὸν. *Eurip. Hecub. Quam malè inaſſueti veniunt ad aratra juvenci?* [l] *Pſal.* 34. 9, 10. & 84. 12. [m] *Pſal.* 145. 15. [n] *Prorſus tanquam ægrotum reficiens medicus, & quod opus eſt hoc dat, & quando opus eſt, tunc dat. Aug. in Pſal.* 144.

Reaſon 4.

Fourthly, God dealeth thus many times with his children, [o] *to work in them a greater hatred and deteſtation of ſin*, whereof this hiding of his face from them, is oft a fruit and an effect. [p] *When you ſtretch forth your hands*, ſaith *God* by the Prophet, *I will hide mine eyes from you, and though you make many prayers, I will not heare you, becauſe your hands are full of blood.* And ſaith the ſame Prophet, ſpeaking in the perſon of Gods people; [q] *Thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities.* Yea in the *Lamentations* the people of God complaine, that [r] *God had overwhelmed them with his wrath, and covered himſelfe with a cloud, that their prayers might not paſſe*, nor have acceſſe to his Highneſſe; *becauſe they had ſinned and rebelled againſt him, and he therefore had not ſpared them.* And certainly that is one principall cauſe, the ſinnes of Gods Church and Children, their rebellious courſes, their untoward cariage, their wickedneſſe, their wantonneſſe, their evill demeanure towards him, that maketh God to turne away his loving countenance from them, and that not onely for a time to looke off them, till they humble themſelves before him, but † even for ſome ſpace of time after alſo, to looke ſtrangely

[o] *Ad majorem peccati deteſtationem.*

[p] *Eſa* 1. 15.

[q] *Eſa.* 64. 7.

[r] *Lament.* 3. 24, 43, 44.

† *Multa cogitur homo tolerare etiam remiſſis peccatis: quamvis ut in eam veniret miſeriam, primum fuerit cauſa peccatum. Productior eſt enim pœna quàm culpa, ne parva putaretur culpa, ſi cum illa finiretur & pœna. Ac per hoc vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ, temporaliter hominem detinet pœna, etiam quem jam ad damnationem ſempiternam reum non detinet culpa. Aug. in Ioan.* 124.

ſtrangely upon them. He doth as a wiſe and diſcreet Father, who when his Sonne hath offended him, though upon his ſubmiſſion hee be reconciled unto him, and be inwardly as well affected againe towards him, as ever, yet will make ſome ſhew of anger ſtill, it may be, and lowre and frowne on him for a long time after, that he may not ſuddenly take heart to grace, as wee ſay, againe; but may by that means be drawne to be both more ſeriouſly ſory for his offence paſt, and more fearfull for the future of offending his Father. So dealeth God with his Children, when they have done amiſſe and runne riot, though upon their repentance he be at one againe with them, yet he concealeth it long many times; neither is his countenance oft the ſame for a long time after towards them, that formerly it had beene. Thus dealt DAVID with *Abſolom*; and thus *God* himſelfe with DAVID. [f] After that *Abſolom* by a traine had made away his brother *Ammon*, and was fled upon it to *Geſhur*; DAVID a Father but too indulgent, ([t] that was his fault, and hee ſmarted ſhrewdly for it) after ſome ſpace of time, when the ſorrow for his ſonne *Ammon* was over, began to earne inwardly after *Abſolom*; and ſince that *Ammon* was gone, hee was loth to loſe the comfort of his *Abſolom* alſo, whom he loved but too well, and farre better than his *Abſolom* loved him. And though he ſtrove to conceale it, yet [u] he could not but diſcover it. [x] *Ioab* wiſely diſcerned it, and uſed the woman of *Tekoa* as a Midwife, to deliver DAVIDS heart of that that * it went great with, and was full of paine withall; and to draw that from him as by conſtraint or importunity, which DAVID was of himſelfe over-willing unto already. [y] Thus *Abſolom* his exile muſt be called home at length, though with ſome difficultie: and the matter muſt proceed not as from DAVID, but from *Ioab*: DAVIDS affection to *Abſolom* muſt by all means bee concealed: Yea, after *Abſolom* was returned, though DAVID, no doubt, longed ſtill after him, and in ſome ſort doated on him, and was more ſeriouſly and ſincerely deſirous to ſee *Abſolom*, than *Abſolom* was to ſee DAVID; yet, [z] *Let him turne*, ſaith he, *to his owne houſe, and not ſee my face.* And ſo *dwelt Abſolom*, DAVIDS beſt beloved ſonne, (for he had not yet *Solomon*) *for the ſpace of two yeeres in Ieruſalem*, where the *Court* moſt was, and yet might not all that while ſo much as *ſee the King his Fathers face*, or have acceſſe once to his preſence. DAVID, no doubt, was perfectly reconciled in heart to him, and counted it no ſmall croſſe that he muſt thus be deprived of him; but knowing *Abſoloms* diſpoſition, how ſoone he might be returning to ſome ſuch like practice, if he were ſuddenly taken into grace again, was content to enforce himſelfe to this harſh and unpleaſing cariage towards him, (unpleaſing, I ſay, as well to DAVID himſelfe, as to *Abſolom*) to prevent ſome ſuch further miſchiefe (if it might have beene) that might otherwiſe both befall himſelfe and *Abſolom*, as upon the change of his countenance towards him ſhortly after enſued. Now looke how DAVID dealt with *Abſolom*, ſo dealt *God* himſelfe with DAVID. After that foule abuſe of *Bathſheba*, and the murther of *Vriah*, albeit [a] DAVID had to *Nathan* freely confeſſed his offence, and *Nathan* from God againe aſſured

[f] 2 *Sam.*13.38,39.

[t] 1 *King.* 1.6. 2 *Sam.*18.5.

[u] *Sed malè diſſimulat: quis enim celaverit ignem, Lumine qui ſemper proditur ipſe ſuo?* Ovid.ep.12. *Apparet facilè diſſimulatus amor. Ibid.*

[x] 2 *Sam.* 14. 1, 2, 3, 19, 20.

[y] *Ita Chriſtus ὠδίνειν τὴν δόξαν dicitur.* Baſil.Sel.homil.19. 2 *Sam.*14.21, 22.

[z] 2 *Sam.*14.24, 28.

[a] 2 *Sam.*12.13.

him of the free and full forgiveneſſe of it; *The Lord hath taken away thy ſinne, thou ſhalt not die for it:* Yet the Lord, the more throughly to humble him for it, and to make him the more wary for the time to come of ſhunning that that might produce againe ſuch fearfull effects, * did not looke upon him ſo lovingly for a long time after, as before hee had wont to doe. Read but the *Pſalme* that hee made after *Nathan* had beene with him; and ſee how earneſtly and inſtantly he crieth and calleth upon God ſtill, [b] *to turne his face away from his ſinne, and to looke in mercy upon himſelfe, not to caſt him wholly out of his ſight, nor to take his good Spirit utterly away from him, to reſtore unto him againe thoſe inward comforts and joyes*, which [c] through *the light of Gods countenance* he had formerly injoyed, but had in a manner cleane loſt, and was wholly deprived of for the preſent. And in like manner doth God deale with many other of his deare ſervants, after ſome hainous and notorious crimes by them committed, hee withdraweth oft his face and favourable countenance away from them, not till they repent onely, but even after they have repented of them, to make them wiſer and watier for the time to come, and to deteſt their owne folly the more for the preſent.

* *Eſt quidam etiam tranquilli maris tremor, aut lacus qui ex tempeſtate requievit.* Sen. de tranquill. c. 1.

[b] *Pſal.* 51. 1, 8, 9, 11, 12.

[c] *Pſal.* 4. 6, 7.

Reaſon 5.

Fiftly, God oft thus withdraweth and eſtrangeth himſelfe from his, [d] *That the croſſe incumbent may have it's full and perfect worke on them*, which if it were ſooner removed, it would be the worſe for them, as when the corraſive plaiſter is pulled off ere the dead fleſh is eaten out: and indeed as it were to no end for the Surgeon to clap on a corraſive, if he ſhould pull it off againe inſtantly, before it have done ought; it were to no purpoſe for the Finer to put his gold into the fire, if he ſhould either pull it out againe, or put out his fire, before the ore be melted, and the droſſie matter ſevered: So it would be to ſmall purpoſe for God to lay croſſes on us for the bettering and amending of us, if he ſhould preſently againe ſo ſoone as we feele the ſmart of them, and begin to whine under his hand, remove them away inſtantly, ere we be at all bettered by them, or have that effected on us that God intendeth in them. [e] *Count it matter of much joy, my brethren*, ſaith *Iames*, *when you fall into many trials, or troubles. Since you know that the triall of your faith bringeth forth patience. And let patience have her perfect worke, that you may be ſound and entire.* And [f] for the furthering and conſummating of this worke, doth God oftentimes thus withdraw himſelfe, as it were, out of the way, and ſeemeth to keepe aloofe off, when he is yet neere at hand with us. He doth as the Phyſitian or Surgeon doth with his Patient, when he meeteth with a ſore feſtred or full of dead fleſh: He applieth ſome ſharpe corraſive to purge the wound, and to eat out the dead fleſh, that would elſe hinder the cure. [g] Which being done, the Patient, it may be, impatient of paine, as ſoone as he feeleth the ſmart of it, crieth to have it removed. But hee telleth him, *No*, it muſt ſtay there till it have eaten to the quicke, and effected that throughly for which it is applied. And to this purpoſe having given charge to them that be about him, to ſee that nothing be ſtirred till he come againe to him, withdraweth and retireth himſelfe till it be full time to take it off againe. Meane while the Patient

[d] *Ad crucis opus conſummandum.*

[e] *Iam.* 1. 2, 3, 4.

[f] *Omnipotens Deus quid nobis profuturum ſit ſcens, dolentium exaudire vocem ſæpe diſſimulat, ut utilitatem augeat, dum per pœnam vita penitius purgatur.* Greg. mor. l. 14. c. 18. *Ita differens cruciat, crucians purgat, ut ad percipiendum quod deſiderant, ex dilatione melius convaleſcant.* Idem ibid. l. 8. c. 17.

[g] *Quomodo cùm medicus epithema moleſtum & ardens impoſuit, æger ubi medicamento cruciari ceperit, rogat medicum ut tollat emplaſtrum: Moleſtum eſt, inquit, mihi iſtud emplaſtrum; tollas, queſo. Rogat ut tollat, & non tollit. Ego, inquit, noui quid curo. Non mihi det qui ægrotat conſilium. Opus eſt diu ibi ſit, aliter enim nil proficiet.* Aug. in Pſal. 90. & in Pſal. 98. & in Pſal. 130. & in 1 Ioan. 6.

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ent lying in paine, counteth every minute an houre till the Surgion come backe againe, and if he ſtay long, thinketh that ſure hee hath forgotten him, while he is taken up with other Patients, or is otherwiſe imployed, and will never in any time returne againe to him: when as the Surgion, it may bee, is all this while but in the very next roome to him, there by the houre-glaſſe, to that purpoſe ſet up, attending but the time, till the plaiſter have wrought that that it is to effect. And in the very ſelfe-ſame manner doth God deale oft with his deareſt ones. Thus [h] *Paul* buffeted by *Satan*, (it was no ſmall corraſive and heart-ſore, you may bee well aſſured, that troubled ſo much ſo magnanimous a ſpirit as his was) was inſtant with God more than once or twice to be rid of that evill. But [i] the anſwer he had from God was, that he muſt patiently abide it: hee ſhould not want his grace that ſhould enable him to undergoe it. But it would bee worſe with him, if it were otherwiſe; hee would be in much perill of being puffed up with pride, if he were wholly freed from it. Yea thus DAVID, when Gods hand was ſomtime upon him, and he felt it harſh and heavy, hee crieth earneſtly unto God, to have it removed from him: [k] *Take*, ſaith hee, *thy plague away from me; I am even conſumed with the ſtroke of thine hand.* And he pleadeth with God, as the Patient would doe with the Phyſitian, when he is full of paine with that that is applied, *hee is ſure that the plaiſter hath done enough by this time:* [l] *It is good for mee that I have beene afflicted.* This affliction ſurely hath done mee much good, I am very much amended by it. For, [m] *Before I was afflicted I went aſtray; but ſince I have beene thus troubled, I am growne more carefull of my courſes; now I kerpe thy Commandements.* But [n] *God ſaw that in* DAVID, *that he*, it may be, *ſaw not in himſelfe.* He ſaw much dead fleſh, much corrupt matter behinde, that was yet to bee eaten out, or it would bee ready ſoone to breake forth into ſome outrage, as alſo afterward it did, when DAVID came to bee free from that harſh cour e of cure, and hard and ſtrict diet, that God had a long time before held him to.

[h] 2 *Cor.* 12.7, 8, 9.

[i] *Non eſt ablatum, quod volebat auferri, ut infirmitas illa ſanaretur. Auguſt. in Ioan. 7. Ita Deus & denegans exaudit, & exaudiens denegat; tribuens aufert, non tribuens donat. Simon Caſſ. in Evang. l. 5. c. 24.*

[k] *Pſal.* 39.10.

[l] *Pſal.* 119.71, 67.

[m] *Pſal.* 119.67.

[n] *Non ſe norat ægrotus; ſed ægrotum novat medicus. Auguſt. in Pſal.* 138. *Inſpecta vena quid intus ageretur in ægroto, medicus noverat, ægrotus non noverat. Idem in Pſal.* 44.

True it is that • God dealeth not with us in this kinde, as the Finer doth with his oare, who never linneth melting it, and paſſing it thorow the fire againe and againe, as long as any droſſie matter remaineth mixt with it; or as thoſe that boile broths or curious confections for ſicke perſons, that never leave blowing and boyling ſo long as any ſcum at all ariſeth on them. If he ſhould ſo doe, wee ſhould never be any of us out of the furnace of affliction; even the very beſt of us ſhould bee ever either in, or over the fire, alwayes burning or boyling as long as we lived. For ſo long as we live here, wee ſhall retaine ſome of this droſſe ſtill: * nor will our ſcum bee utterly purged out of us, while we abide here. But yet howſoever God doth not goe ſo exactly to worke with us, (the croſſe would ſooner eat our hearts out of our bodies, than worke all ſpirituall filth and droſſe out of our ſoules) yet he will have that he doth in this kinde, worke to ſome purpoſe with us, he will not have us come out of the fire as we went in, he will not endure we ſhould come off the fire as foule and as full of ſcum, as we were when hee ſet us on.

[o] *Eſa.* 48.10. *Conflabote, non cum argento tamen, i. Non agam ſummo jure tecum: quia ſi ab omni ſcoriâ, ut argentum, expurgandus eſſes, totus diſperires. Iun. ibid.* Ἀλλ' ὥσπερ οἱ ἰατροὶ, ὅταν τις πολλὰ ὠφελήσαντα τραύματα ἐπὶ τοσοῦτον ἐπάγωσι διαπυΐαν, ὅσον ἀπαιτεῖ τὴν τραυμάτων ἡ φύσις, ἀλλ' ὅσον φέρει τῆς θεραπείας ἡ ὑπόστασις, ἵνα μὴ τὰ τραύματα διαῤῥήξαντες ✝ κάμνοντα ἀπεργάσωνται. *Chryſoſt. in Pſal.* 7.

* *Eradicari ſiquidem aut extirpari penitus è cordibus noſtris, dum hic vivimus, non poteſt. Bern. de temp.* 45.

And that the croſſe may have this effect indeed on us, [p] he doth in mercy to us, till it bee done, withdraw himſelfe from us, that his wonted manner of preſence may not hinder the worke of it.

Sixtly, Goddealeth thus oft with them, [q] *to ſtir up and kindle their zeale*, to make them more fervent in prayer, and in ſeeking unto him, and to take away that coldneſſe and remiſneſſe that uſually groweth upon them, when they are free from ſuch afflictions. Thus [r] he neglected the *Iſraelites*, though fighting in a juſt quarrell, and ſuffered them to fall before their brethren, the *Benjamites*, maintaining a bad cauſe, till they faſted and prayed more earneſtly, and by a kinde of holy and religious importunity wreſted aid and aſſiſtance from God. Thus [t] he delayed and put off the poore woman of *Canaan* crying after him: hee would neither heare her, nor the Diſciples making ſuit for her: hee anſwered her at firſt with a [t] ſeeming kinde of ſullen ſilence; then with a cutting anſwer, ſharper than his former ſilence; [u] *I am not ſent, but to the loſt ſheepe of Iſrael*: And, [x] *It is not fit to take the childrens bread, and caſt it to dogs.* But [y] thoſe ſpeeches were but as blaſts of the belowes, not to blow out, but to blow up the fire of her faith, and to make it ſo to blaze, as ſhould aſtoniſh thoſe that ſaw it. And [z] it is *a diſſimulation*, ſaith *Bernard*, *not an indignation, a concealment of affection, no abatement of love*, that *Chriſt* in the *Canticles* oft withdraweth and hideth himſelfe from his dearly beloved, and is not found of her, nor returneth to her, ſo ſoone as ſhee calleth; it is but to exerciſe her love, to inflame her affection, to make her more eager in ſeeking up and downe after him. He doth as a father that hath a ſonne at the Univerſity, who though he underſtand, by his Tutor or ſome other friends, of his wants, yet will not take notice of them, till from his ſonne himſelfe he heare of them, *Let him write*, ſaith hee, *himſelfe for them*; and it may be he ſhall write twice too before hee have what he deſireth, becauſe he will by ſuch means have him both to learne to know his duty, and to exerciſe his pen alſo for his owne good: So our heavenly Father, though [a] *he know* well enough *what we have need of*, [b] nor will hee ſuffer us to want ought that ſhall bee needfull for us, yet [c] he will have *our wants made knowne to him by ſuit and ſupplication*, ere hee will take notice of them, yea hee will make us ſue long many times ere hee fulfill our deſires, becauſe hee will have us to exerciſe his * *Spirit of Prayer* in us. Or as the Nurſe, who perceiving that the childe beginneth to neglect her, withdraweth her ſelfe aſide, and keepeth ſome while out of ſight, yea and letteth the childe, it may be, crie a good ere ſhee come againe to it, to make it grow more fond on her, when it hath beene afraid of loſing her: So DAVID, when [d] in his proſperitie he began to preſume more than was meet on Gods favour, and to grow ſomewhat retchleſſe in that regard, as if God were now ſo firme to him, that he were ſure never to loſe him, nor to have the effects and fruits of it ever withdrawne from him, albeit hee were not altogether ſo carefull to uſe all good means to retaine it, as formerly he had been. [e] *Thou turnedſt*, ſaith he, *thy face from me:* and then *being ſore troubled*, he ſought earneſtly with ſtrong cries and ſalt teares, to recover and

[p] *Non deſerit, etiamſi deſerat. Aug. in Pſal. 90.*

Reaſon 6.

[q] *Ad zelum accendendum.*

[r] *Iudg. 20. 21, 25, 26. Terga dederunt ſceleratis ultores ſceleris, & plures paucioribus Bernard. de conſider. lib. 2. Sed recurrunt ad Dominum & Dominus ad eos. Ibid.*

[t] *Matth. 15. 22, 23.* Ὡδίνων δόσιν ἀναλαβεῖν σχηματίζεται. *Baſil. Sel. homil. 19.*

[t] *Matth. 15. 23.* Ὦ φιλανθρωπία σιωπῆς ἐν ἀπανθρωπίᾳ θερμαίνομαι. *Baſil. Sel. ibid.*

[u] *Verſ. 24.*

[x] *Verſ. 26* Βαρυτέρα σιωπῆς ἀπαχρίσις. *Baſil. ibid.*

[y] Θεραπείας χωρὶς ἔστω πίστεως βάσανος· ἰάσεως ἀναβολὴ, θερμοτέρους χωνευτήριον. *Baſil. ibid. Beneficium diſtulit, ut deſiderium accenderet. Stell. in Luc. 24. Sic ignis flatu premitur ut creſcat. Greg. mor. l. 20. c. 15.*

[z] *Cant. 3. 1, 2, 3. & 5. 6. Diſſimulatio eſt, non indignatio. Non eſt reverſus ſponſus ad votum & vocem revocantis; ut deſiderium creſcat, ut probetur affectus, ut amoris negotium exerceatur. Bern. in Cant 75. Deſiderium differtur ut proficiat, & tarditatis ſuæ ſinu nutritur ut creſcat. Abſcondit ſe ſponſus cùm quæritur, ut non inventus ardentius quæratur, & differtur quærens ſponſa ne inveniat, ut tarditate ſua capacior reddita, multiplicius quandoque inveniat quod quærit. Greg. mor. l. 5. c. 3.*

[a] *Matth. 6. 32.*

[b] *Matth. 6. 30. Pſal. 34. 9, 10.*

[c] *Philip. 4. 6.*

* *Zech. 12. 10.*

[d] *Pſal. 30. 6.*

[e] *Pſal. 30. 7, 8.*

and regain againe the ſenſe of Gods favour, which by his owne neglect he thus had loſt. Or * as a Father, ſaith one, that holding an Apple in his hand, which the childe would faine have, letteth him toile and tug at it, and with much adoe unlooſe finger after finger, yea, and it may be, whine and crie heartily ere he come by it: So doth God many times with us, to make us [f] *wreſtle* with him, and as [g] *Iacob* ſometime by intention and eagerneſſe of prayer wring favour away from him; and as [h] *the poore widow* did by *the unjuſt Iudge*, even by our importunitie overcome him. Or as [i] our Saviour *Chriſt* dealt with the *two Diſciples*, when he made as though hee would goe further, though hee meant not to leave them, to make them the more inſtant on him, to preſſe him to ſtay with them: So doth † God many times make as though hee were leaving, or had left us, to incite us to a more fervent and inſtant uſage of all holy meanes, whereby wee may either keepe his favour with us, while we yet have it, or fetch it againe when it is gone.

* *D. Meriton* Serm. on 1 *Theſſ.* 5. 17.

[f] Ἀγωνίζεσθαι, *Rom.* 15. 30. *Certatim oremus. Aug epiſt.* 121. *Vt miſericordiam exigamus. Idem in Pſal.* 39.

[g] *Gen.* 32. 24, 25, 26. *Hoſh.* 12. 3, 4. *Talibus Iacob funiculis Angelum detinebat, qualibus Moſes reſticulis Dominum ligaverat, Exod.* 32. 10, 11. *Simon Caſſ in Evang. l.* 14.

[h] *Luk.* 18 4, 5, 7.

[i] *Luk.* 24 28, 29. *Finxit ſe longius ire, cum mallet cum diſcipulis remanere. Bern. de grad. humil. Longius iturum finxit, ut in deſiderium ſui diſcipuli magis excitarentur. Stella in Luc.* † *Idcirco recedit, ut avidius requiratur. Bern. in Cant.* 17.

Seventhly, God doth thus [k] *to commend to us his mercy*, to teach us to make more account of his favour, when by the want of it wee have felt what a bitter thing it is to bee without it, and after long miſſe of it, come to re-enjoy it againe. * *The preſent evill is ever the greateſt:* and the fit we felt laſt ſeemeth uſually the ſharpeſt. But the preſent good is deemed commonly the leaſt; and † that *that goeth from us better, than that that abideth by us*: and albeit " the departure of ought from us, make it never a whit the better, yet any good thing ſeemeth better when it is going, and better yet when it is gone, than it did while either there was yet no feare of loſing it, or it had not yet left us. [l] *We* never *underſtand the worth* of any thing ſo well, as *by the want* of it. * The eye cannot ſo well judge of an object, if it be ſited too neere it; nor † if it bee continually without any intermiſſion in the eye. [m] The continued and continuall enjoyment of the beſt things, yea and of thoſe that beſt pleaſe us, though not alwayes the beſt indeed, without intermiſſion or enter-change, is wont to breed, if not a ſurfet, yet a glut and a ſatiety, that ſo dulleth the ſoules appetite, that it maketh us as leſſe apprehenſive of, ſo [n] leſſe affected with the benefit that we enjoy

Reaſon 7.

[k] *Ad gratiam commendandam. Cùm dat tardus, commendat dona, non negat. Auguſt. de verb Dom.* 5. *Scitè enim Senec. de benef. l.* 1. *c.* 11. *Lenocinium eſt muneri antecedens metus. Et, Metus muneri pondus imponit.*

* Καθάπερ ἐν τοῖς νοσήμασι, τὸ λυπεῖν ἀεὶ πλεῖον τῶ μὴ παρόντι ἀνιαρῶτερον. *Greg Naz. orat.* 6.

† *Malunt homines ſemper quæ reliquerunt. Sen. ep.* 115. *Aliena nobis, noſtra plus aliis placent. P. Syr.* —*majorq; videtur Et melior vicina ſeges. Iuven. ſat.* 14.

" Οὐκ ἔστι ταῦτα μεγάλα τοῖς ἔχουσιν ἀγαθὰ, μικρὰ δὲ τοῖς ἐχυσι. *Plut. conſol. ad uxor.* ὃ γὰρ τότε γίνεται μέγα καὶ τίμιον ἕκαστον ἡμῖν, ὅταν ἀπόληται, σωζόμενον δὲ τὸ μηδὲν ὄφελος· οὐδενὶ γὰρ ἄξιον τὸ μὴ ἔτι περεῖδησι. *Idem de tranq.* [l] *Deſideria in manibus conſtituta neſcimus. Ennod. l.* 7. *ep.* 17. *Plus ſenſimus quod habuimus, poſtquam habere deſivimus. Hieron. Conſol. Pam. Tunc denique omnes noſtra intelligimus bona; Quum quæ in poteſtate habuimus, ea amiſimus. Plaut. Capt.* 1. 2. *Diſcordiâ fit charior concordia. Neſciunt homines quantum boni fraternitas habeat, qui nunquam diſſederunt. Quintil. declam.* 321. *Amicitiæ, conſuetudines, vicinitates quid habeant voluptatis, carendo magis intelligimus quàm fruendo. Cic. poſt redit.* * *Homines neque proximè aſſita, neque longulè diſſita cernimus. Apul. apol.* Ὥσπερ οἱ ὀφθαλμοὶ τὸ ἐγγὺς προκείμενον οὐχ ὁρῶσιν, ἀλλὰ δέονται συμμέτρου τινὸς ἀποστάσεως· ὕπως καὶ αἱ ἀκοαὶ τοῖς ἀλλοτρίοις τῶν ἀγαθῶν τῆς παρρησίας χαίρειν ἐπιφαύονται. *Baſil. Caſ. hom.* 5. † Κἀμοῦ μοι δοκοῦσι ποιεῖν οἱ ζωγράφοι, ὅτι χρόνῳ τὰ φίλτατα ἢ σαυτῷ ἐπιτρέποντες, ὅτε δ' ὄψιν αὐτῶν ἀφέντες, τῇ πολλάκις ὁρᾶν ποιοῦσι κανλιῶ καὶ μᾶλλον ἀπολομένῳ τῆς παρὰ μικρὸν διαφορᾶς, ἵν' ἀπορύσῃ τὸ ζωγρεῖν καὶ τὸ ζωγράφειν. *Plut. de tranquil.* m Τὸ αὐτὸ ἀεὶ ἀβρόλλιν ποιεῖ τῆς καθεστώσης ἕξεως. *Ariſt. rhetor. l.* 2. Οὐκ ἂν γένοιτο ἀγαθὸν παρόντι, ὥσπερ ἀπόντι, τὸ πιστεραμένῳ ζωκάθησις. Τῇ μὲν γὰρ ἡ ζωέχεια τῆς ἀπολαύσεως κλέπτει τῆς εὐφροσύνης τὸ αἴσθησιν· ὁ δὲ καὶ μικρὸν χωρισθεὶς τῆς ἡδέως, οὐδὲν ἔχει κανῶπαν ἐκ φθαλλήλα τὸν μηδέν, οἷον ἄρα ὄντως ἐξίσταται. *Syneſ. epiſt.* 139. n Οὐδὲν ὕτως ἐπιθυμητὸν, ὡς μὴ τῇ ζωεχείᾳ τῆς ἀπολαύσεως ἐγκαταφρονητὸν γίνεται. Ὧν δὲ σπανία ἡ κτῆσις, τέτων φέρε πάσας· ἡ ἀπόλαυσις. *Baſil. Caſ. homil.* 1. *Ignoratur bonorum ſapor in proſperis. Vix dignoſcitur qualitas beneficii dijudicatur. Poſt migrationem cupita dulceſcunt. Ennod. lib.* 7. *epiſt.* 17. *Voluptates commendat rarior uſus. Iuven. ſat.* 11.

in them. • Health is never knowne what a jewell it is, till by ſickneſſe we have beene ſome time deprived of it. Nor doe Gods children know ſo well, what a bleſſing they have of the ſenſe of Gods favour, till by ſome ſpirituall deſertion they have beene a while bereft of it. But as [p] health is better eſteemed when we have been ſicke ſome time: and [q] fire is more comfortable when wee have beene a while in the cold: and [r] our meat is then beſt reliſhed, when we have faſted longer than ordinary: and reſt is moſt delightfull, when wee have beene toyled and are tired: and [t] liberty is more welcome when we have beene ſome time reſtrained of it, than when without interruption wee have conſtantly retained it: So Gods favourable aſpect is much more acceptable and comfortable, when [s] the ſun-ſhine of his favour beginneth to breake forth again, after ſome blacke and bitter tempeſts and ſtormes of his wrath; eſpecially when they have beene of long continuance, and much paines hath beene taken for the recovery of it againe. [u] *Things long looked for are moſt welcome*, when they come at the laſt: And *that is commonly ſweeteſt, that is gotten with moſt ſweat.* * *Samuel* was the dearer to *Anna*, becauſe ſhe had ſtayed long for him, and by earneſt ſuit at length obtained him, when ſhee was almoſt out of hope of him. So was [x] *John Baptiſt* to his Parents, who had long ſought him of God, and were vouchſafed him in their latter yeers. [y] *Iacob* loved *Benjamin*, becauſe he paid ſo deare for him; he bought him with the life of his beloved *Rachel* that died of him: and both him and [z] *Ioſeph*, becauſe *he had them in his old age*; yea ſo full of joy was *Iacob*, when he ſaw *Ioſeph* againe, whom hee had long wanted, and had cleane given over for gone, that † he deſired not to live a day longer. It is a good note of *Ambroſes*, from [a] a ſpeech of the Apoſtles, that [b] *God loveth to have many ſue to him for one, that hee may have thankes againe of the more.* So [c] God loveth to have his bleſſings and favours begged long ere he part with them, that we may learne the better to value them, and to make more account of them, and to be more thankfull to him for them, when we have them. For when they come unſued for, we are wont to make the leſſe of them. [d] *Profered ware*, for the moſt part, *is but ſlightely eſteemed of.* Wee make light of the firſt and the latter raine, of the conſtant courſe of the Sunne, and the ſeaſons of the yeere, though on theſe things dependeth the ſtay and the ſtaffe of our life, becauſe they come commonly in a conſtant and an ordinary courſe: But when a little

• *Quod boni habeat ſanitas, languor oſtendit. Hier. conſol. Pam.*

[p] Νῆσος ὑγιείαν ἀπίνου ἡδὺ καὶ ἀγαθόν, καὶ λιμῷ κόρον, καὶ κάματῳ ἀνάπαυσιν. Heraclit. apud Stob. c. 3. *Gratior eſt reddita quàm retenta ſanitas. Et feſſum quies plurimum juvat.*

[q] ——*poſt frigora dulcior ignis. Mantuan. eclog.* 1.

[r] Εἰς εὐφροσύνην ἀρρωστίᾳ δεῖ τὸ πονεῖν. ὡς γὰρ ἡ δίψα ἡδὺ τὸ ποτὸν ἐμποιεῖ, καὶ λιμὸς ἡγησάμενος ἡδείαν παρασκευάζει τὴν τροφήν· οὕτω καὶ τὴν ἐμὴν βραμάτων ἀπόλαυσιν πυκνὰ φαυλρύνει. Μᾶλλον γὰρ ἑαυτὸν παρδεῖσα καὶ τὸ σωφρονεῖν τῆς τρυφῆς διακόλασον, πολεινόν σοι τὴν μετάληψιν ποιῆσον, ὥσπερ ἀπόδημον. Baſil. Caeſ. hom. 1. Prov. 27. 7. Hinc Artaxerxes cum poſt inediam diuturniorem in ficus aridas panemque hordeaceum incidiſſet, Οἵα, εἶπεν, ἡδονῆς ἄρτυς ἡμῖν. Plut. apoph. Et Socrates cibi condimentum famem, potionis ſitim dixit. Cic. de fin. l. 2.

[s] Οὐχ ὅτως εὐφραίνει ἡ ἀλήθεια, ὡς λυπεῖ ἡ ψεῦδος. Herodian. Pertin. *Acriores ſunt morſus interuiſſe libertatis quàm retenta.* Cic. offi. l. 2.

[t] Καὶ ἥλιος μὲν νυκτὸς φαιδρότερος, καὶ ἐμφιλογοσις ἡδείων μὲν τὸν ὕπνον, καὶ ὑγιεία πολεινοτέρα μὲν τῶν πάλαι χαλεπῶν ἐφ' ἑαυτῶν, καὶ πρόπλα χαλεπώτερα μὲν τῶν νῦν ἀγαθῶν. Greg. Naz. de Cypr. *Poſt tempeſtatem dulcior eſt ſerenitas. Quintil. declam.* 321. *Et dulcior lux eſt, quod aliquando deſinit, quàm ſi jugiter permaneret. Ennod. lib.* 1. *epiſt.* 11. Ὡς γὰρ ἥλιος ἐκ νεφῶν καὶ ζόφου ὁμίχλαν φαιδρότερος ἔρως; μεθ' ὁρμὰς ἐρωμένη διαλλαγέντος ἡδίων καὶ θριμώτερος. Plut. erotic. *Deſiderata magis grata. Dim deſiderata dulcius obtinentur. Auguſt. de verb. Dom.* 5.

[u] 1 Sam. 1. 2, 11, 26, 27, 28.

[x] Luk. 1. 7, 13, 14.

[y] Gen. 35. 18. & 44. 20, 30.

[z] Gen. 37. 3. Παῖδες τηλυγετοὶ. παρὰ τὸ τῆλε εἶναι τῶν γεννώντων. Euſtath. in Iliad. ε. Τηλύγετος, ὁ τηλοῦ τῆς ἡλικίας τοῖς γονεῦσι γεγονώς. Heſych. ὁ περίκυστι τοῖς γονεῦσι γεννώμενος, ὡσὰν ἐν ὐκέτι γεννῶσθαι ἔτι. Suid. & Plut. de amic. † Geneſ. 46. 30.

[a] 2 Cor. 1. 11.

[b] *Amat Deus, ut pro uno rogent multi. Ambr. de pœnit. lib.* 2. *cap.* 10.

[c] *Dare vult; & quod dare vult differri, ut amplius deſideres dilatum; ut deſideranti det, ne vileſcat quod dat. Auguſt. de verb. Dom.* 29. *Servat tibi Deus quod non vult citò dare, ut & tu diſcas magna magnè deſiderare Idem ibid.* 5. *Solent enim protracta deſideria augeri plus creſcere. Gilbert. in Cant.* 6.

[d] *Merx ultranea putret. Hieron. ad Demetr. & in quæſt. Hebr. Citò data vileſcunt. Au*

dash of raine commeth after fasting and prayer upon a long drought, we are usually as more affected with it, so more thankfull to God for it, than for all the sweet dewes or the plentifull showres that * *Gods flagons* shed downe upon us the whole yeere before. Oh, saith DAVID, when hee had some space of time found a restraint of Gods favour, that before hee had injoyed, now if God would vouchsafe to looke lovingly upon him, and restore him the wonted sight and sense of his favour againe, [c] *hee would teach sinners Gods wayes*, and *his mouth should set forth Gods praise*; *and hee would offer up to God any thing, that he should desire and would accept of.* And for this cause, no doubt, among others, doth God make us many times sue long for it, and cry with DAVID, *How long, Lord?* before it doe come; to make it more welcome to us, and us more thankfull for it when it doth come.

* *Iob* 38. 37.

[c] *Psal.* 51. 13, 14, 15, 16, 17.

Lastly, he doth so, [f] *to make us the more carefull to keep his favour, and the sense of it, when we have it*, and the more wary to shunne and avoid all such courses, whereby wee may either lose it or hazard the losse of it: [g] when wee shall finde by wofull experience, that being once gone, it is not usually so easily recalled or recovered. [h] *That that is hardly earned, is wont to be more carefully kept.* A man will not in haste or unadvisedly spend his penny, that he hath laboured hard and taken much paines for; especially if he know not how to get so much again, but with the like difficulty when that is gone: But *lightly come*, we say, *and lightly gone*; young Gallants that never knew what the getting of money meant, are ready when they come to it, to let all flie abroad, as if they could have it againe with a wish or a word, when they would. If God, when (for just causes best knowne to himselfe, and for the most part for evill desert and bad demeanure on our part) he hath turned his face away from us, and carried himselfe strangely toward us, he should by and by suddenly upon the first and least bend of our hamme, or formall sob, or superficiall sigh, or a forced teare or twaine, or some faint and heartlesse prayer turne it againe toward us, and looke kindly againe on us; [h] it is to be feared that even the best of us would bee overmuch careless of retaining it when we had it. But now when wee shall finde by wofull and dreadfull experience in the bitternesse of our spirits, that Gods face being once clouded toward us, or turned from us, it must, or may at least cost us many a deepe sigh, and a salt teare, long looking, and much longing, even * till *our heart faint, and our eyes faile*, much anguish of minde and perplexity of spirit, much striving and strugling with our owne corruption and weakenesse, and much straining and wrestling by earnest suit and supplication, by fasting and instancy of prayer, ere we can come to prevaile so farre with God, as to have those thicke clouds of his wrath dispelled, and that loving and amiable aspect of his vouchsafed us againe; this cannot but make us (if we be not desperately retchlesse) exceeding carefull of all good courses that may keepe and retaine it with us, when we have it, and no lesse fearfull of ought that may againe estrange it away from us. The Spouse in the *Canticles*, when after long search, with much adoe, shee had at length lighted

Reason 8.

[f] *Ad cautelam acriorem.*

[g] *Quàm cara sint, ubi post carendo intelligunt; Quamque attinendi magni dominatus sient. Terent. apud Cicer. de Orat. per.*
ε Φιλεῖ τὸ μὲν πόνῳ κτηθὲν μᾶλλον κρατεῖσθαι· τὸ δὲ ῥᾳδίως κτηθὲν καὶ ἀποῤῥυῆναι τάχιστα, ὡς πάλιν ληφθῆναι δυνάμενον. *Greg. Naz. contr. Ennom.* 3. *Diligentius custoditur, quod difficulter acquiritur. Quod venit ex facili, facites segnesque tenemus; Quod spe quodque metu torsit, habere juvat. Ovid. amor.*

[h] *—nocet indulgentia nobis. Ovid. amor.* 1. 19.

* *Psal.* 119. 81, 82, 123.

lighted on her beloved, [i] whom by her neglect of him, ſhee had unadviſedly given occaſion to withdraw himſelfe from her: [k] *I tooke hold on him*, ſaith ſhee, *and I will not let him goe againe.* And, [l] *Turne away from thy wrath*, ſay the people of God to God in the Pſalme, and *Let thy face ſhine forth once againe on us: and then will we never goe backe from thee againe*, nor give thee the like cauſe to turne thy face againe from us.

And thus you ſee both in what ſenſe God is ſaid to hide his face from his, and for a long time oft (as both to themſelves and to others ſeemeth) to forget them; as alſo for what cauſes he is wont ſo to doe.

Now hence let us learne then:

Vſes 8.

Vſe 1.

Firſt, That we take heed how wee cenſure men as forth of Gods favour, in regard of any outward afflictions, yea or inward deſertions, though they be great and grievous, long and tedious, ſticking cloſe by them without removall or amendment, producing in them many hideous and fearfull effects, ſo that in the eyes of the world, as well themſelves as others, God may ſeeme to have caſt them off utterly, and to have forgotten them for ever. It hath beene the ſtate of Gods beſt Saints, of his deareſt Children, of his faithfulleſt Servants, yea of the onely Sonne himſelfe, [m] *the Saint of Saints*, when he bare the burden of our ſinnes. So that, as DAVID ſpeaketh, [n] *if wee ſhould ſo deeme*, if wee ſhould goe by this rule, and thereby judge of mens eſtates, *wee ſhould condemne*, not *Gods onely Sonne* onely, which [o] ſome ſometime did, as forth of Gods favour, but *the whole progeny of Gods Children*, the whole race of the righteous, whoſe lot and portion it hath oft beene to be in this wofull condition, and [p] to drinke of this *bitter cup*, that [q] Chriſt their head began to them; and to paſſe [r] this ſharpe triall, this *fiery and bloody* [s] *Baptiſme*, that [t] their Saviour paſt before them. If wee cannot ſee how ſuch courſes may ſtand with Gods love: wee muſt remember that [u] *Gods wayes, and his workes*, and dealings with his, are *wonderfull and unſearchable*, farre above our reach, and ſuch as we are not able to comprehend. For [x] *my wayes*, ſaith hee, *are not as your wayes, nor my thoughts as your thoughts. But looke how farre the heaven is higher than the earth, ſo farre are my wayes above your wayes, and my thoughts above your thoughts.* And yet may wee in ſome ſort even by humane courſes conceive, how ſuch things as theſe are, may well ſtand even with the greateſt love. For [y] God, as the Heathen man well obſerveth, hath as well *a fatherly diſcretion*, as *a motherly affection*. His love is not a fooliſh and an undiſcreet love, ſuch as many fond mothers have, but a wiſe, a diſcreet, a [z] judicious love, ſuch as wiſe and prudent parents have. He ſo loveth his children, as hee hath a care of their good; and diſpoſeth

[i] *Cant.* 5. 2,3,4,5,6,7, 8. & 3. 1,2,3.

[k] *Cant.* 3. 4. *Tenui, nec dimittam eum.*

[l] *Pſal.* 80. 18,19. *Iræ interveniunt, redeunt rurſum in gratiam. Verùm iræ ſi quæ fortè eveniunt hujuſmodi inter eos, rurſum ubi reventum in gratiam eſt, Bis tanto amici ſunt inter ſe quàm prius. Plaut. Amph.* 3. 2.

[m] *Dan* 4. 24. *Sanctum Sanctorum.*

[n] *Pſal.* 73. 15.

[o] *Eſa* 53. 4.

[p] *Matth.* 20. 22, 23.

[q] *Iohn* 18. 11. *Amarum poculum prius bibit medicus, ne bibere timeret ægrotus. Aug. in Pſal.* 98. & *in Pſal.* 48. & *in Ioan.* 3. & *homil.* 34.

[r] 1 *Petr.* 4. 10.

[s] *Matth.* 20. 23. Τὸ διὰ πυρὸς βάπτισμα. *Origen. apud Euſeb. hiſtor l.* 6. *c.* 4. *Secunda intinctura. Tertull. de patient. Martyrium enim qui tulit, ſanguine ſuo baptizatur. Cyprian. ep.* 2.

[t] *Luk.* 12. 50.

[u] *Rom* 11. 33.

[x] *Eſa.* 55. 8,9. *Et quomodo humana temeritas reprehendere audet, quod comprehendere non valet? Bernard. de Conſid. lib.* 2. *Piè ergò ac modeſtè ex Epicteti ſententia Gell. noct. Attic. lib.* 2. *cap.* 18. *Non eſſe omnes Deo exoſos, qui in hac vita cum ærumnarum varietate luctantur; ſed eſſe arcanas cauſſas, ad quas paucorum potuit pervenire curioſitas.*

[y] *Paternum animum, maternum affectum. Aliter patres, aliter matres indulgent. Illi excitari jubent liberos, ad ſtudia obeunda mature, feriatis quoque diebus non patiuntur eſſe ociosos, & ſudorem illis, & interdum lachrymas excutiunt. At matres fovere in ſinu, continere in umbrâ volunt, nunquam flere, nunquam triſtari, nunquam laborare. Patrium habet Deus adverſus bonos viros animum, & illos fortiter amat. Sen. de provid. c.* 2.

[z] *Sapiens vir judicio conjugem (ſed & liberos) amabit, non affectu. Hieron. adverſ. Iovin. lib.* 1. *q* 1.

and

and administreth all things so as may bee for it. A fond mother would have her sonne alwayes by her good will at home with her, and never out of her sight; would have him crossed in nothing, but let him have his will in every thing, though it bee to his owne evill. But the wise parent driveth him out at doores, sendeth him forth to schoole, bindeth him apprentice, it may bee, or boordeth him abroad, where he seeth him but seldome, breaketh him oft of his will, frowneth on him and correcteth him when he doth otherwise than well; and yet [a] loveth he him no lesse than the fond mother doth, yea [b] hee doth all that hee doth in this kinde out of love.

Againe, further it may stand well with such a fathers love, not to correct his childe onely for his faults, when he doth amisse, but, when some disease shall require it, [c] to hire the Surgion to cut him, and to leave him fast bound in his hands, and either to withdraw himselfe, while the thing is a doing, or if hee be by, to refuse to unbinde him, or to doe ought for him, when being in feare or in paine, he shall cry and call upon him to stay the Surgions hand, or to helpe to untie him. [d] Nor would the Surgion himselfe, were he to cure or cut his owne childe, use a blunter launcet in the cutting of him, or not cut him so much, or so deepe, the disease requiring it, as he would doe with a meere stranger. And why may it not stand then with the love of God to deale thus harshly and sharply with his deareſt children, when either their outward evill courses, or their inward corruptions, by way either of correction, or of cure, (and yet what is [e] correction it selfe but a kinde of cure?) shall require it? Hee may love them no lesse, though hee hide himselfe from them, than the nurse, or the mother doth her childe, when she hideth her selfe a while from it, and yet to save her owne life, would be full loth to lose or to leave it. Not to adde, that the courses that God useth in this kinde, are oft-times [f] as well *exercises* for those that bee in health and good plight for the present, as *Physicke* for those that be crasie and sicke, surprised with some deadly or dangerous disease.

[a] *Quis magis amat? pater an mater? mater ardentius, pater constantius. Gerson mode viv. conjug. Illa tenerius, ille fortius & virilius. Mirarìs tu, si Deus ille bonorum amantissimus, quos optimos esse atque excellentissimos vult, fortunam illis, cum qua exerceantur, assignat? Sen. de prov. cap. 2.*

[b] *Heb. 12. 6. Apoc. 3. 19. Dilectione, non odio flagellamur. Aug. epist. 48. Non studio nocendi, sed desiderio sanandi. Ibid. Non crudelis pater nisi quem amat, non corripit nisi quem diligit. Hieron. ad Castrut. Molestus est & medicus furenti phrenetico, & pater filio indisciplinato, ille ligando, ille cædendo, sed uterque diligendo. August. epist. 10. Filius enim castigatione dignus, plus amatur, si sæpius castigatur. Ambr. serm. 6.*

[c] Ἰατρὸν ὑ τρέφοντα μόιον, ἀ'λλὰ κὴ καίοντα κὴ τέμνοντα θαυμάζομεν. *Chrysost. in Psal. 148. Medicum etiam urentem & secantem diligimus. Imò etiam ad urendum secandumque conducimus.* [d] Οὐδὲ γὰρ ἰατρὸς ὅτῳ ἀναγκὴ τοὺ γονεῖς ἢ τοὺ παῖδας ἰᾶσθαι νοσοῦντας, εἰ δέοι τέμνειν ἢ καίειν, ὅπ φιλεῖ αὐτοὺς, ἂν τότε ἀμελλητέρῃ σιδήρῳ τέμοι ἄν, ἢ κὴ χλιαρωτέρῳ τοῦ πυρὸς καίοι. *Dion. Chrysost. orat. 78.* [e] Ἰάτρευά τις ἡ παίδεια. *Aristot. ethic. lib. 2. cap. 3.* Ἴασις ἢ κόλασις. *Idem rhetor. lib. 1. cap. 14. Et Æneas Gaz. de animæ immort.* [f] Ἡ νοσούντων διαῖται, ἢ ὑγιαινόντων γυμνασίαι. *Simplic. in Epictet.*

Vse 2.

Secondly, This may be a warning to Gods children, to take heed how they take liberty to sinne upon assurance of Gods favour, and presumption of his goodnesse and fatherly loving kindnesse. For though God doe love us, yet hee doateth not on us. [g] If wee carry our selves saucily or stubbornly towards him, hee will not beare it; if we take bad courses, he will not endure it. Hee will not suffer us through his forbearance of us to bee hardned in evill: but by some means or other he will be sure to bring us home againe, if at least we belong to him and to his election of love. And though he cast us not off utterly, though he damne us not eternally; yet he may so seeme to

[g] *Psal. 89. 30, 31. 32, 34. & 99. 8.*

to forget us, ſo eſtrange himſelfe from us, ſo with-draw and with-hold from us the light of his countenance, that the bright beames of his favour may never ſhine forth againe on us, as formerly they have done, ſo long as we live, and ſo may wee come to have not a purgatory, but a very hell in our ſoules while wee live here, [h] goe drooping and dwindling, diſtreſſed, diſtracted and dejected all our life long, and bee in little better caſe for the time than the reprobate oft are, yea than the very devils and damned ſoules in hell themſelves. Though wee eſcape with our lives, yet the cure may be ſo coſtly, and the courſe of Phyſicke and Surgery that God ſhall take with us, may be ſo harſh and unpleaſant, may put us to thoſe bitter pangs, and unſupportable paines, that it may make us curſe the day that ever wee did wittingly and willingly that that might provoke ſuch a wrath, or require ſuch a cure, and wiſh a thouſand and a thouſand times that wee had beene, not faſt aſleepe in our beds, but dead and buried in our graves when we did it.

[h] *Eſa.*38.15.

It is a vaine thing therefore for any man to preſume ſo, as to ſay or thinke; *God will never ſure deale ſo roughly with me, though I carry my ſelfe otherwiſe than I ought towards him.* Yea it is moſt fearfull and dangerous upon ſuch impious imaginations to preſume to diſpleaſe and provoke him to wrath. For to omit that [i] *it is a note of a moſt ungracious diſpoſition, for a man therefore to bee evill, becauſe God is good*; and to take libertie to himſelfe to wrong God, becauſe God loveth him. Art thou dearer to God than DAVID was? Art thou deeper in Gods bookes, or higher in his favour than hee? Yet how ſharply God dealt with him; how roughly, yea how rigorouſly (as might ſeeme to fleſhly reaſon) he handled him, having provoked him to wrath, and incurred his diſpleaſure, may appeare by thoſe [k] Pſalmes wherein at large hee complaineth of it. And how long it was in theſe caſes ere hee could recover his former eſtate of inward comfort and ſenſe of grace with God againe, appeareth likewiſe by his earneſt ſuit, ſo oft and ſo inſtantly commenced for it, both here and [l] elſe-where.

[i] *An quia Deus bonus eſt, ideò tu malus? Ambr. de pœnit. lib. 2. c. 11. Pravi cordis eſt, ideò malum eſſe, quia Deus bonus eſt. Bern. in Cant.*

[k] *Pſal.* 32. 3,4. & 38. 2—8. & 51. 3,8, &c.

[l] *Pſal* 51. 8,9,10,11, 12, &c.

Vſe 3.

Thirdly, The conſideration hereof ſhould inſtruct us, not to bee utterly diſmaid and diſcouraged, if either we ſhall finde and feele our owne eſtate, or ſhall ſee and obſerve the ſtate of Gods Church and Children to bee ſuch as DAVIDS was at this preſent, and all *Iſraels* at other times. That wee be not daunted and diſheartned, though wee meet with many afflictions and diſtractions, as well [m] *troubles without* as *terrours within*, and ſhall ſee no ſigne of Gods aſſiſtance, but all ſhew rather of the contrary, the fruits of Gods favour and love being all with-drawne and with-held from us, and God ſeeming to carry himſelfe not as a friend, but [n] *as a foe towards us, writing bitter things againſt us*, and ſuffering fearfull things to befall us. But learne as the Prophet *Eſay* ſpeaketh, [o] *when wee ſit in darkneſſe, and have no light*, when wee can finde no light of joy without, nor ſparke of comfort within, yet even then *to truſt in the Name of the Lord, and to ſtay our ſelves upon our God.* We muſt remember that, as the Apoſtle ſaith, [p] *Wee walke by faith, and not by ſight:* So [q] *we live by faith, and not by ſenſe. Faith goeth not by feeling;*

[m] 2 *Cor.*7. 5.

[n] *Iob* 13. 24.

[o] *Eſa.*50. 10.

[p] 2 *Cor.*5.7.
[q] *Habbak.*2.4. *Rom.*1. 17. *Gal.*3. 11. *Heb.*10. 38.

feeling; nay *it goeth oft againſt feeling*. And this is the very pitch and height of faith, as for a man with *Abraham*, [r] *above hope to beleeve under hope*, ſo to beleeve all contrary to that that wee ſee and feele, to beleeve that God then loveth us, is a kinde *Father*, and [s] will be a ſure *Saviour* unto us, when wee feele his hand heavy on us, and he ſeemeth even bent to *deſtroy* us.

[t] *We are ſaved by hope*, ſaith the Apoſtle; but *hope that is ſeene is no hope*. And ſo [u] *wee are ſaved by faith*; and though this [x] *faith* be a kinde of *ſpirituall ſight*, and that ſurer and certainer than bodily ſight; and [y] thoſe *things* that are not *ſeene by it, are* * *better ſeene, than thoſe things that are ſeene*; yet [z] *the faith* (to ſpeake properly) *that is ſeene is no faith*: for [a] *Faith is the evidence of things unſeene*. For a man therefore to beleeve that hee is in grace with God, when he hath pregnant proofes of Gods favour, it is a matter of no maſtery. But [b] *to beleeve then when he ſeeth not*, yea to beleeve it then when he ſeeth and feeleth all to the contrary in the apprehenſion of carnall reaſon, this is the praiſe and commendation of faith indeed. We muſt conſider what is or ſhould bee the ground and ſtay of our faith: not theſe outward props, which wee are wont ſo much to leane on and to truſt to, * not our owne *ſight* or *ſenſe*, that oft faileth and deludeth us, but *Gods Word* and his *Truth*, and the ſtability of his *Promiſe*, which [c] *though Heaven and Earth ſhould paſſe away*, and all things ſhould returne to their firſt *Chaos* againe, yet *ſhall* [d] *never* in ought *faile* any of thoſe that depend upon it. [e] *Remember thy Word*, ſaith DAVID, *unto thy ſervant, wherein thou haſt made me to put my truſt: That is my comfort in my trouble; for thy word putteth life into me*. And, [f] *Thou art my ſhelter and my ſhield; and my truſt is in thy Word*. And learne wee herein to imitate the *earth* that we tread on. Though being a maſſie body, it hangeth in the middeſt of the Aire, environed with the heavens, and yet keepeth his place ſteedily, and never ſtirreth an inch from it, having no props or ſhores to uphold it, no beames or bars to faſten it, nothing to ſtay or eſtabliſh it, but the bare *word of God* alone. For [g] *by his powerfull Word*, ſaith the Apoſtle, *he upholdeth all things*. And, *Thy Word*, ſaith the * Pſalmiſt, *O Lord, abideth for ever*. And, *Thy Truth is from age to age: thou haſt laid the foundation of the earth, and it ſtandeth ſtill. It abideth by it to this day by vertue of thine Ordinance*. And in like manner muſt we learne to depend upon the bare Word of God, when all other props and ſtayes ſhall be pulled away from us: to truſt him upon his bare promiſe without pledge or pawne. Elſe wee deale with him no otherwiſe than any *Vſurer* will with the verieſt begger or banckrout that is, when he commeth to borrow money of him. Though he dare not truſt him on his word, nor on his bond neither (it is nought worth; nothing better than his word;) yet on his pawne or his pledge he

[r] *Rom.* 4. 18. παρ' ἐλπίδα ἐπ' ἐλπίδι πιστεῦσαι. *Quod Heraclitus* ἀνέλπιστα ἐλπιδῶν, *apud Clem. protrept. & Theodor. de Græcur. l.* 1.

[s] *Iob* 13. 15, 16.

[t] *Rom.* 8. 24.

[u] *Epheſ.* 2. 8.

[x] *Fides, vides. Iohn* 8. 56. 2 *Cor.* 4. 18. *Heb.* 11. 27.

[y] *Fides non eſt quod creditur, ſed qui creditur, & illud quod creditur illâ conſpicitur. Aug. de Trinit. l.* 14. *c.* 9. *Habet enim fides oculos ſuos, quibus & ea videt, quæ nondum videt, quibus videt tamen, ſe nondum videre quæ credit. Aug. ep.* 222. *Et cùm propter ea credere jubemur, quia id quod credere jubemur, videre non poſſumus, ipſam tamen fidem quando ineſt in nobis, videmus in nobis, quia & rerum abſentium præſens eſt fides, & rerum quæ foris ſunt intus eſt fides, & rerum quæ non videntur, videtur fides. Idem de Trinit. l.* 13. *c.* 1.

* *Melius videntur quæ non videntur, quam quæ videntur. Ambroſ. nomine de ſacram. l.* 1. *c.* 2.

[z] *Enervis eſt & debilis, ſed nec fides dicenda, quæ credit quod videt. Aug. de pecc. merit. lib.* 2. *c.* 31. *Quod videtur, ſciri potius quàm credi dicitur. Greg. in Evang.* 32.

[a] *Heb.* 11. 1.

[b] 1 *Pet.* 1. 8.

* Ἔξω κὴ λογισμοῦ κὴ ὄψεως κυριώτερόν ἐστι τὸ λόγου. ὁ γὰρ λόγος αὐτῷ ἀπαραλογίστως, ἡ δὲ αἴσθησις ἡμῶν ἐνδέχεται πάντως. ἔστι γὰρ ἀληθοῦς διάψευσμα, αὕτη δὲ τὰ πλείονα σφάλλεται. *Chryſoſt. in Matth. hom.* 82. [c] *Matth.* 5. 18. [d] *Ioſh.* 23. 14. [e] *Pſal.* 119. 49, 50. [f] *Pſal.* 119. 114. [g] *Heb.* 1. 3. * *Pſal.* 119. 89, 90, 91. Ἐπὶ τίνι τὸ ἀπλανὲς τοῦτο καὶ τὸ κὴ ἀτόπτου τῆς γῆς ἐρήρεισται βάθος; *Baſil. hexam.* 1. Πῶς γὰρ μένει ἄπτωτα κὴ ἀκλινῆ; ὑπὸ τίνος δὲ ὀχεῖται; κὴ τίνος ὄντος τοῦ ἀσφαλίζοντος; κὴ τίνος ἐκεῖνο πάλιν; ἕδρην γὰρ ὁ λόγος ἔχει, ἐφ' ᾧ ἐρείδεται, πλὴν τῆς θείας θελήσεως. *Gregor. Naz. ad Eunom.* 2. *Quid eſt quod totam terræ molem ſuſtinet? & univerſus orbis cui innititur? ſi eſt aliquid quod ſuſtineat cætera, ipſum à quo ſuſtinetur? non invenitur niſi virtutis verbum omnia portans. Bern. in Pſal.* 90.

dare

dare truſt either the pooreſt or the unfaithfulleſt man that is. But as *Auguſtine* ſaith well, That [h] *it is but an harlotrie love for a woman to love the gift more than the giver*; and ſo to love the giver no longer than he giveth: So it is but *an harlotrie faith* for a man to truſt Gods pledge or pawne more than God himſelfe, and ſo to truſt him no further than he ſeeth or feeleth what he doth. Yea the truth is, that in theſe caſes, when we dare truſt God no further, nor rely on him any longer than we have ſome *pledge* or *pawne* of his providence, *we truſt not him, but we truſt his pledge*, [i] as he truſteth not the poore man, but truſteth onely his pawne, that dare not lend him ought but upon his pawne. And hereby may we trie and examine the ſincerity and the ſoundneſſe of our faith, what it is indeed that we rely upon, what it is that we truſt to: If we can ſay, as DAVID here afterward in the ſhutting up of the Pſalme, That [k] *we then truſt in Gods mercy, and expect ſafety from him, even when hee ſeemeth to have forgotten us, and to have hidden his face from us*; if we can then [l] *comfort our ſelves in the Lord our God*, when all other aids and comforts have taken their leave of us. *It is a feeble faith that cannot ſtand without ſtilts, a lame faith that cannot goe without crutches.* Hereby will appeare whether a mans ſtilts beare him up or no, if hee bee able to ſtand, when they are taken away from him: if he can, it is a ſigne hee reſted not on them, though hee made uſe of them; if he cannot, it were they, not his legs that upheld him. And hereby may it appeare what our faith and confidence is founded on, whether on Gods word or his pledge, his pawne or his promiſe: If when the pledge or the pawne is gone, yet our faith abideth ſtill firme, it is a ſigne that it was fixed on God himſelfe, and not on it: But if when it is gone, our faith falleth to the ground, it is a ſigne that our faith was wholly founded on it, not on God or Gods Word, which abiding ſtill firme, our faith were it thereon founded would continue ſtedfaſt with it. For [m] *Thoſe that truſt in the Lord*, ſaith the Pſalmiſt, *are as mount Sion, that ſtandeth faſt, and never ſtirreth.* And this is that that we ſhould by all means labour and ſtrive unto, that our faith may [n] *reſt and rely on God himſelfe, and his infallible and unfaileable Word of promiſe*, not upon the outward pledges and pawnes of his providence, nor on the ordinary effects and fruits of his favour, that ſo when theſe ſhall be withdrawne, yea and with-held long, it may be, from us, ſo that God may [o] *in anger* ſeeme *to have hid his face from us*, and *to have forgotten us*, which, as we ſee, hath beene oft-times the ſtate and condition of Gods children, yet we may not be diſheartned, but ſee [*] *light* even *in darkneſſe*, and bee able [“] to diſcerne the ſweet Sunne-ſhine of Gods favour even thorow the thickeſt clouds of his fierceſt wrath.

So likewiſe for the Church of God, when wee ſhall ſee it either in generall, or in ſome principall parts of it, ſo left unto the fury and rage of her malicious and miſchievous-minded adverſaries, that God ſeemeth not to regard it, or what becommeth of it, but even ſuffereth them to have their owne will upon it; in ſo much, that as *Gregory Nazianzen* ſaith of his time, [p] *Gods former providence and care of keeping his Church may ſeeme utterly to faile*, and that he hath ceaſed

[h] *Meretricius amor, plus dona dantis quàm amantis affectum diligere. Auguſt. meditat. cap. 5. annulum magis quàm ſponſum amare*

[i] *Cùm rogo te nummos ſine pignore, Non habeo, inquis: Idem ſi pro me ſpondet agellus, habes. Quod mihi non credis veteri fidoque ſodali, credis collibulis arboribuſq; meis. Martial. epig. 25. l. 12.*

[k] *Pſal* 13.5.

[l] 1 *Sam.* 30.6.

[m] *Pſal.* 125. 1.

[n] 2 *Chron.* 14. 11. & 16.8.
Pſal 18.18. משען

[o] *Pſal.* 27. 9.

[*] *Pſal.* 112.4.

[“] Διαχεῖν (ἢ διασχίζειν) τὰς νεφέλας, καὶ γυμνὸν φῶς δεικνύναι ἢ ἐνδυμιωτὸν καθ' ἡμᾶς ἥλιον. *Theophyl. epiſt.* 30.

[p] Ἔοικε δὲ πεφοβῆσθαι ζῶλῳ ἐπλεονεκτῆναι καθόλου ἡ τῆ Θεῦ κηδεμονία, ἢ ἐν τοῖς πρὸ ἡμῶν χρόνοις τὰς ἐκκλησίας φυλάττουσα. *Greg. Naz. ad Nectar.*

ceaſed and given over to doe for it in theſe dayes as he had wont to doe in former times: yea when wee ſhall ſee it left in ſuch plight, not for a ſhort ſpace onely, but for ſo long a time together (her enemies might and malice [q] dayly growing more and more, and her means on the other ſide dayly more and more failing, and her might and power daily more and more impaired and impoveriſhed) that God may ſeeme cleane to have forgotten her, and to thinke no more of her, but even [r] to have caſt her off for ever: yet [f] muſt we not deſpaire even then of her preſervation, and of the raiſing of her up againe. But as *Iehoſhaphat* in his ſtraights, [t] *have the eyes of our faith fixed upon God*, and his Word: who hath promiſed (and [u] *his promiſe ſhall never faile*, or prove falſe) [x] *never to leave or forſake his*, though for a time [y] he may ſeeme ſo to doe. And wee muſt withall remember that this is no new matter, but the ſame that oft-times hath befallen the Church of God formerly. That *mans extremitie is Gods opportunitie.* [z] *It is now time for thee*, ſaith DAVID, *Lord, to put to thy hand, when men have even deſtroyed thy Law.* So then is Gods time to helpe his Church, when it ſeemeth ready to bee deſtroyed and even utterly ſwallowed up for ever. Then is the fitteſt time for [a] *the Angell to call* to *Abraham to ſtay his hand*, when the knife is even at *Iſaaks* throat, and hee given up now for [b] dead. And then is the ſeaſonableſt time for God to ſet in foot for the reſcuing of his Church and Children, and the deliverance of his choſen ones, [c] when the enemies dagger is at their very heart, and they ſeeme now given up for gone. As [d] *Philo* ſometime told his people, That *hee was verily perſwaded that God would now doe ſome thing for them, becauſe Caius was ſo earneſtly bent againſt them*; yea that then Gods helpe is neareſt, when mans is furtheſt off. As it is commonly ſaid, [e] *Where the Philoſopher endeth, there the Phyſitian beginneth*; and [f] *where the Phyſitian endeth, there the Divine beginneth*: So [g] *where mans aid endeth, there Gods aid beginneth.* Deliverance is oft neareſt, when deſtruction ſeemeth ſureſt. It is never fitter time for God to put to his helping hand, than when all humane helpes, that are wont to bee as vailes and curtains drawne betweene our eye and Gods hand, doe utterly faile. [h] *When Iudgement*, ſaith the Prophet, *was turned backe, and Iuſtice ſtood aloofe off, and Truth was fallen in the ſtreets, and Equity could not enter, and all true dealing failed; and* [i] *by refraining from evill men made themſelves but a prey to the evill: and the Lord ſaw it, and wondred that no man would ſtand up or put forth himſelfe to ſtand for the Truth: Then did he himſelfe put in to ſave by his owne arme, and by his Iuſtice to ſupport thoſe that were ready to ſinke. Then put he on Iudgment as a Corſlet, and Salvation as an Helmet; and Vengeance as a Roabe, and Wrath as a Cloake: to repay the fury of his adverſaries, and to recompence his enemies.* Then, ſaith the Prophet, God did thus: and why not till then? Surely (to omit all other ends) to get himſelfe the more glory. [k] *That they might feare the Name of the Lord from the Weſt, and his Glory from the Sunne-riſing*; when with a blaſt of his breath, he ſhould ſuddenly turne the tide againe, and *the Spirit of the Lord ſhould drive back*, yea & cary away *the enemy, that brake in like a flood*, had ſurrounded

[q] *Pſal.74.23.*

[r] *Pſal.73.1. & 77.7, 8,9.*

[f] Μηδέποτε σωτὴν δυσχῶν ἀπελπίσῃς. *Menand.* Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πεπτωκότα δεῖ. *Apollodor.* *Quinil poteſt ſperare, deſperet nihil. Senec. Med.2.1. Magnæ indolis ſignum eſt, ſperare ſemper. Flor.hiſt. lib.4. c.8.*

[t] *2 Chron.20.12. Pſal.25.15.*

[u] *Pſal.111.7,8.*

[x] *Ioſh.1.9. Heb.13.5. Pſal.94.14. 1 Sam.12.22.*

[y] *Iudg.6.13.*

[z] *Pſal.119.126.*

[a] *Gen.22.10,11.*

[b] *Heb.11.19.*

[c] *Pſal.37.12,13,14, 15.*

[d] Χρὴ θαρρεῖν, Γαΐῳ μὲ αὐτοῖς ὠργισμένῳ, ἔργῳ δὲ ἤδη τὸ θεῖον ἀντιπαρεξάγοντος. *Ex Ioſephi antiq. l.18. Euſeb. hiſt. eccleſ. l. 2. c.5.*

[e] *Vbi deſinit Philoſophus, ibi incipit Medicus.*

[f] *Vbi deſinit Medicus, ibi incipit Theologus.*

[g] *Vbi deſinit humanum, ibi incipit divinum auxilium.*

[h] *Eſa.59.14—18.*

[i] *Non poteſt eſſe ſalvus, qui non vult eſſe malus. Salv. de provid. l.5.*

[k] *Eſa.59.19.*

 ded

ded a great part, and was like to over-flow & over-whelme all. That [l] *mans furie*, as the Pſalmiſt ſpeaketh, might *turne to Gods glory*, when *by his bare rebuke* with a word of his mouth, both *horſe and chariot are caſt into a dead ſleepe, and* [*] *the troopes of archers are utterly diſcomfited, and the remnant of their rage is* contrary to expectation *reſtrained.* That [m] *he may be knowne and magnified for a mighty God, and a powerfull Protector*; when, *though the nations rage, and the kingdomes are in ſuch a commotion, that the earth ſeemeth to ſhake withall, and the very mountaines to be removed, and ſwallowed up in the Sea*; *yet he ſuddenly ſtilleth all*; *breaketh their bowes, knappeth their ſpeares aſunder, and burneth up their chariots, and by a generall deſolation,* and deſtruction of his enemies, *ſetleth ſuch peace the whole world over,* (for the behoofe of his Church, and the freer paſſage of his Truth) as was [n] in *Auguſtus* time, when [o] *the Prince of peace* came into the world.

[l] Pſal. 76. 10. 6.

[*] Pſal. 68. 30. *Increpa catervam armidiferam: i. ſagittis armatam, ut Iun. cœtum haſtatum, poſt D. Kimchi Leo Iud. lancearios vel jaculatores. Calvin.*

[m] Pſal. 46. 1, 2, 3, 6, 7, 9, 10.

[n] *Cuncta atque continua totius generis humani aut pax fuit aut pactio. Flor. hiſt. lib. 4. cap. 12.*

[o] Eſa. 9. 6.

Vſe 4.

Fourthly, Let us learne in theſe caſes to examine our ſelves where wee finde ſuch things to befall us, whether wee have not beene or growne careleſſe in endevouring to retaine the favour of God with us, and to maintaine the worke of his Spirit in us: and ſtrive therein to be more fervent, wherein formerly we have beene ſlacke. For that is one cauſe why God is wont ſo to eſtrange himſelfe from his children, to fetch them home to him, that are too [p] prone to ſtray from him, when hee dealeth kindly with them; and to make them more earneſt and fervent in thoſe things, that they had waxed remiſſe and retchleſſe in before, when they were free from ſuch afflictions; that as [q] *water* pent up in *a pipe*, ſhooteth up higher than it would otherwiſe, had it ſcope and ſpace to diſperſe it ſelfe; ſo our thoughts and deſires that would otherwiſe be ſtraying abroad and wandring in the ends of the world, being by affliction and anguiſh ſtraitned and reſtrained, might bee caried higher to heavenward, as [r] *Noahs Arke* was with the waters of the *Deluge*, and confined unto him, whom they were wandring from before, as [s] the *Chicken* from her damme, till ſhee be frighted with the *Kite*. And this is the uſe therefore that wee ſhould make of ſuch deſertions, that we be thereby incited to ſtrive [t] *to hold* that the *faſter*, that we ſeeme in danger to loſe; that [u] *wee ſtirre up our ſelves to take faſter hold on God*, as thoſe that looke downe from ſome ſteepe place, when they feele their heads beginne to ſwimme, or finde themſelves in danger of falling, are wont to take better hold of the raile that may ſtay them; cling cloſer about him, [x] as *the nurſe-childe* hangeth on the *nurſe* or the *mother*, when ſhe ſeemeth about to leave it, or threatens to throw it downe; and as the [y] *wheele of the water-mill, the more violently the flood driveth it away from it, the more violently doth it ſtill turne againe upon the ſtreame*: So the more violently God with both hands ſeemeth to thruſt and ſhoove us away from him, the more inſtantly and eagerly ſhould wee enforce our ſelves to preſſe upon

[p] Ierem. 2 31. *Nihil eſt in nobis corde fugacius, quod à nobis (à Deo etiam) toties recedit, quoties per pravas cogitationes deſilit. Greg. paſtor. cur. part. 3. c. 1. §. 15.*

[q] Ὁρᾶτε τὰ ἐμπεριλαμβανόμενα τοῖς μολιβδίνοις ὀχετοῖς ῥεύματα, ὅτι τῷ λίαν στενοχωρεῖσθαι πρὸς τὸ ἄνω χωρεῖ; ὥσπερ καὶ τὸ τῷ ὕδατι φύσιν δοῦναι τὸ κατόπιν ὑδρεύεσθαι. *Greg. Naz. orat. 31.* Καθάπερ τὰ ὕδατα ἕως μὲν ἂν ἐπὶ ἴσου πολὺ ἐξῇται χωρίου, καὶ πολλῆς ἀπολαύῃ τῆς εὐρυχωρίας, οὐκ ἀνίσταται πρὸς ὕψος· ἐπειδὰν δὲ αὐτὰ χείρεις ὑψηλὸν καταδῦναι βιάσωνται, ἀναχωρούμενα κύκλῳ πάντος ὀξύτερον πρὸς τὸ ὕψος ἐξανίσταται. Οὕτω δὴ καὶ ἡ ἀνθρωπίνη διάνοια, ἕως μὲν ἂν ἀδείας ἀπολαύῃ πολλῆς, διαχεῖται καὶ διαῤῥεῖ. Ἐπειδὰν δὲ πραγμάτων περίστασις καταθλίβῃ, αὐτίκα στενοχωρήσῃ, ἀποθλιβομένη καθάπερ ἀγγείοις καὶ ἐντόνως πρὸς τὸ ὕψος ἀναπέμπει τὰς εὐχάς. *Chryſ. contra Anomœos 5. Humana mens, aquæ more, & circumcluſa adſuperiora colligitur, quia illud repetit unde deſcendit; & relaxata deperit, quid ſe per infima inutiliter ſpargit. Greg. ubi ſup.*

[r] *Aqua diluvii arcam ad ſublimiora ſuſtulit. Auguſt. de temp. 181.*

[s] *Pulli à matre liberius divagantur, donec milvi ſupervolantis impetum formident.*

[t] Apoc. 3. 2, 3.

[u] Eſa. 64. 7.

[x] *Fingit mater ſe filium quem in ulnis geſtat, in terram dejecturam, ut ipſe tenacius hæreat. Simon Caſſ. in Evang. l. 14.*

[y] *Rota ab unda rejecta in amnem revolvitur.*

upon him. Since for that end he doth it, [z] not that hee deſireth to be rid of us, but that he may not loſe us, that we may come nearer home to him, abide firmer with him, and ſit cloſer by him than formerly we have done: like the father, that when his ſonne hath ſome way diſpleaſed him, biddeth him away out of his ſight, (though he would be loth he ſhould ſo doe,) not to drive him away indeed, but to make him draw nearer to him, and by humble ſubmiſſion more earneſtly endevour to pacifie and appeaſe his fathers wrath, and ſeeke to regain his favour and good will againe: or like as he did with *Moſes*, when [a] hee bade him *let him alone*, that hee might deſtroy that rebellious and idolatrous people; not that *Moſes* ſhould ſo let him alone indeed, but rather that hee might not leave him, but be the more earneſt in ſuit with him on his peoples behalfe, and not give over till he had obtained his ſuit for them.

And in like manner ſhould we be affected alſo in regard of Gods Church, when we ſhall ſee it to bee in ſuch eſtate as was formerly obſerved. We ſhould make her caſe our owne; and take occaſion thereby, to bee the more inſtant with God; that his face may bee turned to it, that ſeemeth to bee turned from it, and that in mercy and goodneſſe he will remember and thinke upon her as his Spouſe, whom now, when [b] *like a widow forlorne and deſolate, ſhee ſitteth weeping and wailing*, he ſeemeth to have forgotten, and not at all to regard. Thus may we obſerve that DAVID concludeth divers of his *Pſalmes* made when hee was in ſuch eſtate himſelfe with ſuit and ſupplication for the Church of God in generall. [c] *Oh be favourable, for thy good pleaſures ſake, to Sion; and build up the walls of Ieruſalem.* And, [d] *Deliver Iſrael, O Lord, out of all his troubles.* His owne preſent condition was a meane to put him in minde of the afflicted and diſtreſſed eſtate of other of Gods ſervants. And the like uſe ſhould we all make, either of Gods hand on our ſelves, or of his dealings in this kinde with his Church and children abroad, albeit wee our ſelves remaine free: [e] *You that are mindfull of the Lord*, ſaith the Prophet, what ever you be, *be not ſilent*; be importunate with him, and *give him no reſt till hee repaire Sions breaches, and ſet up Ieruſalem againe to be the glory of the world.* For to this very end doth God oft as it were winke, and withdraw himſelfe from his people, that we may with ſtrong cries on all hands awake and fetch him againe. True it is indeed that God is not as *Baal*, of whom *Elias* ſometime ſaid to his Prieſts, [f] *Crie aloud; peradventure hee ſleepeth, and you muſt wake him.* No: [g] *he that hath the charge of Iſrael neither ſlumbereth nor ſleepeth.* And yet he winketh, if I may ſo ſay, and ſeemeth ſometime to ſleepe, as [h] our Saviour ſlept in the ſhip, when his Diſciples were like to have beene caſt away the whilſt, and he doth thus ſleepe to make us awake; he ſeemeth to ſleepe, [i] to make us awake out of our ſleepe, and crie the louder to wake him out of his ſeeming ſleepe. [k] *Vp, Lord*, ſay they, *why ſleepeſt thou? Awake*, we beſeech

[z] *Non deſerit, ut deſeratur. Simon Caſſ. in Evang. lib. 8. cap. 37. Deſerit potius, ne deſeratur. Idcò videtur deſerere, quia non vult deſeri.*

[a] *Exod. 32.10 Diſſimulat Dominus exaudire rogantem, & feriendi licentiam quærit à Moſe, qui fecit Moſem. Bernard. de temp. 83. Quid eſt ſervo, Dimitte me, dicere, niſi deprecandi anſam præbere? Greg. Mor. lib. 9. c. 12. Sine me, inquit, & diſpergam eos, ut ille poſtulando & ſemetipſum offerendo non ſineret. Tertull. contra Marc. lib. 2.*

[b] *Lament. 1. 1, 2.*

[c] *Pſal. 51. 18.*

[d] *Pſal. 25. 22.*

[e] *Eſa. 62. 7, 8.*

[f] *1 King. 18. 27. Quid ſibi volunt excitationes illæ, quas canitis matutine; collatis ad tibiam vocibus? obdormiſcunt enim ſuperi, remeare ut ad vigilias debeant. Quid domitiones illæ, quibus benè ut valeant auſpicabili ſalutatione mandatis? Somni enim quiete ſolvuntur, occupatique ut hoc poſſint, lenes audienda ſunt nænie. Arnob. contr. gent. l. 5. Sic Homer. Iliad. β'. Ἄλλοι μὲν ῥα θεοὶ —Εὗδον παννύχιοι· Δία δ' οὐκ ἔχε μήδεα θυμῷ ὕπνῳ. Et Iliad. ν'. & ξ'. Εὗδεν Ζεὺς ὕπνῳ δαμείς, ἀμφὶ πάλιν ἔυζετο clamore bellico.*

[g] *Pſal. 121. 4. Τὸ γὰρ ὄφελος ἀνώτερον, καὶ πῶς ἐλάθετον, ὕπνον κατέφερε οὐκ ἄμαθες. Baſil. Sel. hom. 21.*

[h] *Matth. 8. 24.*

[i] *Vt excitetur, quæ dormit, fides noſtra. Aug. de temp. 243. Ὦ ὕπνε πίστιν καθεύδουσαν ἐγηγερμένα παρασκευάζοντος. Baſil. Sel. homil. 21.*

[k] *Pſal. 44. 23, 24.*

beſeech thee; *and ſtand not aloofe off for ever. Why doſt thou hide thy face away from us? and forgetteſt what miſery and affliction we are in?* As the Diſciples to our Saviour, when they awoke him out of ſleep; [l] *Save us, Maſter:* [m] *Careſt thou not that wee periſh?* And againe, [n] *The Lord awaked, as one that had beene aſleepe.* Thus at this very preſent doth God ſeeme to bee aſleepe, while the enemies of his Church dayly prevaile and get ground of her, and triumph over her. He ſeemeth, I ſay, to ſleepe, and hee would by our out-cries be awaked. And ſure it is to be doubted that we have not yet cried long enough or loud enough, that he ſeemeth to ſleep ſtill, and doth not yet rouſe and raiſe up himſelfe for the deliverance of his diſtreſſed ones.

l *Matth.* 8. 25.
m *Mark.* 4. 38.
n *Pſal.* 78. 65.

Vſe 5. Fiftly, Is this oft the eſtate of Gods Children, that not in the ſight of others onely, but to their owne ſenſe and feeling too, God ſeemeth to have left them, and to have caſt them cleane off? And may it therefore, for ought we know, prove the eſtate of each of us? For • *nothing* in this kinde *befalleth one, but what may befall any:* whoſe eſtate may not that be, that was * DAVIDS once? yea rather that was DAVIDS oft? The conſideration hereof then ſhould ſtirre us up every one to labour before hand to get good aſſurance of Gods favour while wee are free yet from ſuch afflictions, from ſuch ſpirituall deſertions. As *Xenophon* ſaith (and it was a good ſpeech though of a meere naturall man,) That [p] *it ſtood rich men upon to make God their friend in proſperity, that ſo they might be ſure to finde a friend of him in adverſitie.* So it ſtandeth us upon to get good aſſurance of Gods favour and love towards us, while wee are free from afflictions, that when they ſhall befall us, wee may have comfort of that aſſurance which formerly we have gotten. For it is with Gods children commonly in this caſe, as it is with one that hath received ſuch a blow or wound on the head, as that though it be not deadly, nor depriveth him wholly of life, yet ſo aſtoniſheth him for the time, that albeit he have life in him with [q] *Eutychus*, yet he hath no ſenſe of it: or as with one in a ſwoune, that diſcerneth not the light of the Sunne, though it ſhine full upon him, nor can ſee ought, or take notice of thoſe that ſtand about him and take paines with him. Or as it is with † thoſe that have beene Sea-ſicke, and are giddy when they come firſt aſhore, all ſeemeth to turne round with them, and the earth it ſelfe to reele and roll up and downe as the ſhip did. And even ſo is it uſually with them at ſuch times, though they have ſpirituall life of grace in them, yet [r] they feele it not; ([s] *Create in me*, ſaith DAVID, *O Lord, a new heart*, as if all were to be begunne againe:) though they be in Gods favour, yet they ſee it not; they are not able to diſcerne (there is ſuch a miſt over their eyes) the beames of Gods love and favour toward them, though it ſhine out brightly even then full in their face, nor his pro-

• *Cuivis poteſt accidere, quod cuiquam poteſt. P. Syrus apud Sen. ad Marc. cap. 9. & de tranquill. c. 11.*

* Δαβὶδ ἰλιγγιᾷ, καὶ τίς σαλεύεται; *Gregor. Naz. ad Naz. periclit.*

p Εἰκὸς τοὺς μὲν καὶ παρὰ τῶν θεῶν φιλοπονωτέρους εἶναι, ὥσπερ καὶ παρὰ ἀνθρώπων, ὅσοις μὴ ὁπότε ἐν ἀπορίαις εἴη τότε κολακεύει, ἀλλ' ὅτε ἄνευ φίλοι τότε μάλιστα τῶν θεῶν μεμνῆτο. &c. *Xenoph. Cyripæd. l. 1. Ad quem locum reſpiciens Plut. de tranquill.* Ὁ Ξενοφῶν παραινεῖ τοῖς θεῶν εὐτυχοῦντας μάλιστα μεμνῆσθαι καὶ τιμᾶν, ὅπως, ὅταν ἐν χρείᾳ γενώμεθα, παρρησίαν ἕξωμεν αὐτοὺς προσκαλεῖσθαι ὡς εὐμενεῖς ὄντας ἤδη καὶ φίλους. *Et Menand.* Δίκαιον εὖ φρονοῦντα μέμνησθαι θεούς. *Huc illud Ben-Syræ, Honora medicum dum non indiges ejus, i. juxta Schol. Ebr. Cole & precare Deum priuſquam ejus auxilio tibi opus ſit. Nam Iure venit cultos ad ſibi quiſque Deos. Ovid. Pont. l. 3. Honora medicum dum ſanus es, ut in morbo tibi libentius adſit. Sirac. 38. 1.* πρὸς τὰς χρείας. *Druſ. in Sir. & in Ben-Syr. imò & πρὸ τῆς χρείας ἀπῆ.*

q *Acts* 20. 10.

† Ἡ γῆ αὐτὴ κινεῖται τοῖς ἰλιγγιῶσι καὶ σφενδονουμένοις, τὸ δὲ ὁρώμενον πάθος ἐντὸς ὀφθαλμοῦ μεταβαίνουσιν. *Greg. Naz. de Pace* 3. τοῖς ναυτιῶσι καὶ ἰλιγγιῶσι τρέφεσθαι τὰ παρατιθέμενα δοκεῖ αὐτοῖς τρεφομένοις. *Idem pro pauper.* Στρέφεσθαι τὸ παῦ δοκεῖ ναυτιῶντι ἢ πίνοντι. *Idem in Heron.*

r "Accidit interdum ut Chriſtum in nobis ſentiamus, qui ſenſus illicò nullus ſit, Reſidet tamen in nobis, ut anima in corpore dormiente, licet nec ipſa, nec ulla ejus operatio ſentiatur. Spin. de juſtit. Chriſt.

s *Pſal.* 51. 10.

vident

vident eye over them, and care of them, though even then alſo it be working about them for their benefit, as effectually as ever. * All ſeemeth to bee ſhaken with them, even Gods eternall love it ſelfe toward them, though more firme than the pillers of heaven and earth it ſelfe are. It is no time therefore then for a man to take triall of his owne eſtate, when his thoughts and affections are ſo diſturbed and diſtracted, as [f] DAVID confeſſeth that it was with him at this time. But it is a fit time for him to make uſe then of his former triall. For that man that hath before-time taken ſound triall of himſelfe, and upon due and diligent ſearch, hath found himſelfe to bee in the eſtate of grace, and conſequently in favour with God; he may then yet take notice therefore, and reape comfort thereby, [t] not regarding what then for the preſent he feeleth, but remembring what upon ſuch enquiry he hath formerly found; and aſſuring himſelfe, ſince that [u] *the gifts and graces of God are without repentance*; and that [x] *once elected, and ever beloved*; for [y] *Whom God loveth once, he loveth for ever*; [z] he is *no changeling in his love*; that therefore the grace that once he had is not utterly gone, though he cannot now diſcerne it; nor the grace that hee once was in with God is not utterly loſt, though it bee ſo concealed, that for the preſent he cannot now deſcry it. And [a] as women that goe with child, when they have ſometime felt the childe ſtirre in the wombe, doe thereby know that they have quickned, and have truly conceived, though they doe not alwayes ſo feele it. So if once wee have found upon due and ſound triall good aſſurance of Gods grace and favour by the effectuall and powerfull worke of his good Spirit upon our ſoules, and by the comfortable motions thereof in our hearts, though wee have not the like alwayes, (as [b] *Alas*, ſaith religious *Bernard*, *they come but ſeldome with* many a one, *and when they doe come, they are ſoone gone againe*) yet we may be aſſured that wee have conceived and are quickned, and that ſpirituall life is not gone againe, though we find it not ſo ſenſibly to worke in us at all times, yea the rather here may we build upon it, as having farre better aſſurance, than women can in ſuch caſes have of the life of that they goe with; becauſe that that is conceived in them being bred [c] *of mortall* and *corruptible ſeed*, though it have beene quickned, yet [d] may die and miſcarry, ere they bee delivered of it; whereas that that is by Gods Word and his Spirit bred and conceived in us, being *bred* [e] *of immortall and incorruptible ſeed by the Word of God that liveth and laſteth for ever*, if it bee once there conceaved, [f] can never die nor decay againe, but [g] *endureth to eternity*, as hee himſelfe doth, by whoſe Spirit it is begotten and bred in us. Or as one that hath at leaſure times caſt up and ballanced his accounts, and brought all to one entire ſumme, is at any time ready, if on a ſudden he bee called to a reckoning, though hee have not time or leiſure then amids many diſtractions otherwiſe to runne over his reckonings, or to caſt up the particulars, yet to tell how things ſtand with him; [h] it requireth no more but the bare *reading*, hee need

* Ἀλλ' ὃ παρὰ τοῦτο τὰ πράγματα ὅπως ἔχει, ὡς δοκεῖ τοῖς πάθεσιν. ὧδέν γὰρ τῶν ἐπὶ διὰ τὸ δοκεῖν ἀφαιρεῖται. *Greg. Naz. de cathed. Conſtant.*

[f] *Pſal.* 132. & 77. 2, 3.

[t] *Non reputatione præſentium, ſed recordatione præteritorum.*

[u] *Rom.* 11. 29.

[x] *Semel electus, ſemper dilectus.*

[y] *Iohn* 13. 1.

[z] *Malach.* 3. 6.

[a] *Mulier fœtum conceptum non ſemper molitantem ſentit: ubi tamen ſemel & iterum ſenſit, prægnantem ſe eſſe non ambigit. Spin. de Inſtit. Chriſt. & Taffin.* Marks of Gods children. *cap.* 4.

[b] *Heu, Domine Deus, rara hora, & brevis mora. Bern. in Cant.* 23. *Tenuis magis exhalatio, quam pinguis conſperſio. Ibid.* 14. *Sapit quidem ſuaviſſimè, ſed guſtatur raviſſimè. Ibid.* 8.

[c] Σπέρματος φθαρτῆς. 1 Pet. 1. 23.

[d] *Aliquis intra viſcera Maternal tum præcocis fati tulit. Sen. Theb. Iob* 3. 16. *Pſal.* 58. 8.

[e] Σπέρματος ἀφθάρτου. 1 Pet. 1. 23.

[f] *Renatus non denaſcitur. Si de Deo conceperò, certus erit partus tuus, non erit aberſus. Aug. de verb. Dom.* 20.

[g] 1 Pet. 1. 24, 25. Μόνη αὕτη ἡ τῆς ἀληθείας τεκμηρίωσις τοῖς πιστεύουσιν ἡ φιλῶν μέχρι τῆς ἐσχάτης ἀναπνοῆς παραμένουσα, παράπαν ἀγαθὸν ἄλλο κτήσεσθαι τῆς ψυχῆς πεπιστευκότας εἰς τὸ ἐκεῖνον ἀπαίρειν ἡγουμένους. *Clem. Alex. protrept. Quod de virtute Iſocr. ad Demon.* Ἡ τῆς ἕξεως κτῆσις, οἷς ἂν ἀνεδόθη ἐν τῇ παιδείᾳ ζωπυρηθῇ, μόνη δὲ συγγενέσθαι, &c.

[h] Ἄλις τὸ ἀναγνῶναι αὐτὸ τὸ ἀνεγνωσμένον.

need not ſtand to *recount* it, being ſure that it was well & truly caſt up before: So he that hath before-time truly tried his owne eſtate, and made his reckonings up concerning the ſame with God and his Word, may thereby know then how it ſtandeth with him in regard of God, by calling to minde onely the iſſue of his former examination, when by reaſon of diſturbance and diſtraction through the violence of temptation, hee ſhall have little leaſure or liberty to take any exact triall or proofe of it at the preſent.

Exceeding injurious therefore are they herein to themſelves, that deferre and put off the triall of their eſtate till ſuch times; and by reaſon that then either their [i] ſacrifice affordeth no good ſignes, or they light on an evill Interpreter, that turneth all to the worſt, by ſuch their delay they miſſe then of much comfort, that otherwiſe they might have had, if they had taken triall of themſelves and their eſtates in due time, but by means of their neglect thereof they are then deprived of, when they have moſt need of it. And ſurely did men know before-hand what need they ſhould have, and what want they may finde of comfort in ſuch caſes, and how unfit and unapt they are like then to finde themſelves for ſuch imployments, they would be queſtionleſſe more carefull to ſift and examine themſelves before ſuch times of triall, and by good aſſurance of Gods grace and favour gained before-hand, treaſure up ſome ſtore of comfort that may then ſtand them in ſtead, when there ſhall bee [k] *no Manna found* abroad *in the fields*, nor ſuch ſweet [l] *dewes* dropping downe upon their drie and thirſty ſoules, as there hath done formerly. It is a wiſe and prudent courſe, [m] *in ſummer to lay up againſt winter*; [n] *in time of peace to provide for warre*; and [o] before ſtormes come, for men to furniſh themſelves with ſuch neceſſaries as they may then ſtand in need of. And it will bee our beſt wiſedome to get and lay up ſuch matter of comfort before-hand, that whenſoever ſuch times of trouble and triall ſhall come, we may have that at hand then, that may ſtand us in ſtead, and not bee driven to ſeeke for it, when we ſhould make uſe of it, and ſhall finde it hard to come by, if we were not furniſhed with it before.

[i] *Nec litant, nec lætantur, qui non tempore ſuo ſacrificant. Viſe Druſ. proverb. claſſ. 1.*

[k] *Exod. 16. 25, 26, 27.*

[l] *1 King. 17. 1. Aiunt cochleas, cùm ſitiunt aeris, atque illis de cœlo nihil illiquitur, ſucco proprio victitare. Symmach. lib. 1. epiſt. 27. Quaſi cùm caletur, cochleæ in occulto latent, Suo ſibi ſucco vivunt, ros ſi non cadit. Plaut. Capt. 1. 1.*

[m] *Prov. 6. 6, 7, 8. — formicæ farris acervos Depopulant, hyemis memores, tectoque reponunt. Virg. Æn. l. 4. Ore trahit, quodcunque poteſt, atque addit acervo, Quem ſtruit haud ignara, ac non incauta futuri. Tum ſimul inverſum contriſtat aquarius annum, Non uſquam prorepit, & illis utitur ante Quæſitis. Horat. ſat. 1.* [n] *Epheſ. 6. 11, 12, 13.* Δεῖ τὰ τῦ πολέμυ μεριμνᾶν, ϗ ὐκ ὄντ⊙ τῦ πολέμυ. Ὁ γὰρ ἐν εἰρήνῃ τὰ τῆς μάχης φροντίζων, ϑοῤῥὸς ἔσται ἐν τῷ καιρῷ τῆς μάχης· ὁ δ' ἄπειρ⊙ τῦ πολεμικῶν, μᾶλλον ϑορυβηθήσεται ϗ ἐν εἰρήνῃ. *Chryſoſt. in 1 Theſſ. hom. 3.* [o] Δεῖ τὰ βοηθήματα πόῤῥωθεν λαμβάνοντας κατακομίζειν εἰς τὸ ψυχῶ, ὡς ὅταν ὁ τῆς χρείας ἀφικηται καιρὸς, μὴ ῥᾳδίως διὰ τὸν ὄχλυον παρεισάγειν δυνησομένυς. *Plut. de iracund.* Ὥσπερ οἱ ἐν εὐδίᾳ πλέοντες ϗ τὰ πρὸς τὸν χειμῶνα ἔχασιν ἕτοιμα. *Socrat. apud Stob. c. 3.* Πῶς γὰρ παῦσαι ἐν πλάγει ϗ χειμῶνι ναῦς ἔρημ⊙ ἔξωθεν ἀναλήψεται; *Plut. ibid.*

Vſe 6.

Sixtly, If God in ſuch our afflictions and deſertions doe not inſtantly anſwer us, if he ſend not comfort and deliverance ſo ſoone as wee call for it; if hee ſhall hide himſelfe from us, and ſeeme not willing to bee found of us ſo ſoone as ever wee ſeeke him; (that which we doe not yet oft, when we ſeeme to doe) let us take heed how wee grow thereupon impatient. Let us remember that *God heareth us, even when* [p] *he ſeemeth to be deafe towards us*; [q] *He heareth us to our profit*, though *not to our pleaſure*; and *to our behoofe*, though *not* according *to our* [r] *deſire*: *He is preſent with us, even when he delayeth us*; *yea he is preſent with us, in that he doth delay us*; and *that*

[p] *Ne ſurdum agas. Pſal. 83. 1.*

[q] *Non exaudit ad voluntatem, ut exaudiat ad ſalutem. Aug. in Pſal. 30. & in 1 Ioan. 6.*

[r] *Deus & cùm differt adeſt; & id quod differt, adeſt; & in eo quod differt, adeſt. Idem alibi.*

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is better then present with us, that for the present is denied us. [f] *It is a point of mercy in him, that he is not so forward to shew mercy.* There is no cause therefore for us to bee impatient, since that [t] *all is for our good*; yea *Patience* it selfe is good for us; which hereby God doth not [u] *trie* onely and *exercise*, but [x] *worke in us*, and enure us unto. And [y] *it is good* for us to learne quietly *to beare Gods yoake*, to sit downe by it, yea to lie downe under it, and *thrust our mouth in the dust*, assuring our selves that so doing we shall have a good issue of it, and shall doe well in the end.

[a] *Patience*, I say, *is for our good:* But [b] *by impatiency there is no good to be gotten.* It will bee but a meanes [c] to make God lay harder and heavier things on us, when we begin to grow impatient under his hand. As a discreet Father, when his sonne shall take pet at some small matter that his father hath crossed him in, may well thereupon take occasion, yea and many times doth, to give him some further and greater cause of discontent, to bring him thereby to know himselfe and his duty, and to teach him to rest content with that that his father will have: So when God sendeth smaller and lighter crosses, and men wax waspish and wayward under them, God is wont to second them with greater and weightier afflictions, to worke patience into them, and to enure them to the yoake; which being [q] patiently borne, will become lighter unto us, and may the sooner in all likelihood be removed from us, having taken out that lesson that God thereby would learne us. Whereas [r] by impatience it will but grow more grievous unto us, as * the snare is to the fowle, that by fluttering and straining makes the string straiter, to her greater torment, and yet is never the nearer getting out againe; as the yoake is to the beast, that [f] by striving and strugling with it, hath galled her necke, and yet is compelled to draw still in it, with more paine then from her owne folly, than from the weight of it, or of that that she draweth in it: And we shall but thereby procure to our selves the more evill; as [cc] the sick man in a burning fever, while by tossing and tumbling to and fro, he seeketh to finde ease, doth but exasperate the disease, and increase his owne griefe.

[f] Ἐνεργασία καὶ τὸ μὴ προχειρον τῆς ἐνεργείας. *Greg. Naz. adv. Eunom. 2.*
[t] *Heb. 12.10.*
[u] *1 Pet. 1.7. Apoc. 14.12.*
[x] *Rom. 5.3. Iam. 1.3.*
[y] *Lament. 3.27, 28, 29.*

[a] *Luke 21.19. Psal. 74.12. O servum illum beatum, cujus emendationi Dominus instat, cui dignatur irasci, quem admonendi dissimulatione non decipit. Tertull. de patient.*
[b] Χρὴ δὲ πρὸς Θεὸν οὐκ ἐρίζειν, φέρειν δὲ ἐλαφρῶς Ἐπαυχένιον λαβόντα ζυγὸν ἀρήγει· Πάντ' κέρδος δὲ τὸ λακτιζόμενο τελέσει ὀλιγόνεος ὁμῶς. *Pindar. Pyth. 2.* Μέγα κακὸν τὸ μὴ δυνάσθαι φέρειν κακόν. *Bion. Laert. Malum non posse ferre, non leve est malum. Perdidisti tot mala, si nondum misera esse didicisti. Sen. ad Helv. c. 3.*
[c] Ἀνήρου πῦ φρονοῦντος, ἔπειτα χαλεπώτερον τῷ Θεῷ, μεῖζον κακὸν ἐπιζητεῖν. *Euseb. apud Stob. cap. 123.* Σὺ δ' ὦδέ πω ταπεινὸς, ὦδ' εἴκεις κακοῖς, Πρὸς τοῖς πυρσοῖ δ' ἄλλα προσλαβεῖν θέλεις. *Æschyl. Prometh.*

[q] *Unum est levamentum malorum ingentium, pati, & necessitatibus suis obsequi. Sen. de ira. lib. 3. cap. 16. Pati Durum: sed levius fit patientiâ, Quicquid corrigere est nefas. Horat. carm. 1.24. Posse pati facile est, tibimi patientia desit. Ovid. remed. lib. 2. Nam Patiens quisquis novit pati, pepulit vires, pondusque mali. Sen. Her. Oet.* [r] *Indignatio in tormentum suum proficit: & imperia graviora sentit qui contumacius patitur. Sen. de ira. lib. 3. cap. 16. Nihil tam exasperat fervorem vulneris, quam ferendi impatientia. Hegesip. excid. Hier. lib. 2. cap. 9. Impatientes, dum mala pati nolunt, non efficiunt, ut à malis eruantur, sed ut mala graviora patiantur. Patientes autem qui mala malunt non committendo ferre, quam non ferendo committere, & leviora faciunt quæ per patientiam patiuntur, & pejora evadunt, quibus per impatientiam mergerentur, bona verò æterna & magna non perdunt, dum malis temporalibus brevibus non cedunt. Hugo Vict. de patient. cap. 2.* * *Utque suum laqueis, quos callidus abdidit auceps, Crus ubi commisit volucris sensitque teneri, Plangitur, ac trepidans astringit vincula motu. Ovid. metam. lib. 12. Sic laqueos fera dum jactat astringit: sic aves viscum, dum trepidantes excutiunt, plumis omnibus illinunt. Senec. de ira, lib. 3. cap. 16. Impexius in ipsis agrestibus feris arctissima vincula, si se excitent, imprimuntur; si quiescant, relaxantur. Sixtus apud Hegesip. lib. 2. cap. 9.* [f] τῷ ζυγομαχεῖν. ἢ τῷ ζυγὸν ἀπαυχενίζειν, *ut Theophyl. ep. 41. Nullum tam arctum est jugum, quod non minus lædat ducentem quàm repugnantem. Sen. de ira. l. 3. c. 16.* [cc] *Gravis quoque febrium vis tolerando minuitur, inquietudine augetur. Idem ibid.*

Use 7.

Let us beware therefore of impatience; But let us take heed especially, how any length of afflictions maketh us once thinke of leaving God, or of seeking with *Saul* to *Satan*, by putting our hands unto wickednesse, or using indirect courses, for the salving and easing or releeving of our selves. It was the Devils policie that he used,

[t] *Matth. 4. 3, 4.*

used, but without successe, with our Saviour; [t] to beare him in hand that his Father had cast off all care of him, thereby to perswade him to depend no longer upon his providence, who if he did love him or regard him, would not so suffer him to starve. And it is one of the slights that even to this day he useth oft with Gods servants, thereby in time of affliction to withdraw them from relying on God, who seemeth not to looke after them, as if they were sure to perish, if they shifted not for themselves, but trusted still to him, that had no care at all of them. And howsoever by this engine he prevailed not with our Saviour, yet by it with many other, too many, too oft he prevailes, and maketh them commit much folly. For while * through weaknesse of faith, and want of patience, they are loth to wait Gods good leasure, and desirous to be rid, in all haste, of the present affliction, they put their hand oft to such courses as produce fearfull effects, and use such sory shifts for the releeving of themselves, as doe but plunge them further and deeper into such a labyrinth of evils, as they are many times never able to get out of againe. So that it fareth with them, as with [u] persons unskilfull in swimming, that having ventured past their depth, and being in danger now of drowning, while hastily and inconsiderately they catch at what commeth next hand, to save themselves with, lay hold oft on weeds, that doe but entangle them, and draw them deeper under water, and there keepe them downe from ever getting up againe, till they be (that which by such meanes they sought to prevent) indeed drowned. This subtill slight of Satan we must be carefull in these cases to discover, and say to our selves, when such things shall be suggested unto us: [x] *This is but my weaknesse, or Satans wickednesse:* [y] *God I know hath not left me, though he may seeme not to looke after me.* [z] *Hee now trieth me whether mine heart be upright with him or no, whether I will cleave constantly to him, though hee doe nothing but crosse mee, and abide still with him, though he seeme wholly to neglect mee; or whether I will leave him, and give over adhering unto him, if hee doe not use mee as I would that he should. And therefore I will resolve, that I may not prove unsound, to keepe constantly with him, and not hearken to Satan, nor yeeld to such indirect courses, as by him shall be suggested, for the procuring either of ease or of delivery, whatsoever shall come of it.* Such constancie shall seale up unto us our sinceritie; and shall not want with God a rich and a royall reward. For he that shall so continue depending upon God, when all humane helpes shall faile him, and all lawfull meanes of releef; choosing rather to endure griefe and paine all his life long, and to live a life more bitter than death it selfe, than to make triall of any unlawfull course to procure ease and releefe; such a man so dying, saith *Chrysostome*, [a] *shall have his place in heaven among the Martyrs*; yea such a one is no other than [b] *a Martyr indeed*; he is as good a Martyr as he that leaveth his head on the block, or is burnt to ashes at a stake for the testimonie of Gods truth, and the keeping of a good conscience. All the diffe-

* *Esa. 28. 16. Non præfestinabit, i. ex impatientia & infidelitate non ad res præsentes confugiet, nec festinatione præpropera Deum antevertet. Iun.*

[u] *Natare nescii, ubi demergi se sentiunt, temerè quicquid occurrit, vitæ cupidi retinendæ arripiunt. Cyrill. Alex. epist. 29.*

[x] *Psal. 77. 10.*
[y] *Lament. 3. 31, 32. Non deserit, etiamsi deserere videatur. Aug. in Psal. 44. & Gregor. Mor. l. 5. c. 5.*
[z] *Deut. 8. 2. & 13. 3, 4.*

[a] Μετὰ τῶν μαρτύρων στήσῃ. *Chrysost. cont. Iud. orat. 5. Malè interpres, Proximo post martyres loco consistet.*
[b] Πόσοι πρόθεσις ἐπιθυμοῦσι μαρτυρίῳ στέφανον λαβεῖν, τοῦτο ἀπηρτισμένον ἔχει μαρτυρίῳ στέφανον. *Idem ibid.* Μάρτυς ἀπηρτισμένος εἰ, ὅτι ἀπαλλαγῶ μὴ ἐυσεβείας ἐπαγγελλομένων ἑτέρων, ἀλλὰ δίκαιον μετ' ἐυσεβείας μᾶλλον. *Ibid. Non martyrium sola sanguinis effusio consummat; nec sola dat palmam exustio illa flammarum. Aug. de Sanct. 46. Multi ducunt martyrium in lecto, &c. Idem de diverf. 39. vide & Chrysost. in 1 Thess. homil. 3.*

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rence betweene the one and the other is this; that to the one it is ſaid, *Deny Chriſt, or thou ſhalt die*; to the other it is ſaid, *Doe evill, or thou ſhalt live wretchedly, thou ſhalt live a life little better, if not worſe, than death.* He is *once for all a Martyr*, that will rather endure the one; he is *oft*, yea *every day a Martyr*, as *Paul* ſaith of himſelfe, that [c] *he died daily*, that chooſeth rather to undergoe the other. Too prone we are * to ſtray from God, when he uſeth us well, when he dealeth lovingly with us: but a moſt bleſſed thing it is, when our hearts are ſo linked to him, that we will not ſtir an inch from him, though he ſeeme to carrie himſelfe never ſo harſhly towards us.

[c] 1 Cor. 15. 31. Οὐκ ἀποθνησκω, ἀλλὰ τῇ προθέσει μόνον ἀποθνήσκων τοῦτο. *Chryſoſt. in Pſal.* 95. & *cont. Ind.* 5.

* Ier. 2. 31.

Laſtly, Would we have God in theſe caſes to remember us? let us be carefull then to remember him; yea let us then learne to remember our ſelves. Let us take heed how wee forget him, if wee would not have him to forget us: for [d] our forgetfulneſſe of him, and our dutie to him, is for the moſt part the cauſe that moveth him to forget us. As indeed † what can bee more juſt, or what more equall, than for God to forget us, when we forget him, and to neglect us, when we regard not him; to refuſe to heare us, when wee refuſe to heare him? Or how can we with any colour complaine of the one, when we are guiltie of the other? Yea when God ſeemeth to have forgotten us, if wee would have him againe remember us, [e] *Let* not *us* then be backward to *remember our ſelves*: But let us apply our ſelves to make a right uſe of the croſſe; helpe to further the effect of it, doe not croſſe or hinder the worke of it. The more ſpeedie ſucceſſe Gods hand hath with us, the ſooner it is like to be removed away from us. [f] DAVIDS ſtrugling with it, and hanging backe, and refuſing to yeeld to that that God thereby required of him, was a meane to continue it the longer upon him, and to put him to the more paine. And this undoubtedly is one maine cauſe of the long continuance of many evils, that [g] *men are humbled*, as *Bernard* ſpeaketh, *and yet are not humble*; * they will breake in ſunder, ere they will bow or bend under Gods hand. Let us apply our ſelves therefore to that which by the croſſe God requireth of us, if we deſire to have the croſſe removed againe away from us.

Vſe 8.

[d] *Deut.* 32. 15, 18. *Hoſh* 4. 6. & 8. 14. *Zech.* 12. 7, 13.

† *Quid eſt quod nos queramur de Deo, cum Deus magis queri de nobis omnibus poſſit? quæ ratio eſt ut doleamus nos non audiri à Deo, cum ipſi Deum non audiamus? & ſuſurremus non reſpici à Deo terras, cum ipſi non reſpiciamus ad cœlum? & moleſtum ſit deſpici à Domino preces noſtras, cum præcepta ejus deſpiciantur à nobis? quid dignius? quid juſtius? non audivimus, non audimur: non reſpeximus, non reſpicimur. Salvian. de provid. lib.* 3.

[e] *Pſal.* 22. 27. *Apoc.* 2. 5, 4. *Ezech.* 36. 31. *Deut.* 30. 1, 2.

[f] *Pſal.* 32. 3, 4. *Deſine diſſimulare. Deus crudelius urit, Quos videt invitos ſuccubuiſſe ſibi. Tibull. eleg.* 1. 8. *Cedam aculeo, ne bis pungar. Bern. de diverſ.* 20. [g] *Multi humiliantur, & humiles non ſunt. Bern. in Cant.* 34. * *Flectimur à Deo, nec flectimur tamen: corripimur, ſed non corrigimur. Salvian. de provid. l.* 5. *Non ceſſant vitia civium uſque ad excidia civitatum. Prius eſt interire quam corrigi: Prius ipſos quam in ipſis vitia non eſſe. Ibid. Multo facilius frageris, quam flexeris. Buchan. Bapt.*

Now this that we may doe,

Meanes 1.

Firſt, We muſt endevour to enquire and *finde out the cauſe of the croſſe*, and the ground of Gods averſion of his face away from us. [h] *A diſeaſe can never be well cured, till the cauſe of it be diſcovered*: Nor can we take any right courſe for the removall of a croſſe, unleſſe that that hath procured it be in ſome ſort diſcovered. [i] *The voyce of the Lord*, ſaith the Prophet *Micah*, *crieth unto the Citie*. God by his judgements preacheth not *verball*, but *reall Sermons* unto us. [k] *He preacheth even without preaching*, as *Baſil* ſpeaketh. As hee is ſaid

[h] *Languorum nullus inveniet medelas, niſi prius morborum cognoverit cauſas. Origen. in Rom. lib.* 1. *Non poteſt ſcire quomodo morbos curare conveniat, qui unde hi ſint ignorat. Corn. Celſ. de remed. lib.* 1. *Abſque cauſarum obſervatione morbos nec præcavere, nec curare licet. Fernel. patholog. l.* 7. *cap.* 11. [i] *Mica* 6. 9. [k] Κηρύσσων ἀκηρυκτεί. *Baſil. Sel. homil.* 5.

[l] *to hold his peace*, though he doe ſpeake, when hee doth *not puniſh*; ſo is he ſaid *to preach*, though hee ſpeake not, when he doth *puniſh*. [m] *His very judgements are reall Sermons of reformation and repentance.* They have a *voyce*, ſaith the Prophet: But every one underſtandeth not this voyce. [n] They *ſpake in a ſtrange language* to many, to the moſt; as [o] *Pauls* companions, when *Chriſt* ſpake to him, they *heare a noyſe* and no more. [p] *The fooliſh*, ſaith the Pſalmiſt, *conceive it not, and the brutiſh underſtand it not.* But [q] *a man of wiſedome, the wiſe man*, ſaith the Prophet, knoweth what it meaneth. And as the Pſalmiſt ſpeaketh of Gods workes of mercie; [r] *Who ſo is wiſe to obſerve theſe things, ſuch ſhall underſtand the loving kindneſſe of the Lord:* So of his workes of judgement ſaith *Ieremie*, [s] *Who ſo is wiſe to underſtand theſe things, to him the mouth of God ſpeaketh, and hee is able to declare* what this *Voice of God* ſaith. And of both of them the Prophet *Hoſhe*, [t] *Who ſo is wiſe, will underſtand theſe things: and who ſo is of underſtanding, will know that the Lords wayes are* [u] *ſtrait and even, and the juſt ſhall walke in them, but the wicked ſhall fall in them.* To uſe *Chryſoſtomes* compariſon, yea and *Auguſtines* too; [x] Lay you a booke open before a childe, or one that cannot reade, he may gaze and ſtare on it, but he can make no uſe of it, becauſe he underſtandeth nothing at all in it. But bring it to one that can reade, and that underſtandeth the language it is written in, and he can reade you many ſtories or inſtructions out of it. It is as dumbe and ſilent to the one; it ſpeaketh to, and talketh with the other. In like manner is it with [y] Gods judgements, as *Auguſtine* alſo well applieth it: all ſorts of men ſee them, but few are able aright to reade them, or to underſtand them what they ſay.

But what is it that the *wiſe man* is by them admoniſhed? Surely, [z] *to liſten to the Rod*, ſaith *Micah*; *and* [b] *who*, or *what it is that hath procured it:* to enquire, ſaith *Ieremie*, what is the cauſe, [c] *why the land is ſpoiled, and lieth burnt up like a wilde wilderneſſe, that no man paſſeth thorow*; that is, to ſearch out the cauſe of the preſent croſſe. To which purpoſe alſo Gods people in the time of their captivitie, [d] *Let us ſearch*, ſay they, *and ſift out our workes and our wayes.* They had before entered into ſome diſcourſe and diſpute with themſelves, what might be the cauſe of that their calamitie. And firſt they lay downe this for an undoubted and undeniable poſition, That [e] there is *no evill* that befalleth any, either perſon or people, *but the Lord hath his hand in it.* [f] *Dare any man*, ſay they, *ſay, that* [g] *ought commeth to paſſe, and the Lord hath not appointed it? Doth not* [h] *both good and evill come out of his mouth?* But what then? Doth God as [i] *earthly fathers* doe, who *in an idle humour* ſometime *correct their children* without cauſe? Or [k] *doth God take pleaſure in ſtamping*

upon

l Pſal.50.21. *Eſa.42.14. Quid eſt, Tacui? non judicavi, non vindicavi. Non tacet in verbo; tacet in vindicta, tacet in verbere. Aug. in Pſal. 74. & 93. & 100. & in Ioan. tr.4. & homil.2.*

m *Eſa.26.9. & 28.19.*

n *Quomodo Bern. in Cant.79. Græcè loquentem non intelligit, qui Græcam non novit, nec Latine loquentem, qui Latinus non eſt. Sic lingua amoris ei qui non amat, barbara eſt, ſicut æs ſonans, aut cymbalum tinniens.*

o *Act 9.7. cum 22.9. Ita conciliat poſt Calvinum Piſcator; melius, puto, quàm Chryſoſt. Theophyl. Oecum. Lyra, Hugo, Beza, alii, qui ad Pauli vocem coactius referunt.*

p *Pſal.92.6.* Ἄξυνετοι ἀκούσαντες κωφοῖς ἐοίκασιν. *Heraclit. apud Clement. in protrept. & Theodor. de curand. Græc. l.1.*

q *Mica 6.9.*

r *Pſal.107.43.*

s *Ier.9.12.*

t *Hoſh.4.10.*

u *Eſa 26.7,10. Ezech. 18.25.*

x Τὰ παιδία τὰ βιβλία ὁρῶντα ἐκ οἶδε τῆς γραμμῆς τὴν δύναμιν, οὐδὲ οἶδεν ἄνθρωπος ὁρᾷ, μᾶλλον δὲ καὶ αὐτὴν ἀπειρίᾳ τῆς γραμμάτων, ταῦτα πείσεται· ὁ δὲ ἔμπειρος πολλὰ εὑρήσει τοῖς γράμμασιν ἐναποκειμένα τῇ δύναμιν, καὶ βίβλος ὁλοκλήρους, καὶ ἱστορίας. Καὶ ἐπιστολὴν ὁ ἄπειρος λαβὼν χάρτην ἡγήσεται καὶ μέλαν εἶδε· ὁ δὲ ἔμπειρος καὶ φωνὴν ἀκούσεται, καὶ διαλέξεται τῷ ἀπόντι, &c. *Chryſoſt. in 1 Cor hom.7.*

y *Dei opera admiranda qui non aſpicit tantum, ſed & intelligit, quaſi legit. Aliter enim videtur pictura, aliter videntur litera. Picturam cùm videris, hoc eſt totum vidiſſe, laudaſſe. Literas cùm videris, commovetis eas & legere: quod ſi forte non noſti, Quid putamus, inquis, eſſe, quod hic ſcriptum eſt? Interrogas quid ſit, cùm jam videas aliquid. Sed aliud tibi demonſtraturus eſt, à quo quæris agnoſcere quod vidiſti. Alios ille oculos habet, alios tu. Apices ſimiliter videtis; non ſimiliter ſigna cognoviſtis. Tu vides & laudas; ille videt & laudat, legit & intelligit. Aug. in Ioan.24.*

z *Mica 6.9.*

b *Quis accerſat. Iun.*

c *Ier.9.12.*

d *Lam.3.40.*

e *Amos 3.6. Quicquid malorum pœnarumve perpetimur, cenſura eſt divinæ mentis. Salvian. de provid. l.8. Quicquid patimur venit ex alto. Sen. Oed. 5.2.*

f *Lam.3.37,38.*

g *Matth.10.29.* Ζεὺς ἀγαθὸν ἅμα καὶ κακὸν ἅμα δίδωσι. *Homer. Odyſſ.6.*

i *Heb.12.10.*

k *Lam.3.34.*

upon his people, and in vexing and grieving of them? No: [l] *he doth not willingly*, or *from the heart punish, and afflict the sonnes of men.* [m] *It is a griefe to him to be grievous unto us; it is a paine to him to be punishing of us.* It goeth as much against the heart with him to afflict, as it goeth against the haire with us to be afflicted. Why but, what is the cause then that he dealeth so harshly with us, that he carrieth himselfe so austerely towards us? * *Wherefore is the living man afflicted? Man suffereth for his sinne.* [n] *Wee have sinned and rebelled against him: and he hath not spared us.* [o] *God is good of himselfe; he hath his harshnesse from us*; it is our corruption that requireth it. [p] *A disordered patient maketh a cruell Physitian.* By our disordered courses, [q] *wee enforce him to anger, in whom anger is not*; and even wrest and wring that from him, that in some sort is not in him. [r] *Therefore*, saith he, *have I smitten thee with the wounds of an enemie, for the multitude of thine iniquities, and because thy transgressions are grievous.* What these sinnes of theirs therefore were, doe they desire and purpose to make [s] *search*, that so comming to understand the true cause of their calamitie, they may set upon some course for meanes of recoverie. And in like manner ought we to doe upon the like occasions, say as *Iob* doth; [t] *Shew me, O Lord, or make knowne to me, wherefore thou contendest with me:* doe as DAVID did, when in *Israel* they had had a long time of dearth; [u] *Hee went to aske of God for what cause it might be:* make a search into, take surveigh of our hearts and our lives; labour, as *Salomon* speaketh, [x] *to finde out the plague*, the cause of it at least, *in our hearts*, and in our courses.

[l] *Lam.* 3. 33.

[m] *Est placidus facilisque pater, veniæque paratus; Et qui fulmineo sæpè sine igne tonat. Qui cùm triste aliquid statuit, sit tristis & ipse: Cuique fere pœnam sumere pœna sua est.* Ovid. Pont. 2. 2. *Est piger ad pœnas Deus, est ad præmia velox. Quique dolet quoties cogitur esse ferox. Multa metu pœnæ, pœnâ qui parca coercet: Et jacet invitâ fulmina saeva manu.* Ibid. l. 3. *Torqueris ipse, cùm tam lenis irasceris.* Plin. ep. 21. l. 9.

* *Lam.* 3. 39.

[n] *Lam.* 3. 42. *Victa tamen vitio est hujus clementia nostro: Et venit ad vires ira coacta suas.* Ovid. Pont. 2. 2. *Ergò illum demens in me sevire coegi, Mitius immensus quo nihil orbis habet.* Idem trist. 4. 8. *Nunc quoque nil fecit, nisi quod facere ipse coegi. Nec minus infestus, quàm fuit, esse potest.* Idem de Pont. 1. 3. *Exacerbamus Deum impuritatibus nostris, & ad puniendos nos trahimus invitum.* Salvian. de provid. l. 4. c. 5. • *Deus bonus de suo, sevus de nostro.* Tertull. de resurr. Ὡσανὲι τῆς τομῆς ἡ τῶ χειρουργῶ ἐχ ὁ ἰατρός αἴτιος, ἀλλ' ἡ νοσος. Basil. Cæs. homil. 8 Πλεῖν φύσιν ἡ ὀργη, καὶ φύσιν ὁ ἐλεος. Greg. Naz. orat. 6. [p] *Crudelem medicum intemperans æger facit.* P. Syr. [q] *Esa.* 27. 4. *Ier.* 7. 19. *Cùm ejus naturæ sit mens Dei atque majestas ut nulla irarundia passione moveatur; tanta tamen in nobis peccatorum exacerbatio est, ut per nos cogatur irasci. Vim, ut ita dixerim, facimus pietati suæ, ac manus quodammodo afferimus misericordiæ suæ. Cùm ejus benignitatis sit, ut velit nobis jugiter parcere, cogitur malis nostris scelera quæ admittimus vindicare.* Salvian. de provid. lib. 4. cap. 5. [r] *Ierem.* 30. 14. [s] *Lam.* 3. 40. [t] *Iob* 10. 2. *Non sententiam causatur, sed causam scrutatur, erudiri flagellis petens non erui.* Bern in Cant. 33. *Percussionis verbera acceperat, & causas verberum nesciebat.* Greg. mor. l. 23. c. 17. *Quamvis peccatorem se sentiat & fateatur, non cognoscit tamen pro qua specialiter culpâ percutitur.* Ibid. lib. 9. cap. 34. *Vise fis eundem* ibid. cap. 30. & Isidor. de sum. bon. lib. 3. cap. 2. [u] 2 *Sam.* 21. 1. [x] 1 *King* 8. 38.

And for our better furtherance herein we may consider,

Consider. 6.

1. What *sinnes* especially God hath in his *Word* threatned such *judgements* against, as are present on us, or any part of his Church. For if such sinnes be now found rife or reigning among us, there is just cause to suspect that [a] *God by* such *judgements doth make good his word*; [b] *sealeth up the truth of it*; and thereby sheweth, that [c] *His menaces are not vaine, or uneffectuall*; that [d] his Prophets words, as the prophane people sometime spake, are not [e] windy.

Consid. 1.

[a] *Fidem verbis verbera faciunt.* Gregor. in Evang. 37.

[b] *Iob* 33. 16. *Ezech.* 12. 22, 24, 25, 28. & 5. 13. & 6. 10.

[c] *Deut.* 32. 47. *Non sunt vanæ minæ dominicæ.* Polan. in Malac. 1. [d] *Ierem.* 5. 12, 13, 14. [e] Πνευμάτιος λόγος. Plut. de aud. Translatum ab ovis irritis, ex quibus nihil gignitur, quæ κενεμία Græci vocant. Plin. hist. nat. l. 10. c. 58. *quidam & vento ea putant generari, qua de causa etiam* ζεφύρια *appellantur.* Ibid. c. 60. *Sed & τόκον ἀνημερῶν ἡ ὠὰ γόνιμον.* Plato in Theæt.

2. What *sinnes* God hath formerly inflicted the like *plagues* for on others: which if these times be found to imitate those in, it may well be deemed, that [f] *God* in justice, *as he findeth us like them in practice, so he maketh us like them in punishment*; as hee findeth the like sinnes among us, so he powreth the like plagues upon us; as he findeth

Consider. 2.

[f] *Ier.* 7. 14. *Quid miramur, si paria perpetimur, qui paria perpetramus?* Bern. de consid. l. 2.

findeth us ſicke of the ſame ſores, ſo hee plieth us with the ſame plaiſters.

Conſider. 3.

3. How wee have abuſed thoſe things, or our ſelves in thoſe things, wherein or whereby God doth puniſh us. For there is oft *an analogie* and *a proportion betweene mens practices and Gods puniſhments*, betweene their tranſgreſſions and his judgements. Looke [g] *wherein men offend, therein* uſually *are they puniſhed.* And *bleſſings abuſed are turned oft into curſes*, as [cc] *the ſtaffe* ſometime *into a Serpent*, * that men may be croſſed and plagued in thoſe things, which they were not thankfull for, or uſed not well, when they were bleſſed in them. [h] DAVID was too indulgent a father to his children, and he ſmarted ſhrewdly for it in [i] *Ammons rape of Tamar*, [k] *Abſoloms murther of Ammon*, and both [l] *Abſoloms*, and afterwards [m] *Adoniaes rebellion.* [n] When Gods people abuſed thoſe temporall bleſſings of *gold and ſilver, corne and wine, wooll and flax*, that hee had beſtowed on them, God threatneth to *returne, and take them againe away from them.* And in like manner he threatneth them, when they obſerved not his Sabbaths, that [o] *their land, during their captivitie, ſhould reſt and lye waſte untilled and* untoiled; *becauſe it reſted not on their Sabbaths, when they dwelt in it:* As alſo that becauſe they ſet light *by the word of God* when they had it, he would [p] *ſend a famine of hearing it*, when they ſhould be conſtrained *to ſeeke farre and neere for, and yet not finde that*, which they then refuſed when they might have had it, or made no reckoning of, when in great plentie they had it: And [q] *becauſe they did not ſerve the Lord their God with a good will, and with a cheerefull heart in the abundance of all things; they ſhould therefore ſerve their enemies, which he ſhould ſend upon them, in hunger, and thirſt, and nakedneſſe, and want of all things:* And [r] *as they had ſerved ſtrange gods in their own land, ſo they ſhould ſerve ſtrangers in a land that was not their owne.*

g *Wiſd.* 11. 13. *In quibus peccamus, in eiſdem plectimur.* Τὸν Ἀντίνοον Ὅμηρος τῶν μνηστήρων ἀκριβέστατον εἰκὸς ἀποθανόντα ἐποίησε διὰ τοῦ λαιμοῦ πλαγέντα, τὸν δὲ Πανδάρεων διὰ τῆς γλώττης. Καὶ γὰρ ὅπου τιμωροῦσιν τοιούτων δεῖν εἰπεῖν, ὅτι τοῦτον μὲν διὰ τῆς γαστρὸς δεῖ πλαγέντα ἀποθανεῖν, τοῦτον δὲ διὰ τῆς αἰδοίων, τοῦτον δὲ διὰ τοῦ στόματος. *Dion. Chryſoſt. orat.* 55.

cc *Exod.* 4. 3.

* Ἵν' οἷς πεπλημμέλησαν οὐκ ἠυχαριστήσαμεν, τούτοις καὶ παιδευθῶμεν. *Greg. Naz. orat.* 6.

h 1 *King.* 1. 6.

i 2 *Sam* 13. 14.

k 2 *Sam.* 13. 28, 29.

l 2 *Sam.* 15. 10, 12.

m 1 *King.* 1. 5, 9, 11.

n *Hoſh.* 2. 8, 9.

o *Levit.* 26. 35.

p *Amos* 8. 5, 11.

q *Deut.* 28. 47, 48.

r *Ier.* 5. 19.

Conſider. 4.

4. How wee may have beene faultie towards others, in thoſe things that we now ſuffer our ſelves. For [s] there is *a juſt retaliation* oft in ſuch caſes with God. And [t] there is *nothing more equall than ſuch requitals.* [u] DAVID abuſeth the wife of *Vriah*; and [x] his owne ſonne abuſeth his in the ſame ſort. [y] *He ſlayeth Vriah* himſelfe *with the ſword*; and for the ſlaughter of *Vriah the ſword hunteth his houſe.* [a] *Adoni-bezeks* cruelty on thoſe that he had conquered, was required with the like, executed through Gods juſt judgement on him by thoſe into whoſe hands he fell; and even hee himſelfe acknowledgeth the equitie of it. And [b] God threatneth ſuch as *oppreſſe poore widowes and orphans*, That *their wives ſhall be widowes, and their children orphans.*

s *Eſa.* 33. 1. *Ier.* 30. 16. *Quod quiſque fecit, patitur: autorem ſcelus Repetit; ſuoque premitur exemplo nocens. Seuec. Herc. fur.* 3. 2. *Quæ ſcelere parta eſt, ſcelere linquetur domus. Idem Med.* 1. *ferox Theſeus qualem Minoidi luctum Obtulerat mente immemori, talem ipſe recepit. Catull. nupt. Pel. & Thet.*

t *Deut.* 19 19, 21. *Iam.* 2. 13. Ῥέζοντα τι καὶ παθεῖν ἐοικε. *Pindar. Nem.* 4. Οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους. *Euripid. Oreſt. Non eſt injuria pati, quod prior feceris. Sen. de ira, l.* 2. *c.* 30. *Qui prædo vult eſſe, meritò ſit præda. Aug. in Pſal.* 38. —*neq; enim lex juſtior ulla, Quam necis artifices arte perire ſua. Ovid art.* 1. Αἶμα παθοῖ τὶς κ' ἔρεξε, δίκη κ' ἰθεῖα γένοιτο. *Pythagor. an Rhadamanth. Ariſtot. Ethic. l.* 5. *c.* 5.

u 2 *Sam* 12. 10, 11. x 2 *Sam.* 16. 22. y 2 *Sam.* 12. 9, 10. a *Iudg.* 1. 6, 7. b *Exod.* 22. 22. 24. *Tolerabilius eſt ſiquis patiatur quod fecerit. Miramur ſi nos barbari capiunt, cùm fratres noſtros nos faciamus captivos? Diu id oppreſſione plurimorum elaboravimus, ut captivando alios etiam ipſi incipiamus eſſe captivi. Sentimus enim quæ fecimus; ac labores manuum noſtrarum manducamus; & juſto judice Deo ſolvimus quæ debemus. Miſerti exulum non ſumus; ecce ipſi ſumus exules. Peregrinos fraude cepimus; ecce ipſi peregrinamur. Præjudiciis alios circumvenimus; ipſi præjudicia nunc timemus. Salvian de provid. lib.* 5.

Conſider. 5.

5. What neglects or evill acts being faultie in them, wee have beene admoniſhed of, or checked for, either publikely in the miniſtery

ſtery of the Word, or privately by good offices of friends or others, yea or inwardly by the voice of our owne heart, or the motions and ſuggeſtions of Gods Spirit, and yet we have not regarded to amend and reforme. For it is *an uſuall thing with God, when his Word* taketh not place, *nor prevaileth with us,* [c] *to ſecond it with the Rod,* as thereby [d] *to ſeale up* and confirme *the truth of it*; ſo [e] to make us the more attentive unto it. He doth as *Abſolom* did with *Ioab,* [f] when he would not come at him, having ſent once or twice for him, he cauſed his ſervants to ſet his corne on fire, and then commeth *Ioab* to him without further ſending for, to know what he would with him, and why he had ſo ſerved him. And ſo, ſaith *Elihu,* doth God; [g] he calleth upon men many times to breake off their bad courſes, either by outward admonitions, or by inward ſuggeſtions; * which when men regard not, he layeth ſome affliction upon them, that continueth with them, and ſticketh by them, till it have [h] *opened their eares that were ſtopt before,* and pulled down their pride, or taken downe their ſtomack, and made them to ſay with *Saul* ſtrucken downe to the ground, [i] *Lord, what is it that thou wouldeſt have me to doe?*

[c] *A verbis ad verbera progreditur. Eſa.* 50.1. 2. *Ier.* 26.3, 4, 5.

[d] *Vt fidem verbis verbera faciant, dum corporis plagæ teſtes ſunt veritatis & vulpæ. Gregor. in Evan.* 37.

[e] *Eſa.* 28.19. *Vexatio intellectum dat auditui, quia tunc peccator intelligit quod audivit, cum ſe jam pro contemptu vexari doluerit. Greg. mor. l.* 15. *c.* 22.

[f] 2 *Sam.* 14.30, 31.

[g] *Iob* 33.14——22.

* Ὥσπερ τῆς παιδὸς οἱ νήπιοι κατολιγωρῆσαι μαθημάτων μὴ τὰς μάστιγας ἀς οἱ διδάσκαλοι αὐτοῖς ἢ παιδαγωγοὶ προσάγουσι, προχειρέστεροι γενόμενοι δέχονται τὰ διδάγματα· καὶ ὁ αὐτὸς λόγος ἐπὶ τῆς πληγῶν οὐκ ἠκέστο, μὴ δὲ τὰς ἐπὶ τῆς μαστίγων ὠδυνας ὡς ἄρτι τῆς ψυχῆς διανοίγουσι καὶ παρεδέχθη τὴν ἀκοὴν, καὶ διεφυλάχθη τῇ μνήμῃ. ἔτι καὶ ἐπὶ τῆς παρακινούντων τῆς θείας διδασκαλίας καὶ καταφρονητικῶς ἐχόντων πρὸς τὰς ἐντολὰς διακειμένων συμβαίνει· ἐπειδὰν γὰρ ἐτιαχθῇ αὐτοῖς παρὰ τοῦ Θεοῦ ἡ παιδεία, τότε δὲ μάλιστα τὰ ἀεὶ παρακινούμενα τῆς τοῦ Θεοῦ προσταγμάτων, ὡς φόβητρον ἐμπεσόντα αὐτῆς τῆς ἀκοῆς παρεδέχθη. *Baſil. Cæſ. homil.* 12. [h] *Aures pœna aperit, quas voluptas clauſerat.* [i] *Domine, quid vis faciam? Act.* 9.6.

Conſiderat. 6.

6. How we have abuſed, as well *Gods judgements,* as his *Mercies*; how we have either refuſed or neglected to hearken as well to *the ſound of Gods rod* as to *the voice of his Word*; what afflictions have formerly beene inflicted on us, whereof little or no uſe at all hath beene made by us. For that is alſo uſually Gods manner, when men profit not by ſuch croſſes as he hath formerly exerciſed them with, [k] to proceed from ſhorter to ſome of longer continuance, from milder to ſharper courſes. He dealeth with the ſonnes of men, as the Phyſitian doth with his patient; [l] who when he findeth that the potion which he hath given his patient will not worke with him, he ſecondeth it with ſome ſtronger purge; when he perceiveth the diſeaſe to be ſo ſetled, that ſudden courſes will not ſerve, he preſcribeth him a courſe of ſome longer continuance. So our Saviour fore-warned the poore man, whom he had healed, That [m] *if he ſinned againe, ſome worſe matter would befall him*: his not profiting by the former, would procure unto him ſome further, ſome farre heavier croſſe. And [n] God threatneth his people, that if lighter matters would not amend them, he would lay harſher and heavier things on them, till they were even in a manner waſted and conſumed withall.

[k] *Ier.* 5.3, 6. *Eſa.* 9.17——20. *Hoſh.* 5.12, 13, 14. *Amos* 4.6——12.

[l] *Si malum morbi fortius creverit, majora remedia quæruntur, & pro ſalute hominis ſolicita fortiùs ſe medicina opponit: aſperi cibi, potus ingeruntur amari: Et ſi convaluerit malum, & ignis adhibetur & ferrum. Firmic. de error. Gentil.*

[m] *Iohn* 5.14.

[n] *Levit.* 26.18, 27, 28, &c. Ὁ μὴ σωφρόνως ἔχων πρὸς τὴν παιδείαν, τὴν μείζω προκαλεῖται. *Greg. Naz. orat.* 6. Ὁ γὰρ ἀπὸ τῶν ἐλαττόνων ἀνύχόμενος, ὥστε μὴ δεῖσθαι τῶν σφοδροτέρων, ταῦτα δέδεται καὶ τοῖς μείζοσι, εἰ πρὸς ταῦτα εἰσέτι δεῖν. *Ibid.*

Meanes 2.

Secondly, what we finde our ſelves thus faulty in, we ſhould endevour to reforme. As we muſt labour to finde out the cauſe of the evill, and what hath turned Gods face from us; ſo ſhould we withall

all labour to remove the ſame, [o] that *the cauſe being taken away, the effect alſo may ceaſe*; and that Gods face that is now turned from us, may be turned againe towards us. For this ſhould be the end of our ſearch, to diſcover what is amiſſe; and this the end of our diſcoverie, to amend and remove the evill diſcovered, either in our hearts or in our lives. [p] Otherwiſe *our ſearch is but vaine and frivolous*, and *our inquirie unſincere*. Yea, better were it for us never to have beene ſo forward to ſearch, if wee be not as forward to redreſſe, what upon ſearch we have found to be otherwiſe than well with us. It muſt needs aggravate wrath, when we are ſhewed, or ſee what is amiſſe, and are not carefull to amend. [q] *Let us ſearch and trie our wayes*, ſay they, *and returne unto the Lord*: (as DAVID of himſelfe, [r] *I conſidered my wayes, and turned my feet unto thy paths*, where upon ſuch conſideration, I found that I had ſwarved from them:) And then [ſ] *Let us lift up our hearts with our hands unto the Lord our God in heaven*. As if it were to no end for them to ſeeke unto God by prayer, till they had pulled downe [t] *the partition wall that ſevered betweene them and him*; and hindred their ſuits from getting acceſſe to him, or obtaining ſucceſſe with him: untill they had, as ſearched out, ſo reformed and removed ſuch evils, as upon their ſearch had preſented themſelves to their ſight, and as came to view upon this their ſurveigh. And indeed till this courſe bee taken, [u] it is to ſmall purpoſe to pray. It is * as if the perſon pricked or wounded ſhould crie and call upon the Surgion to have ſome eaſe of his paine, but would not endure to have the ſplinter or the arrow-head pulled out that ſticketh faſt in his fleſh, and cauſeth his griefe: or as if people ſhould pray to God to ſtay the rage and furie of the burning, when an houſe or towne is on fire, and themſelves the meane while powre on oyle, or throw on fuell to the fire. This God himſelfe noteth, as the maine cauſe of the continuance of his heavie hand upon his people, [x] *Thou crieſt*, ſaith he, *unto me; O my Father, and the Guide of my youth, [y] Wilt thou retaine thy wrath alwayes? wilt thou be angrie for ever? This thou ſayeſt; but thou diddeſt evill more and more ſtill.* And, [z] *They houle to mee on their beds for their corne and their wine: but they rebell againſt me ſtill.* And againe; [a] *Therefore is not the wrath of God yet turned away, but his hand is ſtretched out ſtill; becauſe the people turne not to him that ſmiteth them; nor are turned away from their ſinnes.* And ſurely ſo long indeed there is no hope of prevailing with God; [b] *If I ſee iniquitie in mine heart*, ſaith DAVID, (and [c] *be loth to leave it*;) or, *If with my heart* [d] *I looke after it*, (as *wee are wont to looke after ſuch things as wee love and delight in*, and are not willing to forgoe;) *the Lord will never heare any prayer of mine* that I make to him. As [e] *the cauſe* therefore *of the diſeaſe muſt be removed*, (and it can be dealt with till it be diſcovered) *ere there can be any ſound cure of the diſeaſe*, or ſuch as ſhall conſtantly continue: So our ſinnes muſt be removed that turne Gods face and favour from us, and withdraw his regard of

[o] Ὥσπερ ἐν τοῖς νοσήμασι, τὰ αἴτια πειρώμεθα τὰ ἀποτελέσματα συνεκκόψωμεν. *Gregor. Naz. orat. 22. Vt ſublata cauſſa tollatur effectus.*

[p] *Dolosè quærit, qui timet invenire quod quærit. Sunt enim qui iniquitatem ſuam quaſi conantur quærere & timent invenire. Qui quia dolosè agebant ut invenirent, ubi invenerint, non oderunt. Si enim non dolosè ſed ſincerè agerent, quod invenerunt odiſſent. Aug. in Pſal 35.*

[q] *Lam. 3. 40.*

[r] *Pſal. 119. 59.*

[ſ] *Lam. 3. 41. Explorandum, Deplorandum, Implorandum. Alſted. Syſtem. Theol.*

[t] *Eſa. 59. 2. Peccata ſola ſeparant inter homines & Deum. Aug. de pecc. mer. l. 1. c. 20. Tollatur ergò de medio quod intereſt, & pax eſt. Bern. in Cant. 4.*

[u] *Orans & non operans, iram non placat, ſed provocat. Gregor. mor. l. 8 c 3.*

* *Sicut nullum proficit medicamentum, ſi adhuc ferrum in eo ſit; ita nihil proficit oratio illius, cujus adhuc dolus in mente, vel odium manet in pectore. Iſidor. de ſum. bon. l. 3. c. 7.*

[x] *Ierem. 3. 4, 5.*

[y] *Non ſic abibunt odia? vivaces agit Violentus iras animus? & ſevus dolor Æterna bella pace ſublatâ geret? Sen. Herc. fur. l. 1.*

[z] *Hoſh. 7. 14.*

[a] *Eſa 9. 12, 13.*

[b] *Pſal. 66. 18.*

[c] *Iob 20. 12, 13.*

[d] *Aſpicitur in corde iniquitas, cum mentu oculis placet. Quæ enim diligimus, libenter aſpicere ſolemus. Ruffin. in Pſal 65. Quid eſt videre, niſi indefſuenter intueri? non videre per judicium, ſed videre per appetitum. Gregor. mor. l. 22. c. 3. Conſpiccre ut acceptetur, quod diſpici dignum eſt ut calcetur. Aug. in Pſal. 65.*

[e] *Olim offenſum ſentimus, nec placamus Deum; nec capitamus cauſas morbi, ut morbus pariter auferatur. Hieron. epit. Nepot. Medicus quando ægritudinem diſcutit, ſi curet quod per aliquam cauſam factum eſt, & ipſam cauſam per quam factum eſt non curet, ad tempus videtur mederi, ſed cauſa manente morbus repetitur. Aug. in Ioan. 25. Purget humorem, detrahat cauſam, & non erunt ulcera. Ibid.*

us, ere we can hope to have his carriage towards us altered for the better, or any end of our preſent evils. [f] We enforce him to continue his hard dealing with us while we doe otherwiſe, we reſtraine him from doing that, that of himſelfe otherwiſe he would doe, and is of himſelfe in his owne nature moſt ready and willing unto, did not we our ſelves withhold him from it. So that while we continue ſtill in our ſinnes and exceſſes, our owne practice croſſeth and hindreth the effect and fruit of our prayers; and we are like thoſe heathen, of whom the *Cynicke* obſerved, that [g] they prayed indeed to their Gods for health; but at the very ſame time when they ſo did, they uſed ſuch exceſſe as could not but greatly impaire health, and ſo wilfully deprived themſelves of that that they prayed for.

[f] *Pœnas peccatorum ſuorum plurimi perferunt; & intelligere cauſas pœnarum nemo dignatur. Cauſa eſt, quia & ſi jam aliqua patiamur, nondum tamen patimur, qualia meremur. Agnoſcere nos Deus peccata noſtra mavult quam ſuſtinere, & oſtendere potius quid mereamur, quàm infligere quod meremur. Ille invitat ad veniam: nos cumulamus offenſam. Vim Deo facimus iniquitatibus noſtris: iram in nos divinitatis armamus: Nolentem ulciſci cogimus; parcere volentem non permittimus.* Salv. de provid. lib. 5. [g] Θύειν μὲν τοῖς θεοῖς ὑπὲρ ὑγιείας, ἐν αὐτῇ δὲ τῇ θυσίᾳ χεῖρον τῆς ὑγιείας διαπνεῖν. Diogen. apud Laert. lib. 6. *Quod & Democrit.* apud Stob. cap. 18. Ὑγιείαν εὐχαῖς θεῶν αἰτέουται ἄνθρωποι· ἀκρασίῃ δὲ ταναντία ῥηξάντες, αὐτοὶ προσδύεται τῆς ὑγιείης τὴν ἐπιθυμίην γίνονται.

Thirdly, that wee may thus doe; becauſe [h] *our heart is not in our owne hands*, [i] *nor is it in mans power to direct his owne paths*, [k] nor are afflictions able of themſelves to effect grace in us, or to worke good on us without the aid of Gods Spirit working together with them; we ſhould be earneſt with God by prayer, that he will be pleaſed, [l] as he doth *correct* us, ſo withall to *inſtruct* us; [m] as he ſendeth croſſes, ſo that he would vouchſafe grace, whereby we may make a good uſe of them, and [n] *learne to profit* by them; as [o] to ſhew and make knowne to us what he aimeth at in them, ſo to enable us in ſome meaſure to doe that which he requireth of us; [p] *to turne us unto him, that he may returne unto us.*

Meanes 3.
[h] *Prov.* 21. 1.
[i] *Ierem.* 10. 23.
[k] *Pſal.* 90. 11. *Ier.* 5. 3. & 2. 30.
[l] *Pſal.* 25. 4, 5. & 86. 11. & 94. 12.
[m] *Pſal.* 90. 7, 8, 9, 12.
[n] *Eſa.* 48. 17.
[o] *Iob* 10. 2. *Ier.* 31. 19.
[p] *Ier.* 31. 18.

And laſtly, when we have thus done, then may we with the more comfort and confidence [r] deale with the Lord for the removall of the evill it ſelfe, be it outward or inward. [s] Then may we ſeeke to him with good aſſurance of ſucceſſe, becauſe wee *ſeeke him as wee ſhould*; [t] wee may then praying hope indeed to bee heard, thoſe [u] *clouds* of our iniquities being diſperſed and diſpelled, that before *hindred the paſſage of our prayers*. In a word, thus we [x] *repenting of*, and [y] *turning from our ſinnes*, that have turned God away from us, and [z] *returning to him* that hath hid his face from us, he will [a] *turne againe* in mercie and goodneſſe *unto us*, and [b] *make the light of his countenance* againe *to ſhine forth upon us*; wee [c] *remembring our ſelves*, [d] hee will *ceaſe* longer *to forget us*; Yea, he will beginne [e] *in mercie* againe *to remember us*, who [f] *in wrath* ſeemed to have *forgotten* us; and ſhew that he ſo doth to our comfort, and the confuſion of our foes, by [g] *raiſing of us*, and [h] *lifting up our heads* againe, and [i] *not ſuffering them to triumph over us*, as formerly they have done.

Meanes 4.
[r] *Pſal.* 25. 4, 5, 7, 11, 16, 18, 20, 21. & 39. 8, 10. & 41. 4, 10.
[s] *Ier.* 29. 12, 13, 14.
[t] *Eſa.* 58. 9.
[u] *Lam.* 3. 44.
[x] *Ier.* 18. 8.
[y] *Ion.* 3. 10.
[z] *Ier.* 3. 1. 22.
[a] *Pſal.* 86. 16.
[b] *Pſal.* 80. 19.
[c] *Pſal.* 22. 27.
[d] *Pſal.* 9. 18.
[e] *Pſal.* 25. 7.
[f] *Eſa.* 54. 8. *Lam.* 5. 20.
[g] *Pſal.* 41. 10.
[h] *Pſal.* 3. 3.
[i] *Pſal.* 41. 11.

FINIS.

NOAH

HIS

OBEDIENCE,

WITH

THE GROVND OF IT:

OR,

His Faith, Feare, and Care.

A MEDITATION

ON

HEBREVVES 11. 7.

Delivered in a Sermon at Lincolnes-*Inne*:

BY

THOMAS GATAKER, Batcheler of Divinity;
sometime Preacher there:

And now Paſtor of ROTHERHITH.

LONDON,
Printed by ANNE GRIFFIN for
EDVVARD BREVVSTER.
1637.

To the right Worſhipfull

Sir IOHN HOBART Knight, Eldeſt Sonne and Heire to the Right Honourable Sir HENRY HOBART, *Lord Chiefe Iuſtice of the Common Pleas.*

RIGHT WORSHIPFULL:

HAVING upon ſome inducements (how weighty I leave to the cenſure of others; but ſuch as to me then ſeemed not altogether inſufficient) conceived a purpoſe of publiſhing the former *Diſcourſe*, I thought it not amiſſe to annex this enſuing unto it, as meetly well ſuting with the *Argument* therein handled, and not unfit therefore to ſecond it. And remembring withall, that among other of thoſe, whom I owe duty and reſpect unto, I had not hitherto remembred your ſelfe in this kind, I checked my ſelfe for it, and reſolved with my ſelfe not to reſt longer guilty of ſuch neglect. I know I ſhall not need in many words to intreate your Worſhips kind acceptance of it, either for mine owne ſake, or for it ſelfe. The one I am bold to preſume of, upon experience of your wonted courteous uſage and profeſſed reſpect of me farre above my deſert. The other the ſubject *Matter* of it maketh me confident of: Which what it is, either the bare *Title*, or *Text* it ſelfe will ſoone acquaint you withall: And both joyntly together will (I hope) helpe ſufficiently either to cover or countervaile, the rawneſſe and rudeneſſe, or whatever other defects in my weake and unworthy *Manner* of handling ſo ſingular *a Subject*, may ſeeme any way to blemiſh the *Worke*. I was never furniſhed with any ſtore of *Rhetoricall lights*: And am willing therefore the rather to em-

bellish my *writings* with such *borrowed helpes* as my poore reading affordeth either out of *holy or humane Writers*: whose *Speeches and Observations* also, either as [a] *Ægyptian Spoiles*, or as [b] *Canaanitish Captives*, either [c] having past the fire, and bin purged of their *Heathenish drosse*, or being trimmed and pared from their *Paganish superfluities*, may well and warrantablie upon good ground, even from [d] *the practise of Gods Spirit*, be not onely admitted into the *Commonwealth of Israel*, but applyed also [e] to *the use of the Sanctuary and of Gods service* therein. He that furnished [f] *Cyrus* with *treasure* for the building of his *Temple*, did no doubt furnish them also with much *light of knowledge and literature*, even for the benefit of his *Church* and *Children*. In this Discourse especially I have studied to be plaine, and to apply the things therein delivered to the present times, [g] which our *Saviour* himselfe seemeth to parallel with those that NOAH lived in. The badnesse and loosenesse of them, all generally complaine of, [h] even those that helpe to make them so bad as they are. And it were greatly to be wished, that men were on all hands as forward to put their helping hand to the furthering and effecting of a generall reformation, as [i] they are prone to complaine of the badnesse of them, and to murmure rather against others (those especially above) by whose meanes they deeme that they become so bad, when themselves are the whilst, it may bee, therein as faulty as any, than to mourne for, and repent of their owne excesses. *The whole City*, we say, *would soone bee faire, if every one would but sweepe before his owne doore.* And the whole estate would be soone reformed, if each one would but doe his part, [k] *looke home* to himselfe, and set seriously upon the amendment of that one, whom it concerneth him most to looke after. This it neerely concerneth us all to doe, that if the *City* remaine *foule* still, while others doe not the like, yet *the filth* that is the cause of it, be not found be-

[a] *Exod.* 12. 35. *Philosophi siqua vera & fidei nostræ accommoda dixerunt, non solùm formidanda non sunt, sed ab eis etiam tanquam injustis possessoribus in usum nostrum vendicanda. Sicut enim Ægyptij non solùm idola habebant quæ populus Israeliticus detestaretur, sed & vasa, ornamenta & vestimenta, quæ populus ille Ægypto exiens non autoritate propria sed Dei præcepto tanquam ad usum meliorem sibi clanculum vendicavit, ipsis Ægyptiis nescienter commodantibus ea quibus non benè utebantur. Sic doctrinæ Gentilium non simulata solùm & superstitiosa figmenta habent, quæ fugere & detestari debemus, sed & liberales disciplinas veritatis usui aptiores, & quædam morum præcepta utilissima continent, quæ tanquam aurum & argentum, quod non ipsi instituerunt, sed de quibusdam veritatis divinæ metallis quæ ubique infusa est, eruerunt, & quo pervisè abutuntur, ad usum justum prædicand. Deum a ferre ab eis Christianus debet. Aug. de doctr. Christ. l. 2. c. 40.*

[b] *Deut.* 21. 10, 13: *Typus sapientiæ secularis. Quando Philosophos legimus, & veniunt in manus nostras libri sapientiæ secularis, si quid in eis utile reperimus, ad nostrum dogma convertimus. Si quid superfluum de idolis, amore, cura secularium, radimus, calvitium inducimus, in unguium morem ferro acutissimo desecamus. Hieron ad Damas. Vide & Sidon. ad Faustum, ep. 9. lib. 9.*

[c] *Num.* 31. 22, 23. [d] *Sic Paulus Aræ epigraphen usurpavit & Arati testimonium Actis* 17. 23, 28. *Sed & Menandri* 1 *Cor.* 15, 33. *Et Callimachi, ac Epimenidis Tit.* 1. 12. *Extat & Epos Hexametron Iacob.* 1. 17. *Et Iambicum geminum* 2 *Pet.* 2. 22. *quod & poeticum spirat.* [e] *Exod.* 35. 5. [f] *Esai* 45. 3, 4. *Ezra* 1. 2. [g] *Matth.* 24. 37, 38, 39, *Luke* 17. 36, 37. [h] *Quamodo Sen. de benef. l.* 3. *c.* 1. *De ingratis etiam ingrati queruntur; cùm interim hoc omnibus beneat, quod omnibus displicet.* 1 Ἡμεῖς τοῦτο τὸ πάσχομεν, μὴ τὰ ἑαυτῶν κατορθοῦντες, ἀλλὰ τοὺς τῶν ἑτέρων λυμαινόμενοι, ὥστε ἂν εἷς εἴπῃ τῶν ἀγωνοθετῶν οὐ μεμφθησόμενον, οὔτε ἐπαινούμενον, οὐδ' ἐξὸν ἀμισθὶ καὶ θρασὺν καὶ τιμῆς καὶ χρημάτων μηδενὸς ἀξίων, αὐτὸς πονηρὸς διακόμενος, καὶ τῶν αὐτοσχεδίων δόμων καὶ φαρμάκων. *Greg. Naz. ad cives periclit.* Ὅπου καὶ ἐν μεγάροισι κακὸν τ' ἀγαθόν τε πέλονται. *Ædibus in propriis quæ prava aut recta geruntur. Homer. Odyss.* Ν'. *Et ex Homero Socrates teste Gellio noct. Attic. l.* 14. *c.* 7. *Diogen. teste Laert. & Plut. de Valet. tuend. Domum redeamus. Cic. de clar. orat.*

fore

fore *our doores*: but thoſe more eſpecially, whoſe good example may helpe to draw many others on, as being more eminent than ordinary, either for place or parentage. In this ranke it hath pleaſed God to range your Worſhip; whoſe religious carriage therefore ſhall not onely benefit your ſelfe, but may pricke on and encourage others, both at home and abroad: And for the furtherance of you therein, hath he vouchſafed to furniſh you with ſundry ſingular helpes above many others. To omit all other, *your Honorable Fathers* * *Example* may goe for all, whoſe *Life* and *Actions*, generally approved and admired, may be *a lively Precedent* for your direction and imitation herein, eſpecially living conſtantly and continually ([l]a matter of no ſmall conſequence) with him, and ſo having it daily in your eye. Goe on therefore, worthy Sir, I beſeech you, having *ſo rare a Patterne* before you, to imitate him that goeth in and out before you, as you doe before others (*the Archer giveth not over ſhooting and levelling at the marke, though hee never come*, it may bee, *to hit the white*; and it ſhall bee [m] your *Honour* there *to imitate*, where it is * *no diſgrace to come ſhort*:) in faſhioning your life and courſes to *the Rules of Gods Will and Word*, and in helping to ſupport *the practiſe and profeſsion of piety*, which through the iniquitie of times, ſurrounded with a maine floud of *prophaneneſſe*, like enough to bring in, if it hold on, ſome *ſecond Deluge*, ſeemeth in a manner to be cleane over ſet, and in danger to be borne downe. I am not ignorant, what *privy nips*, yea and *open pointings at* (as the times are; and it is no new thing neither; it was even ſo alſo [n] long ſince) men of your ranke eſpecially, muſt make account to expoſe themſelves unto, if they will ſhew themſelves religious, and favourers of that which yet wee all generally profeſſe. But herein ſhall you ſhew your *Chriſtian courage* with NOA, whoſe *Example* this weake worke repreſenteth unto you, if you ſhall for Gods ſake

* Οἰκόθεν οὖν χρὴ τῆς ἀρετῆς τὸ παράδειγμα, ὡς ὁ βλέπων εὐθὺς ἄγεσθαι. Ὥσπερ τοῦ πώλους καὶ τοῦ μόσχου ὁρῶμεν, ὁμοῦ τῇ ἡλύσει καὶ μιμήσεσιν ἑαυτοὺς διδασκαίροντας, ἵνα καὶ αὐτὸς τὸν πατρὶ παραθέων ἐγγένηται ἐν πωλικῷ τῷ ῥυάγματι, καὶ ἡμᾶς ἄκρων τῆς ἀρετῆς κινημάτων ἐκ παραπολὺ λειπόμενον. Greg. Naz. de Baſil.

[l] *Plus tibi & viva vox, & convictus quidam oratio proderit, In rem præſentem venias oportet. Primum quia homines amplius oculis quàm auribus credimus. Deinde quia longum eſt iter per præcepta; breve & efficax per exempla. Zenonem Cleanthes non expreſſiſſet, ſi eum tantummodo audiſſet: Vitæ ejus interfuit, ſecreta perſpexit, obſervavit illum, utrùm ex formula ſua viveret. Plus Plato ex moribus, quàm ex verbis Socratis traxit. Et magnos viros non ſchola Epicuri, ſed contubernium fecit. Sen. epiſt. 60.*

[m] *Demoſthenem imitemur, quid. n. aliud nos agimus? aut quid aliud optamus? Cic. de clar. orat.* Εἰ καὶ πρὸς παρὰ λίθον ἄρμα δρόμου, ἀπ' ἐκείνου καθημένου παιδεύομενοι καὶ ἀγόμενοι εὐδοκιμήσομεν. Greg. Naz. de Baſil.

* *A quo vinci etiam laus eſt, haud probrum: uti Accius.* [n] *Iam illud quale, quam ſanctum, quod ſi quis ex nobilibus ad Deum converti cœperit, ſtatim honorem nobilitatis amittit? aut quantus in Chriſtiano populo honor Chriſti eſt, ubi religio ignobilem facit? Statim enim ut quis melior eſſe tentaverit, deterioris abjectione calcatur: ac per hoc mali eſſe coguntur, ne viles habeantur. Itaque ſi honoratior quiſpiam religioni ſe applicuerit, illicò honoratus eſſe deſiſtit; ubi mutaverit veſtem, mutat protinus dignitatem; ſi fuerit ſublimis, fit deſpicabilis: ſi fuerit ſplendidiſſimus, fit viliſſimus: ſi fuerit totus honoris, fit totus injuriæ. Perverſa ſunt enim, & in diverſum cuncta mutata. Si bonus eſt quiſpiam, quaſi malus ſpernitur; ſi eſt malus, quaſi bonus honoratur. Salvian. de provid. l. 4. c. 4.*

contemne and ſet light by thoſe things that make many, no doubt, forbeare to countenance that which inwardly they cannot but like and allow of; and the greater reward ſhall you for the ſame receive at his hands. Now the ſame our gracious God ſtrengthen and confirme you in all goodneſſe, encreaſe in you his graces, ° preſerve you from *all evill ones*, protect you againſt P *all evils*, as well corporall as ſpirituall, and bring both you and yours q *by true holineſſe and ſincere ſanctification*, in his due time, *to full happineſſe and eternall ſalvation*. Amen.

° Ῥύσεται τῶν πονηρῶν καὶ τοῦ πονηροῦ, ὡς μήτε κακοῦ μήτε κακύνοιο. *Theophylact. epiſt. 26.*

P Τηροίη πάσης ἀνώτερον κακύνσεως καὶ κακώσεως. *Idem epiſt. 7. & 10.*

q *Rom. 6, 22. 2 Theſ. 2. 13. Apoc. 20. 6.*

Your Worſhips

in all Chriſtian ſervice,

THOMAS GATAKER.

NOAES

NOAES OBEDIENCE.

HEBREVVES 11. 7.

By Faith NOA, *being warned of God of things as yet not ſeene, moved with Feare, prepared an Arke for the ſaving of his Houſehold,*

THis parcell of *Scripture* containeth a briefe *ſumme* of a *Story*, related more at large by *Moſes* in his [a] *firſt Booke* and *ſixt Chapter*, concerning *the Patriarch* NOA, [b] the tenth from *Adam*, and as *Baſil* of *Selencia* well termeth him, [c] *a ſecond Adam, the Father of all mankind ſince the Flood*, of all that are at this day in the world, or that ſhall be to the worlds end.

Matter.

[a] *Geneſ. 6.*

[b] *Geneſ. 5. 28. 29. Tertius ab Enoch, quà ſeptimus ab Adam in lineâ. Iud. 14.*

[c] Δεύτερος ης Αδάμ. *Baſil. Sel. hom. 6.* καὶ δευτέρα τύτυ κόσμυ πατήρ. *Greg. Naz. epitaph. patr.*

The *effect and ſubſtance* whereof is this, An *act* of NOAHS *obedience*, together with the *grounds* and the *fruits* or *effects* of it.

Summe.

Diſtribut. 1. *Parts* 3.

1. His *act of obedience, the building* of *the Arke.* *Part* 1.
2. The *grounds* of his ſo doing: *Act of obedience.* *Part* 2.
   Without, *Gods warning*; *Grounds* 3.
   Within, *his Faith*, and *his feare.*
3. The *fruits* and *effects* therof, good or bad; *Part* 3.
   Good, in regard of *him* and *his*; the *ſaving* of *them* temporally, of *himſelfe* alſo eternally: *Effects* 3.
   Bad, in regard of others; the *condemning* of the wicked *world.*

Or thus:

Diſtribut. 2. *Part* 1. *Gods warning.* *Part* 2. *Fruits* 3. *Part* 3. *Effects* 3. *Part* 1.

1. Gods warning, NOA *being warned of God*, &c.
2. The fruite of it in NOA; and that threefold; *Faith, Feare,* and *Care.*
3. The effect of this his faithfull, awfull, and carefull carriage; and that alſo threefold; thereby, *He ſaved his Houſhold: He condemned the World: He became inheritour of the righteouſneſſe that is by Faith.*

For the firſt of them, *Gods warning:* NOA being *warned of God.*

How this was done is not expreſſed. And it is in vaine therefore for us to enquire. For [c] *to what end ſhould ſuch things be with danger determined, as without danger of ſinne we may well be ignorant of?* ſaith *Auguſtine*. Onely thus much we finde, that when the whole world was overgrowne with wickedneſſe; ([d] *all fleſh had corrupted their waies*:) And *the Church of God* it ſelfe was growne to a generall Apoſtaſie, by [e] the falling a way of *the Sonnes of God*; not *the* [f] *Angels*, as [g] *Tertullian* out of the forged *Enoch*, and [h] ſome others, though the [i] *Angels* alſo be in ſome places ſo tearmed) and much leſſe *Devils* (as * ſome other have abſurdly conceited;) nor || the *Sonnes of God*, that is, *Princes* and *Potentates* (though in Scripture " ſometimes ſo called;) but [k] *the poſterity of Seth*, matching with the *daughters* [l] *of Men*, and ſo contracting affinity with *Cains curſed race*, which proved the ruine of the whole world. [m] It *repented God* that he had made man, that is, [n] he purpoſed to deſtroy man, whom before he had made; for ſuch is *Gods repentance*, a [o] *change not of his will, but of his worke*; [p] *repentance with man is a change of the will; repentance with God is the willing of a change*. Now this his purpoſe and reſolution did [q] *God* Impart unto NOAH, to wit, that [r] at the end of *one hundred and twenty yeeres*, (that was the utmoſt ſtint and limit ſet [s] for *mans repentance* and [t] *Gods patience*; not the liſt or ſiſe of *mans life* for future times, as [u] ſome vainely have imagined, contrary [x] to the evident truth of ſtory) he would bring in *a deluge*, that ſhould drowne up and deſtroy the whole world. And therefore [y] willed NOAH in the meane ſpace to make ſuch a Veſſell, according to the patterne then preſcribed him, as for bulke and bigneſſe was never the like ſeene or heard of before or ſince, not for the ſaving of him and his alone, (which a farre leſſer would have done) but [z] for the preſerving of the ſeed of all living creatures. And this was the warning that the Apoſtle ſpeaketh of in this place.

[c] *Quid enim opus eſt, ut hujuſmodi cum diſcrimine definiantur, quando ſine crimine neſciuntur? Aug. ex chirid. c. 59.*
[d] *Gen. 6. 12.*
[e] *Geneſ. 6. 2 4.*
[f] *Ἄγγελοι. Sept. Filij Deorum. Aquila.*
[g] *Tertul. de habit. mul. & de cult. fœm. ex prophetia Enochi: cujus fragmentum extat in notis Ioſ. Scalig. ad Euſebii Chronol. Quorum commentum refellunt Chryſ. in Gen. hom. 22. Baſil Sel. hom. 6. Auguſt. de civit. l. 15. c. 22, 23. & in Gen. quæſt. 3. Theod. q. l. 1. q. 47.*
[h] *Philo de gigant. Ioſeph. antiq. l. 1. c. 4. Iuſtin in apolog. utr. que. Iren. l. 4. c. 70. Athenag. legat. Clem. Alex. ſtrom. l. 3. & 5. & pæd. g. l. 3. c. 2. Euſeb. prapar. l. 5. c. 2. & l 7. c. 8. Melbod de reſurr. Sulp. l. hiſt. ſacr. l. 1. Lactant. inſtit. l. 2. c. 15. Ambr. de Noe c. 5. & de Virgil. l. 1.*
[i] *Iob 1. 6. & 2. 1. & 38. 7. Contra quam Chryſoſt. hom. 22. in Gen. Ἄνθρωποι ἐκλήθησαν οἱ τοῦ Θεοῦ, ἄγγελοι δὲ ἐκαλοῦντο: & Baſil. Sel. hom 6. Ἀλλ' οὐδὲ οἱ τοῦ Θεοῦ κέκληνται τῆς ἀγγέλων ἀξίας· ἄνθρωποι δὲ μόνοι τῇ κλίσει σεμνύνονται.*
* *Fr. Georg. probl. tom. 1. & Paul. Burg. addit. ad Lyr.*
|| *Chald. Par. & Mercer.*
" *Pſal. 82. 6.*
[k] *Baſil. Sel. Chryſoſt. Theodorit. & alii.*
[l] *Hominum, i. ſecundum hominem viventium. Aug. de civit. l. 15. c. 8.*
[m] *Gen. 6. 6.*
[n] *Gen. 6. 7.*
[o] *Mutatio rei, non Dei; effectus, non affectus; facti, non conſilii. Aug. confeſſ. l. 1. c. 4. & civit. l. 15. c. 25. & ad Simplic l. 2. q. 2.*
[p] *Aliud eſt mutare voluntatem; aliud velle mutationem. Aquin. Sum. p. 1. q. 19. a. 7.*
[q] *Gen. 6. 13.*
[r] *Gen. 6. 3.*
[s] *Περσεΐζει χρόνον, καὶ μετανοίας ἔπηξε μέτρα· νόσημα πολυχείριον πολυχρόνιον. Θεοῦ δὲ ἦν μετανοία. Baſil. Sel. hom. 5. Anni illi ad pœnitentiam dati, non vitæ mortalium conſtituti. Hieron. quæſt. in Gen.*
[t] *1 Pet. 3. 20. Patientia Dei 120 annos duravit, in quibus arca conſtibat. Ex Zohar. Brought. concent.*
[u] *Ioſeph. antiq. l. 1. c. 4. Lactant. inſtit. l. 2. c. 14. Diodor. Tarſ. Rupert. & Toſtat. in Gen. Iac. de Vorag. de Sanct. 283. & alii.*
[x] *Vt docent ex Gen. 11. 13, 15, 17, 19. Aug. de civit. l. 15. c. 24. Et Hieron. quæſt in Gen.*
[y] *Gen. 6. 14.*
[z] *Hinc ſcitè Baſil. Sel. hom. 6. de Arca. Μίμημα τῆς οἰκουμένης ἡ κιβωτὸς, καὶ τῆς φύσεως ἀπανθρώπου κληδὼν ἡ ζωὴ παρασκευασθεῖσα φυλάττουσα, πεῖσα πόλις, κυοφορήσασα τὴν κτίσιν, τὰς κοινὰς ἐν ἑαυτῇ θρεψαμένη, ἀπάντων τὸν κόσμον ἐμβρύων ἑαυτῆς θρεψαμένη· μία χαρὰ τὰ ποικίλα τῆς κτίσεως συλλαβοῦσα γονίμματα, ἄψυχον μητέρα ἐμψύχων ἀπάρχουσα· πύργος καταχλυσμοῦ ἰσχυρότερος, τοῖχος ὀρῶν ὑψηλότερος. Et Noam idem appellat, τὴν τῆς κλίσεως λειψανῶν ταμίαν καὶ φύλακα. homil. 5. ὁ διασῳζόμενος καὶ διασῴζων τὰ σπέρματα τῶν γενεῶν ἐν μικρῷ ξύλῳ τὸν κόσμον. Greg. Naz. ſtelit. 1. Sed & Aug. Arcam appellat Reliquiarum humani generis promptuarium. de Civit. l. 15. c. 26. Et Greg. Naz. epitaph. Baſil. Κόσμου δευτέρου σπέρματα ξύλῳ μικρῷ πεσδεδέντα.*

Out of which Gods dealing with NOAH, and the World that then was obſerve we this point, that

Point I.

God ſeldome ſendeth any extraordinary great or generall judgement on Perſon or People, but he giveth uſually ſome warning of it before.

[a] *There is* [b] *no evill in the City*, ſaith the Prophet *Amos*, *that God hath not done. And the Lord will doe nothing, but he will reveale it to his ſervants the Prophets.* He [c] *cutteth* men *downe firſt*, commonly *by the mouth of his Meſſengers, the Miniſters of his Word*, ere he *cut* them *off by the hand of* the

[a] *Amos 3. 6, 7.*
[b] *Lam. 3. 37, 38.*
[c] *Hoſh. 6. 5. Mortem per prophetas comminando. Hieron. in Hſh Ierem. 18. 7. Admovendo prophetice communationis ſecures. Ruffin. ibid.*

the Miniſters, and executioners *of his wrath*. There were *two* famous *deſtructions* of *Ieruſalem* and the *Iewiſh Nation*; the former by the *Chaldeans*, the later by the *Romans*; and warning was given before of both; by [d] *Ieremy*, and other the *Prophets* of God of the one; and (to omit all other warnings reported by [e] *Ioſephus* the Iew, that then lived,) by our Saviour [f] *Chriſt* the Sonne of God himſelfe, of the other. And there are *two generall Deſtructions* of the whole *World*; the one paſt by *VVater*, the other future by *Fire*. [g] *VVater*, ſay ſome, *for the heat of luſt* [h] that then was, and *Fire*, *for the coldneſſe of charity* [i] that ſhall be (though that may ſeeme ſomewhat too curious:) And good warning hath been given of both. For of the former, [k] *God*, you ſee here *gave warning to* NOA, and by NOA *to the world*; For NOA ſaith S[t]. *Peter* was [l] *a Preacher of righteouſneſſe*: Yea *the* very *building of the Arke*, ſuch a piece as it was, was [m] *a proclaiming of the Floud*, and *a preaching of repentance*: NOA in making of the *Arke* did, as *Baſil* ſpeaketh, [n] *preach without preaching*. Every ſtroke that was ſtrucke, every naile that was driven in the framing of it, was *a foretelling of the Flood*, and * *a reall Sermon of repentance*. And of the later both • *Chriſt* himſelfe, and his Apoſtles [p] Saint *Paul* and [q] Saint *Peter* have in their Sermons and writings given warning.

d 2 *Chron.* 36 12,15. *Ier.* 24.8,9,10. & 25. 10,11.

e *Ioſeph. belli Iud. l.* 7. *c.* 12. *Et Euſeb. hiſt. Eccleſ l.* 3. *c.* 8.

f *Luc.* 19. 43,44. & 21. 6,20,24 & 23.28,29

g *Aqua propter ardorem libidinis. Ignis propter teporem charitatis. Ludolf. de vita Chriſt. l.* 2. *c.* 87. *Et Petr. Reginald. ſpecul. fin. retrib. part.* 1. *pœn.* 5.

h *Geneſ. c.* 2.

i *Matth.* 24.12.

k *Geneſ.* 6.12.

l *Præco juſtitiæ.* 2 *Pet.* 2.5.

m Θεῖον μηχάνημα εἰς μετανοίαν σωτηρίου. *Baſil. Sel. hom.* 5.

n Κηρύττων ἀκηρύκτως. *Ibid.* * Σιγῶντα κηρύγματα *Greg. Naz. in Baſil.* Φθεγγόμενα καὶ σιωπῶσα παραινέσεις. *Idem in Maccab.*

• *Matth.* 24 27,30. & 25.31,46. P1 *Theſſ.* 5.2. 2 *Theſſ* 1.7,8. q 2 *Pet.* 3.10.

Now this God doth, partly in regard of thoſe that are in mercy to be ſaved, and partly in regard of thoſe that doe deſervedly periſh. *Reaſons* 2.

In regard of thoſe that are to be ſaved, [r] *that they may not be ſurpriſed unawarres*; becauſe he [s] would not have them to *periſh* but to *repent* and be ſaved. And therefore [t] *he threatneth before he ſmiteth*: yea [u] *he threatneth*, ſaith *Auguſtine*, that *he may not ſmite*; *and he ſmiteth that he may not ſlay*; and he ſlayeth ſome ſometime temporally, [x] that others may not be deſtroyed eternally; that [y] being *chaſtened in the world*, they may not be *condemned with the world*. *Reaſon* 1.

r *Non vult populum ſuum inopinatum opprimere.*

s 2 *Pet.* 3.9. *Ezek.* 33.11. *Redire mavult quàm perire. Guil. Malmesb. geſt. Ang. l.* 2. *cap.* 10. *Redire nos ſibi, non perire deſiderat. Petr. Chryſol. ſerm.* 167. *Errantes mavult emendare quàm perdere. Ruffin. hiſt. l.* 2. *c.* 22. Φονεῦσαι. *Baſil. Sel. homil.* 21. *Suffundere mavult ſanguinem quàm effundere. Tertul. apolog.* t Προκηρύττει καταλυσμὸν τὰ ῥήματα τῆς ἀπειλῆς σῴσαι τῷ φόβῳ βουλόμενος. *Baſil. Sel. homil.* 9. u *Minatur ne cædat, cædit, ne occidat, &c. Aug. Conf. l.* 2. *c.* 2. Ἀπειλεῖ πολλάκις, ἵνα μηκέτι πλὴν ἀπειλῶ εἰς ἔργον ἐξενέγκῃ. *Chryſoſt. in Gen. hom.* 22. x *Vt pœna paucorum ſalus ſit omnium. Salv. de Provid. l.* 2. y 1 *Cor.* 11.32.

In regard of thoſe that periſh, the obſtinate wicked, to make them the more inexcuſable: [a] that they may not ſay, but that they had faire warning given them before, if they would have taken it. [b] *This Goſpell*, ſaith our Saviour, *ſhall before the worlds end be preached to all Nations throughout the world, to be a witneſſe againſt them.* *Reaſon* 2.

a *Ne dicant non prædictum ſibi.*

b *Math.* 24.14.

And the uſe of this point (to omit all others) may be two-fold unto us;

To commend unto us *Gods patience*: *Vſes.*

To provoke us to *repentance*.

Firſt, *to commend* unto us *Gods patience*, yea *his mercy and goodnes. Vſe* 1. *Commendation.*

Who though he might ſmite juſtly without more adoe, ſo ſoone as men ſin, (the generall warnings that *the light of nature*, & *the very letter of the Law* afford are ſufficient) yet he doth not proceed ordinarily to any extraordinary judgment, but he giveth many fair warnings of it before-

* Ὃς ἀγαπᾷ τοὺς ἀνθρώπους ἐλεεῖ, καὶ ἀπειλῶν σῶσαι πρόθυμος. *Baſil. Sel. hom.* 11.

before-hand. A ſigne that [c] he deſireth not to doe that that he threatneth, if hee were not by mans obſtinacy urged thereunto. For [d] *Profeſſed hatred*, we ſay, *taketh away opportunity of revenge.* [e] A conſpiracy againſt *Commodus* was fruſtrate by the folly of one that ſhould have executed it, but would needs tell him what he was to doe ere he did it. [f] Thoſe that minde miſchiefe therefore are not wont to give warning. [g] *Abſolom* ſpake neither good nor bad to his brother *Ammon*, but watched his time onely, and then tooke it. [h] *Nor would God*, ſaith *Auguſtine*, *proclaime thus what he is about to doe, if he were deſirous to doe it.* But [i] *he threatneth deſtruction, that he may not deſtroy*; as by the Propher *Ezekiel* himſelfe implieth: And as in the *Ninivites* it is apparent, who by * being threatned with deſtruction, were ſaved from being indeed deſtroyed. It is not therefore for want either of evill deſert on our part, or of good cauſe and juſt ground on Gods part, that he holdeth his hand from ſmiting ſo ſoone as we ſinne, and in this manner giveth warning before he ſmite, [k] *His hand is not weakned*, that he cannot ſtrike us, *nor his arme ſhortned*, that he cannot reach us. [l] *He hath not loſt his power*; *but he exerciſeth his patience*: ſaith *Auguſtine*. [m] *He exerciſeth his patience, while he expecteth our repentance.*

And ſo paſſe we to the ſecond uſe.

[c] Τί προχηρύττει ἢ καταφρῶ, εἰ ἀλλησθῆναι θέλει ἢ κόλασιν; τί προλαμβάνει τὴν φωνὴν ἢ πληγήν; *Baſil. Sel. hom.* 11. Εἰ γὰρ ἐβούλετο τιμωρήσασθαι, πῶς ἔνεκεν οὐ προέλεγεν; ἀλλ' ἐπεισθῆναι μὴ βούλεται, διὰ τοῦτο ἀεὶ μέλλει, καὶ ἀναβάλλεται, καὶ προλέγει. *Chryſoſt. in Gen. hom.* 22.

[d] *Profeſſa perdunt odia vindictæ locum. Sen. Med. act.* 2.

[e] *Datum eſt negotium peragendæ necis Cl. Pompeiano, qui ingreſſus ad Commodum diſtricto gladio in hæc verba provumpens, Hunc tibi pugionem Senatus mittit; detexit facinus fatuus, nec implevit. Æl. Lamprid. in Commod.*

[f] Οἱ πολέμιοι καὶ τιμωρίαν ἐπαγαγεῖν βουλόμενοι, οὐ κηρύττουσιν ἀλλὰ κρύπτουσιν. *Chryſoſt. in Pſal.* 7. [g] *2 Sam.* 13. 22, 28. [h] *Clamaret tantùm feriturum ſe, ſi vellet ferire? Aug. in Pſal.* 44. [i] *Ezek.* 3. 18. Καὶ τίνος ἕνεκεν ἃ μέλλεις ποιεῖν, προλέγεις; ἵνα μὴ ποιήσω, ἃ προλέγω. διὰ τοῦτο καὶ γέενναν ἠπείλησεν, ἵνα μὴ ἀπαγάγῃ εἰς γέενναν. *Chryſoſt. tom.* 6. *ſerm.* 87. Προαπειλεῖ, ὡς μὴ ἐπαγαγεῖν ἃ ἠπείλησε. λέγει καὶ γέενναν ἑτοίμασαι, ἵνα μὴ βάλῃ εἰς γέενναν. *Idem in Pſal.* 7. Οἱ μὲν γραπτοῦται διὰ τοῦτο ἁπλῶς, ἵνα κολάσωσιν· ὁ δὲ Θεὸς οὐχ οὕτως, ἀλλ' ἵνα τῷ φόβῳ σωφρονεστέρους ποιήσας, ἀνάσχῃ τῆς τιμωρίας τὴν χεῖρα. διὰ τοῦτο πρὸς τὴν τιμωρίαν ἐντρεπίζει, ἵνα μὴ ἔλθῃ πρὸς τὴν τιμωρίαν. *Ibid. Ineffabilis Dei clementia pœnas minatur, ne pœnas inferat. Theodoret. in Ezech.* 7. *Triſtia minatur, ne in nos triſtia invehat. Idem in Ion.* 3. * Μισεῖ τὸν φωνὴν, καὶ ἐλεεῖ τὸν γνώμην. ἀπλῆ σωτηρίας μητήρ. *Baſil. Sel. hom.* 11. Διὰ τῆς ἀπειλῆς δὲ τὸ μὴ παθεῖν τὰ τῆς ἀπειλῆς ἐπεδείξατο. *Greg. Naz. apolog.* [k] *Eſai* 59. 1. *Num.* 11. 23. [l] *Non ille potentiam perdidit, ſed patientiam exercet. Aug. de verb. Ap.* 35. [m] *Patientiam exercet ſuam, dum pœnitentiam expectat tuam. Ibid.*

Vſe 2. *Imitation.*

Where to paſſe by, onely pointing at it in a word, that uſe that might be made hereof for *Imitation*, that as God deales with us, ſo ſhould we alſo deale with others; we ſhould not be, as too many are, *A word*, we ſay, *and a blow*; or, *No word, and a ſtab.* For [n] ſhall God be ſo patient, and man ſo impatient? ſhall God beare with us, and not we beare with our brethren? No: [o] *If thy brother wrong thee*, ſaith our Saviour, *goe and tell him of it betweene him and thee; and if he heare thee not ſo, take two or three with thee; if he will not heare them neither, then acquaint the Church with it: and if he refuſe to heare the voyce of the Church too, then mayſt thou*, and not before, *carry thy ſelfe toward him*, and take ſuch courſe with him, *as with an Heathen or a Publican*, ſuch as they then were, *thou mightieſt.*

[n] *Matth.* 18. 21, 22, 26, 33.

[o] *Matth.* 18. 15, 16, 17. *Luke* 13. 7, 8, 9. & 17. 3, 4.

Vſe 3. *Exhortation.*

But to keepe to that that wee principally now intend. As this *commendeth* unto us *Gods patience*, ſo it ſhould *provoke us to repentance*; ſince that by it [p] God calleth us thereunto. [q] *The patience, goodneſſe, and long-ſuffering of God, leadeth thee to repentance*, ſaith the Apoſtle. That is [r] the end that God aimeth at in it: and that is [s] the uſe that wee ſhould make of it. Doth God give warning of any generall Iudgement? And who ſeeth not that hee ſo doth at the preſent? To ſay nothing of ought at home, decay of trade, likelihood of dearth, and the like: Caſt we our eyes abroad into forraigne parts almoſt

[p] *Acts* 17. 29, 30.

[q] *Rom.* 2. 4.

[r] *2 Pet.* 3. 2. *Ad hoc parcitur homini ut convertatur, & non ſit qui damnetur. Aug. de verb. Dom.* 1. *Venturum ſe prædicat, ut cum venerit, quos damnet non inveniat. Greg. in Evang.* 37. [s] *2 Pet.* 3. 13.

almoſt on every ſide of us, and ſee if the fire of Gods wrath be not gone out alreadie, and hath taken hold of our neighbours houſes, yea and burnt divers, and not a few of them, downe to the ground: And [t] it concerneth us, as wee ſay, not them alone, to looke to it, when our neighbours houſes are on fire. Theſe are reall warnings, and very ſenſible ones, if wee bee not ſtupid and ſenſeleſſe. Doth God then give warning? Let us take it, when he giveth it. [u] *Therefore I will doe* * *this unto thee*, ſaith the *Lord* by *Amos*. *And becauſe I will doe this unto thee; therefore prepare to meet thy God, O Iſrael.* Let us prepare to meet him, that is comming towards us, before he come at us. Let us, according to [x] our Saviours counſell, diſpatch Meſſengers ([y] *our prayers and teares*, ſaith *Cyprian*) to meet him on the way, while he is yet afarre off, and make an attonement with him, ere his wrath breake in upon us. Let us [z] *make all haſte by ſpeedie and unfained repentance to prevent the heavie doome and ſentence of death.* Otherwiſe, let us aſſure our ſelves, that though [a] *Gods patience laſt long*, yet it will *not* be *everlaſting*. Though [b] hee *beare* with us for a *long* time, yet hee will *not alwayes forbeare* us. Yea, [c] *Patience overmuch provoked is wont to turne*, not into wrath, but *into rage*. And it is [d] a juſt thing with God to take thoſe away without further warning, that would not take warning when it was given.

t *Tunc tua res agitur, paries cum proximus ardet.* Καθαπτόμενο οἰκίας γειτόνης, καὶ οἱ μηδέπω δεξάμενοι τὸ κακὸν, τῶν ὄντων ἐν τῇ συμφορᾷ οὐκ ἔλαττον ἐπείγονται, καὶ πάντα ζωεισφέρουσιν, ὥστε μὴ τὸ πῦρ ἐπειγόμενον καὶ ἐπὶ τὰς αὐτῶν θύρας ἐλθεῖν. *Chryſoſt. tom. 6. ſerm. 77.*

u *Amos* 4.12.

* *Quid ſit facturus, tacet, ut dum ad ſingula pœnarum genera pendent incerti, pœnitentiam agant, ne inferat quæ minatur, Hieron.*

x *Luk.* 14.32

y *Mittamus preces & lachrymas, cordis legatos. Cyprian. lib. 4. ep. 4.*

z *Currat pœnitentia, ne præcurrat ſententia. Petr. Chryſolog. ſerm. 167.*

a *Exod.* 34. 6,7. *Patientiæ Deus longæ, non æternæ.* b 2 *Chron.* 36. 15, 16, 17. *Jerem.* 44.22. c *Furor ſit læſa ſæpius patientia P. Syr.* Δεινὸν ὑπείκειαν ὑπαπάσθαι τὴν ζωοχέα τῆς συγγνώμης. *Greg. Naz. orat.* 18. d *Subitò tollitur, qui diu toleratur. Greg. mor. l.* 35. *c.* 3. *Pſal.* 50. 22.

NOA tooke warning here, and was ſaved; the World would not take warning, and was ſuddenly deſtroyed.

And ſo we come to conſider the *fruit* of this *warning* in regard of NOA; what *effect* it had with him.

This divine *warning* therefore wrought in NOA, *Faith, Feare*, and *Care*; or *Gods warning* wrought *Faith, Faith Feare, Feare Care.* *Part 2.* *Effects 3.*

Gods warning, I ſay, *wrought Faith in* NOA; (*by faith*, ſaith the Apoſtle, NOA *fore-warned of God*, &c.) not the *habite* of *Faith*, which he had before, but a renewed *act* of it. NOA beleeved this, when no body but himſelfe would beleeve it; yea when hee was counted, no doubt, generally a doating foole for his labour. *Effect 1. Faith.*

And this his *Faith* is commended by a circumſtance of the warning given, or the thing fore-warned. *Of things as yet unſeene.* All warnings are generally of things not ſeene. For what need any be warned of that that themſelves ſee? But this was of a thing an hundred and twenty yeeres off; ſuch as there was no ſigne or ſhew at all to be ſeene of, ſuch as no print or footſtep of was at all yet; ſuch as neither by outward ſenſe, nor naturall reaſon could be apprehended or conjectured; a thing moſt unlikely, improbable, incredible, yea * in nature impoſſible. *Object.*

* Α᾽ φύσις οὐκ οἶδεν, ἡ πίστις ἐπέγραψεν. *Baſil. Sel. hom.* 23. Α᾽ ἀνθρωπίνῳ ἀκολουθίαν ἀμήχανον γενέσθαι. *Chryſoſt. in Gen. hom.* 47.

Where obſerve we *the nature and propertie of true Faith to apprehend things unſeene, to beleeve upon Gods bare word, things* not *unlikely* only and *improbable*, but even *incredible*, yea and in ſome ſort alſo *impoſſible*. *Point 2.*

e *Faith*, ſaith this our Apoſtle, *is the evidence of things not ſeene, and the ground of things hoped for.* And to *Thomas*, ſaith our Saviour, e *Hebr.* 11.1.

f *Thomas*,

[f] *Thomas, thou beleevest, because thou hast seene.* But, *Blessed are those* [g] *that beleeve, and see not.* And yet *Thomas* he beleeved also more than hee saw: (for [h] *he saw one thing*, saith *Augustine*, and *he beleeved another thing:*) but *blessed are they that beleeve, though they see nothing at all.* For, as [i] *the hope that is seene*, saith the Apostle, *is no hope:* so that *Faith* ([k] the ground of *Hope*) *that is seene* (that is, the object whereof is seene) *is* (to speake properly) [l] *no faith.* [m] *Faith is of no use or force*, saith *Gregorie*, *there, where outward sense*, yea, or *naturall reason, is able to informe us of ought.* [n] *It is the efficacie of faith to beleeve what we see not; the reward of faith it shall be, to see what we beleeve:* when wee shall come *to walke*, as the Apostle speaketh, [o] *not by faith*, but *by sight*. Who almost would beleeve, that the fire of [p] Gods wrath should be kindled already, and yet not breake forth till an hundred and twenty yeeres after? who would beleeve that the whole world should be drowned, and [q] returne againe to that *Chaos* wherein it lay buried [r] at the first, before [s] sea and land were distinguished and severed either from other? If God should have sent NOA but into *England*, supposing it to have been then as now it is, to foretell the Inhabitants of this Iland, that within a few yeeres their whole Countrey should be swallowed up of the sea, would not most men have deemed it a thing altogether impossible? yet did NOA beleeve it upon Gods bare word, not concerning some one *Iland*, a little patch of the world, no more to the maine Continent, than a small pond or poole to the maine *Ocean*, but concerning the whole *world*; and accordingly it came to passe. Somewhat the like wee may observe in the King of *Niniveh* and his people. There commeth *Ionas a Iew*, * a meere stranger among them, and telleth them, that not within [t] *an hundred yeeres*, but [u] within [x] *fortie dayes Nineveh* the greatest, the strongest, the chiefe, the head Citie of the whole world, a great part whereof the King thereof then commanded, should be utterly destroyed. Had *Ionas* come to *London*, and there preached the like some fortnight or three weekes before that Powder-plot was to have been executed, who would have beleeved it? or thought it a thing credible, yea or possible almost? And yet wee know well how neere wee were to an utter subversion, if God in mercy had not prevented mans malice. But [x] the *Ninivites*, as well *Prince* as *People*, though they saw no preparation towards, no enemie at hand no likelihood of any sudden invasion, or of subversion by other meanes, taking *Ionas*, as hee was indeed, for a Prophet of God, beleeved him on his word, and [y] by their repentance and humiliation, prevented that which otherwise had been. Adde wee but one Example more; and that shall be of the Prophet *Ieremie* confident carriage in this kinde: He had foretold that [z] *Ierusalem* should be sacked by the *Chaldeans*. And the *Chaldeans* accordingly came and begirt it. But the Jewes thus besieged send to *Ægypt* for succour.

[f] *Iohn* 20.29.

[g] 1 Pet. 1.8.

[h] *Non hoc credidit, quod vidit: sed aliud vidit, aliud credidit. Vidit enim hominem, & credidit Deum. Aug. in Ioan. 79. Et Greg. in Evang. hom. 26.*

[i] *Rom.* 8.24.

[k] *Hebr.* 11.1.

[l] *Quod videtur, scire potius quàm credi dicitur. Greg. in Evang. 32. Quæ etenim apparent, jam fidem non habent, sed agnitionem. Ibid. 26.*

[m] *Ibi fides non habet meritum, ubi ratio humana præbet experimentum. Greg. in Evang. 26. Et Bern. de bon. deser. Sed tunc fides esse dignoscitur, quando id creditur, quod non videtur. Bern. in Cant. 76.*

[n] *Quæ virtus fidei nisi lateret quod credimus? merces autem fidei videre quod credidimus antequam videremus. Aug. in Psal. 109. Ideò credere debemus quæ non videmus, ut videre mereamur quæ credimus. Hugo Victor. de fid. invis. c. 1.*

[o] 2 *Cor.* 5.7. 1 *Cor.* 13.12, 13. 1 *Iohn* 3.2.

[p] Mr *Bradshaw* on this place.

[q] Ὅτε γῆ πάλιν ἀβύσσῳ καὶ σκότῳ συνεῖχετο, καὶ πρὸς πλὴν ἀρχαίαν ἀκοσμίαν ὁ κόσμος ἀνέκαμπτεν. *Basil. Sel. Homil. 6.*

[r] *Gen.* 1.2.

[s] *Gen.* 1.9.

* Ξένος ἀπειλεῖ, καὶ πόλις ὅλη τὸ πόθεν πρὸς τὸν λόγον μεδίσταται. Ξένοις ἐφθέγγετο, καὶ καθάπερ ἐξ ὑρανοῦ φθεγγόμενον ἐδεδοίκησαν, καὶ μιᾷ φωνῇ πόνθος ἐθεραπεύθη. *Basil. Sel. hom. 11.*

[t] *Ion.* 3.4.

[u] *Ita veritas Hebr. Ita etiam Aquila, Theodot. Symmach. Hieron. & Vulg. Origen. item in Ier. hom. 5. Chrysost. ad pop. Ant. homil. 80. si interpreti fides. Sept. tamen, Ad. huc tres dies. Atque ita etiam Basil. Sel. homil. 11. Chrysost. in Gen. hom. 24. in Psal. 7. in 1 Cor. hom. 15. in Eph. hom. 10. tom. 6. hom. 43. & 78. & 87. & Aug. homil. 2. Iustin. dissert. cum Tryph. habet 43. Origen. in Num. hom. 16. Tres, sive ut Hebræi, 40 dies. Frustra conciliare conantur Aug. in Gen. q. 169. & de Civit. l. 18. c. 44. Leo Castr. de Translat. c. 24. Et Canus. loc. commun. l. 11. c. 5. Græca versio proculdubio vitiosa est.*

[x] *Ion.* 3.5, 6.

[y] *Itaque scitè Aug. de civit. l. 21. c. 24. & in Psal. 50. Niniven & eversam esse, quia conversa cepit esse quod ante non erat, nec subversam tamen, quia non periit.*

[z] *Ierem.* 34.2.

And

And the King of *Ægypt* comming with a great force, raiſeth the ſiege, and releeveth the Citie. Hereupon began the falſe Prophets to triumph and inſult over *Ieremie*, as if he were taken now with the manner, and detected of falſehood, as one that had fore-told that that was not like to be effected. But the Prophet telleth them confidently, relying on Gods Word, That [b] *though they had ſmitten the Chaldeans*, and *left not one of them aliue*, *yet ſhould thoſe very ſlaine men riſe up out of their tents, and ſet fire upon that City.* [b] Ierem. 37. 10.

And the Reaſon hereof is, becauſe *Faith* reſteth and relieth *upon* two immoveable *props*, *Gods abilitie*, and his *fidelitie*, his *might*, and his *truth*. *Reaſon.* *Props* 2.

Firſt, upon his *abilitie*, *might and power*; (that was the ground of [c] *Abrahams Faith*, [d] *the Father of the faithfull*) able to bring the moſt unlikely things that are to paſſe in an inſtant. For [e] *many things are impoſſible with man*: but [f] *nothing is impoſſible*, yea [g] *nothing difficult with him*: nothing but he can doe, and doe with eaſe, [h] whoſe *Word is his Will*, and *his Will his worke*; who as [i] with a word of his mouth he made all things of nothing, ſo [k] with a blaſt of his breath is able to bring all things againe unto nothing. For * *worke is as eaſie as word* with him; who can doe any thing more eaſily than any can ſay it. There is [cc] *much difference betweene ſaying and doing*, ſaith *Bernard*; but *with man, not with God.* *Prop.* 1.

[c] Rom. 4. 21. Heb. 11. 19.
[d] Rom. 4. 11, 12.
[e] Matth. 19. 26. Mark. 10. 27.
[f] Mark. 9. 23. & 14. 36 Luke 1. 37.
[g] Ierem. 32. 17, 27. Planè nihil Deo difficile. Tertull. ad Prax.
[h] Cui voluiſſe feciſſe eſt. Amb. de bon. mort. c. 12. Pſal. 115. 3. & 135. 6.

Μόνον αὐτῷ τὸ θέλημα κοσμοποιΐα· ψιλῷ τῷ βούλεσθαι δημιουργεῖ, καὶ τῷ μόνον ἐθελῆσαι αὐτὸν ἕπεται τὸ γενέσθαι. Clem. Alex. protrept. Simul. n. ac cogitavit, perficit quod cogitavit, & ſimul ac voluit, & cogitat hoc quod voluit, & tunc volens cùm cogitat. Iren. l. 1. c. 6. [i] Qui dixit & facta ſunt. Pſal. 148. 5. & 33. 6. Deus etenim totus λόγος, quod cogitat hoc loquitur, & quod loquitur hoc cogitat. Iren. l. 2. c. 48. Ἅμα ἔπος, ἅμα ἔργον. ἠκούετο φωνὴ, καὶ παρῆλθε φύσις· κλῆσις ἐγένετο, καὶ ἡ κτίσις ἐπλάσθη. Baſil. Sel. hom. 1. [k] Pſal. 104. 29. * *Omne verbum.* Luc. 1. 37. *quia quàm facilè poſſunt homines loqui quod volunt, etiam quod nullatenus facere poſſunt, tam facilè, imò incomparabiliter facilius valet Deus opere implere, quicquid illi verbo valent exprimere.* Bern. de temp. 11. [cc] *Multum intereſt inter loqui & facere, ſed apud homines, non apud Deum.* Ibid.

Secondly, upon his *fidelitie*, his *truth*, his *veracity*, (the maine *prop* of [l] *Saraes Faith.*) [m] *Let God be true*, ſaith the Apoſtle, *and all men liars*; [n] all that ſpeake without him, or not from him: ſaith *Auguſtine*. *God* therefore is *true*: yea, he is *a God of truth*. And not onely [o] *Deus veritatis*, *a God of truth*; but [p] *Deus veritas*, *God truth*, [q] *truth* it ſelfe. And being *Truth* it ſelfe, [r] *He cannot lie*, [s] *nor deny himſelfe*. [t] *It were a want of ability to be able to doe ſo.* [u] *Though heaven and earth ſhould paſſe away*, (ſaith our Saviour) *yet ſhall no one jot or tittle of his word paſſe away, untill it be all out, every whit of it fulfilled.* *Prop* 2.

[l] Heb. 11. 11.
[m] Rom. 3. 4.
[n] *Non eſt homo verax, niſi in quo loquitur Deus.* Aug. in Pſal. 108.
[o] אל אמת Pſal. 31. 5.
[p] אלהים אמת Ierem. 10. 10.
[q] Iohn 14. 6.
[r] Tit. 1. 1. [s] 2 Timoth. 2. 13. [t] *Hæc poſſe impotentia eſt.* Anſelm. proſolog. cap. 7. [u] Matth. 5. 18.

Now this then ſhould admoniſh us to imitate *faithfull* NOA our father herein, if wee deſire to bee his children, as well after the *Faith*, as we are after the *Fleſh*: to take warning when God gives it, give credit to Gods threatnings, though we ſee them not ſeconded with any outward effect yet. *Vſe* 1. *Admonition.*

And ſurely, if wee ought to take notice with NOA, of ſuch *Iudgements* as *Gods Word* alone giveth warning of, though * *no print or foot-ſtep* of them be to be ſeene otherwiſe; how much more when we have ſuch evident and apparent * ſignes, even to outward ſenſe, of ſome ſtorme comming toward us, as we cannot but ſee, unleſſe wee bee of thoſe of whom *Bernard* ſaith, That [y] *they ſeeke ſtrawes to put out their eyes withall*; or of whom *Iuſtine Martyr* ſaith

[x] *Nec vola, nec veſtigium apparet.* Varro taphe Menip.
* Pro. 22. 3. & 27. 12.
[y] *Feſtucam quærunt, unde oculum ſibi eruant.* Bern. de bon. de ſer.

saith, That [z] *they winke wilfully*, that they may not see what is comming toward them, *when some unsavory potion is ministred to them*, which they are content, though it goe against the stomacke with them, to take.

[z] *Clausis oculis* Ἑκουσίως καταπίνοντες τὸ πικρόν. *Iustin Mart.*

Yea hereby may wee *try* the efficacy of *our Faith*, if wee can believe God on his bare Word, when we see no likelihood of performance.

Vse 2. Examination.

As for his *promises*, when we dare trust him on his Word for the performance of them: not trust him, as we say, onely so farre as we see him; trust him no further than we can see our selves; that is, not to trust him at all; it is [a] *to trust our eyes*, and *not him*: nor to trust him onely when we have [b] his pledge or his pawne, that is, not to trust him neither; it is [c] *to trust his pawne*, and *not him*: But to trust him on his Word, even then when [d] he seemeth to goe from, or * against his Word, as when [e] he bade *Abraham* slay *Isaak*, by whom he looked [f] to have issue for number, *as the Starres of the Skie*, and *as the Sands by the Sea shore*: to believe that [g] God will *save* us, when he seemeth about to *slay* us; that [h] he *loveth* us, when he *frowneth* on us, and maketh little shew of love to us; that [i] he staieth and bideth by us, when he seemeth to have forsaken us; that hee [k] *remembreth* us then, when he seemeth to *forget* us; that [l] he *regardeth* us and looketh after us, when he seemeth to *neglect* us; that he will bring up, [m] yea he is even then bringing us on to *heaven*, when he seemeth to thrust us downe to *hell*; that [n] he will make good all his gracious promises made to his *Saints* and servants for their safety and deliverance, though we see not how he should: this is the strength and efficacie of *Faith* indeed.

Promises.

[a] *Quid magni est credere quod videris, & tuis non negare oculis fidem quid laudis meretur? Bern. in Cant. 76.*
[b] Σωτηρίας ἀῤῥαβῶνας. *Theophylact. epist. 26.*
[c] *Quod mihi non credis, Credis cauliculis arboribusque meis. Martial. l. 12. ep. 25.*
[d] *Acts 7. 5.*
[e] Ταῖς ἐπαγγελίαις ἑαυτὸν ἐναντία πράττει. πῶς γὰρ οἷόν τε τῆς ῥίζης ἐκκεκομμένης τὸν κλάδους φυῆναι, ἢ τὸ δένδρον ἐκκοπτόμενον καρπὸν ἐνεγκεῖν, ἢ τῆς πηγῆς ξηρανθείσης ποταμὸς ἀναδοθῆναι; *Chrysost. in Genes. 47.* [f] *Genes. 22. 1, 2. & 15. 5. & 21. 12. & 22. 17.* [g] *Iob 13. 15, 16.* [h] *Hebr. 12. 5, 6.* [i] *Iohn 16. 32. Matth. 27. 46.* [k] *Esai 49. 14, 15, 16.* [l] *Psal. 31. 22. & 40. 17.* Διὰ τῆς ἐναντίων ἐναντία οἰκονομεῖται, ἵνα μᾶλλον θαυμάζητε. *Greg. Naz. in Cypr.* Διὰ τῶν ἐναντίων διεξάγεις ἡμᾶς πρὸς τὸ μαθητὸν τέλος. *Caesarius apud eundem epist. 59.* [n] *Mica. 7. 20.*

Threatnings.

So for his *Threatnings*, God hath peremptorily said, that, [o] *The soule that sinneth shall die the death.* And, [p] *God will wound the head of his enemies, and the hairy scalpe of every one that goeth on obstinately in his sinne.* But because we see not this oft-times instantly effected (many wicked ones [q] live merrily, and die easily; and so seeme to scape the scourge here; for [r] what they feele inwardly, none is aware but themselves.) Therefore many imagine that God will be better than his word: they thinke these things are spoken onely [s] *to fright men*, and to keepe them in awe: they cannot believe that God will ever doe what they see him not now doe. [t] *Because sentence against an evill worke is not out of hand executed: therefore is the heart of the sonnes of men* [u] *wholly bent to doe evill*, saith *Salomon*. Here is the worke of *Faith then*, to believe that, that there is no likelihood of by ought that can be discerned for the present. *But*, [x] *though the wicked*, saith *Solomon, live an hundred yeares, and passe them all over in pleasure*, (though it be as many yeares almost to it, as it was here to the Floud, and as little likelihood to see to of the one as of the other,) yet *I know that it shall not goe well with the wicked.* It is one point of mans misery, saith the Heathen man, above other of the creatures, that [y] *Man alone is vexed with care, and griefe, and thought, and feare for the future.* But it

[o] *Ezek. 18. 5.*
[p] *Psal. 68. 21.*
[q] *Psal. 73. 4, 5.*
[r] *Prov. 14. 13, 10. quod proxima nesciat uxor. Pers. 3.*
[s] *In terrorem emissa: & sperandum magis de clementia, quàm timendum de justitia. Girald. Cambr. topogr. Hibern. part. 3. c. 31.*
[t] *Eccles. 8. 11.*
[u] Πλὴν τῆς πονηρίας ὑπερέχουσιν, πονηρίας ὑπερβολὴν ἔχοντες. *Basil. Sel. hom. 5. Sic enim legendum, contra quam in Vulgatis nullo sensu.*
[x] *Eccles. 8. 12, 13.*
[y] *Homo futuri solus torquetur metu. Sen. epist.*

it is a maine point of *mans eminencie*, say I, * *above other creatures*, and of *Christian men above other men*, that they are not [z] *all for the present*, but [a] they have *their eyes in their forehead*, to foresee future evils. And as the [b] *Chineses* use to say of themselves, that *all other Nations* in the world *see but with one eye, they onely with two:* So naturall men have but *one eye*, the carnall *eye* of naturall *reason*; that can pierce no further than the light of nature reacheth: but Christian men have *two*, the [c] spirituall *eye of Faith* also, (for the one putteth not out the other) whereby they are enabled to foresee future evils, even such also as no sense or reason is able to apprehend. And hereby may we try the efficacie of our *Faith*, if even then wee beleeve these things, when there is no sight or shew at all of them; which it is better for us to beleeve now, when it may bee for our benefit, than by wofull experience to be taught the truth of them hereafter, when it shall be too late for us to beleeve that which wee shall not then heare from others, or see in others, but feele and sustaine sensibly our selves.

* *Natum animal sensu comprehendit præsentia, &c. Tempus futurum ad muta non pertinet. Sen. ep. 124.*

[z] Δῆλοι τῷ πᾶς ὁρῶντων. *Greg. Naz. sclit. 1. Mancipia præsentium.*

[a] *Eccles. 2. 14.*

[b] Description of the world, cap. of *China* & *Cathaia.*

[c] Πίστως ὄμμασι ὁρῶμεν τὰ μέλλοντα. *Basil. Sel. hom. 23.* Χαίει ὁ ὀφθαλμοῖς τὰ μέλλοντα βλέπων. *Idem homil. 31.*

Effect 2.
Feare.

But because all will say they beleeve thus; come wee to the *touchstone*, to the triall. How did NOAES *faith* appeare? or wherein was it shewed? *His Faith bred Feare. By faith moved with feare.* As he beleeved the thing told him by God to be true; so he feared the issue, he expected the event of it with *feare*. And by this his disposition he teacheth us what the nature of true *faith* is, that in such cases as this was,

[d] *Faith breedeth Feare.*

Point 3.

[d] *Fides facit formidinem. Tertull. ad Marc. Quando incipit quis credere, incipit timere. Si cœpit credere, cœpit & timere. Bern. mod. viv. c. 4.*

There are two ordinary attendants of *Faith*, faith of future things I meane, and those such as may concerne us, either directly or indirectly, *Hope* and *Feare*. And *true faith* hath ever one of these twaine attending on it, according to the nature of the thing apprehended by it. If it be a good thing that faith apprehendeth, it expecteth it with *hope*; if an evill thing, with *feare*. If it be a promise that Faith layeth hold on, it breedeth *hope:* if it bee a threatning that Faith fastneth on, it worketh *Feare*. Yea these two affections, *Credulitie* and *Timiditie*, *Faith* and *Feare*, doe mutually and enterchangeably succeed either other, produce either other. Faith breedeth Feare, and Feare breedeth Faith. Credulitie maketh men timorous: and Timiditie maketh men credulous. [d] *Feare* is very *credulous*, and *suspitious*, [e] readie to incline to the worse side, and to fasten upon every shadow and least shew of that that it surmiseth. And as *Timiditie* is *credulous*, so *Credulitie* is as *timorous*, enforcing the minde to hang in continuall suspense and expectation of those evils that it apprehendeth as imminent. Upon *Michaes* Prophecie [f] *Ezechias* beleeved, and *he feared*. And upon *Ionaes* preaching [g] *the Ninivites beleeved God and feared.*

[d] *Credula res timor est: quod de amore Ov. ep. 6.*

[e] *Pessimus in dubiis augur timor. Stat. Theb. l. 3. Sed malus interpres rerum metus omne trahebat Augurium pejore via.--Claud. bell. Gild. Ad tristem partem strenua est suspicio. P. Syr. Prona est timori semper in pejus fides. Sen. Herc. fur. 2.*

[f] *Ieremi. 26. 19.*

[g] *Ion. 3. 5.*

Reason. 1.

Nor indeed can it be otherwise: For what is [h] *Feare*, but *an expectation of some evill impendent*. As hope an expectation of good, so feare of evill. But that man that beleeveth the truth of Gods threatnings, cannot but expect the evils threatned in them; and so feare consequently before Gods face, proportionably in some sort

[h] Τὸν φόβον ὀρίζονται ὀλιγοψυχίαν κακῶν. *Aristot. ethic. l. 3. c. 6.* Ἔστι δὲ φόβος λύπη τις ἢ ταραχὴ ἐκ φαντασίας τοῦ expectatione mali impendentis. *Cic. Tuscul. lib. 3.*

προσδοκίας μέλλοντος κακοῦ. *Idem rhet. lib. 2. cap. 5. Perturbatio sive agritudo ex opinione &*

to the evill expected. Which if * the anger or enmitie of a mortall man of any might doth work in those that know or apprehend him to be such: how much more must the wrath of God revealed needs worke the same in a farre greater measure in those that beleeve his power to be such as it is?

* Ἐπὶ ὃ τὴν φοβερῶν ἔχθρα τε καὶ ὀργὴ δυναμένων ποιεῖν τι· δῆλον γὰρ ὅτι βλαβερὸν καὶ δυνατὸν οὕτε ἐγγὺς εἰ πῦ ποιεῖν. *Aristot. Ibid.*

Reason 2.

Againe, a meere naturall man cannot but feare that evill that he apprehendeth † to be neare at hand, yea that hee seeth full before his face. But [i] true Faith hath an eye; And this eye of Faith maketh things *unseene, seene*; ([k] *Moses saw him by Faith, that cannot bee seene:* And [l] *Better* saith *Ambrose*, are *those things seene that are not seene, but beleeved only, than those things that are seene:*) [m] things *absent, present*; (as is [n] *Christs body to our Faith*, though it be now in heaven, and as farre from us, as heaven and earth are distant either from other:) and [o] things *a farre off, neare at hand:* [p] *Abraham* above a thousand (yea two thousand) yeeres before with this *eye of Faith saw Christs day*, as present, and *rejoyced:* and NOAH in like manner by the same *eye of Faith saw* the Worlds destruction as present, above an hundred yeeres before the Floud, that caused it, came, and *feared*. The reason is in a word: Faith hath it from *God, to whom all things* are *present*; for there is no [p] former and latter, first or last [q] with him. And having them from him, [r] she apprehendeth them in some sort as they are with him, on whose word alone, or principally at least, shee beleeveth them.

† Ἃ μὴ πόρρω, ἀλλὰ σωεγγὺς φαινεῖ, ὥστε μέλλειν· τὰ γὰρ πόρρω σφόδρα ἀφοβοῦνται. *Aristot. rhet. l. 2. c. 5.*

Τοῦτο γάρ ὅτι κίνδυνος, τῷ δεδιέναι πλησιάσμος. *Ibid.*

i 2 *Cor.* 4. 18. *Fides videt. Habet enim & fides oculos suos, quibus ea videt, quæ nondum videntur. Aug. ep.* 222. *Etsi non vidisti eum; sed vidisti eum, quia credidisti ei: vidisti eum oculis interioribus. Ambr. ep.* 9.

k *Heb.* 11. 27.

l *Melius videntur quæ non videntur, quam quæ videntur. Ambr. de sacr. l.* 1. *c.* 2.

m *Quia rerum absentium præsens est fides. Aug. de Trin. l.* 13. *c.* 1.

n *Act.* 3. 21. *Quomodo tenebo absentem? Quomodo in cœlum manum mittam, ut ibi sedentem teneam? Fidem mitte, & tenuisti. Parentes tui tenuerunt carne: tu tene corde. Habes Christum in præsenti per fidem, &c. Aug. in Ioan.* 50. *Quomodo tangeret, cum ad Patrem ascendisset, nisi fidei profectu, & mentis ascensu. Idem ep.* 89.

" Ἂ χεὶρ οὐκ ἔψαυσεν, ἡ πίστις καθῆψεν. *Basil. Sel. homil.* 23.

o *Iohn* 8. 56. *Abr. quomodo dominum vidisse diem nisi credendo credendus est? Ipsum credere quod nunc modo jam videre est. Bern. de temp* 17.

p *Prius & posterius.*

q *Omnia semel & simul videt, quorum nullum est quod non semper videt. Aug. de Trin. l.* 15. *c.* 14. *Deo in conspectu præsto simul sunt universa, præsentia, præterita, futura. Ibid. cap.* 7.

r *Fides enim velut quoddam æternitatis exemplar, præterita simul, ac præsentia, ac futura sinu quodam vastissimo comprehendit, ut nihil ei prætereat, nihil pereat, nihil præcat. Bern. de temp.* 17.

Vse 1. *Information.*

The use of which point may be, First of all to informe us, what the reason is, why there is so little feare in the world, of God, and of his Judgements. Never more wickednesse abroad in the world: never juster cause to expect some generall judgement. And yet never more securitie; never lesse feare; * as if it were the *only* meanes of *securitie*, or of safetie for men, *to be secure*. Whereas saith that worthy *Bishop Grosthead* well in one of his Epistles yet unprinted, [t] *It is our best and surest securitie, for us never to be secure*. But what is the reason hereof? Surely therfore so *little feare*, because so *little* † *faith*. The generall *want of feare* argueth a generall *want of faith*. Therefore never more securitie, because never lesse faith. Our Saviour himselfe intimateth as much. Hee telleth of [t] *a world of troubles*, over and beside *a* [u] *world of wickednesse*, that should be towards the worlds end. And yet withall that [x] it should then be, as before the Floud it had beene, when men [y] gave themselves wholly *to eating* and *drinking, building* and *planting, making merry* and *marrying:* and as they did nothing else, so [z] they minded nought else, till the Floud came in suddenly and swept them all away at once. [a] *They shall crie, Peace, Peace* and all is well; saith the Apostle, *untill sudden destruction surprise them, as paines and pangs doe a woman with childe*, taken before

* *Quasi securos esse sola esset securitas.*

† *Sola istic securitas est nunquam esse securum. Rob. Grosthed. epist.* 65. *Non citò ruina perit is, qui ruinam prætimet. P. Syr Prov.* 28. 14.

† *Quod non credit quis, nim movet eum ad sperandum vel timendum. Beda in axiom.*

t *Matth.* 24. 6, 7, 8.

u *Matth.* 24. 12. 2 *Tim.* 3. 1-5.

x *Mat.* 24. 37. 38, 39.

y ἦσαν τρώγοντες καὶ πίνοντες. *Quod plus est, quam comedebant & bibebant. Mat.* 24. 38.

z καὶ οὐκ ἔγνωσαν. *Matth.* 24. 39.

a 1 *Thess.* 5. 3.

before her reckoning bee out. And the reaſon hereof our Saviour ſecretly doth elſewhere imply, when he ſaith, [b] *The Sonne of Man when he commeth, ſhall he finde Faith upon earth?* As it ſcarce any *Faith* ſhould be found in the world at the worlds end: and the moſt therefore ſhould make but a *mocke* of the *laſt Iudgement*, as [c] S[t]. *Peter* alſo *foretelleth*.

[b] *Luke* 18.8.

[c] 2 *Pet.* 3.3, 4. *Iude* 18.

Yea this generall ſecurity and want of feare, ſheweth that even the greateſt part of thoſe that profeſſe themſelves *Chriſtians*, have not ſo much *Faith* as many damned ones, [d] *Ahab*, [e] *Iudas*, and others, have had, nay, not ſo much *Faith* as the *Devils* themſelves have; For [f] *the Divels*, ſaith Saint *Iames*, *believe and tremble*: which they would alſo doe, if they believed but as they did. If they had no more but even the *Hiſtoricall faith*, it could not but worke in them *the ſervile feare*. And how can they looke to ſcape hell, that come ſhort herein of thoſe that be already in hell: that are worſe in this regard than *Ahab*, though an hypocrite, though a reprobate, worſe than *Iudas* himſelfe, though [g] *a Divell* incarnate; yea worſe herein than thoſe damned Spirits, than the Devils themſelves. And [h] what a fearefull eſtate is it *to be condemned of thoſe, that* either *are or ſhall* themſelves *be damned*?

Vſe 2. *Conviction.*

[d] 1 *Kings* 21. 27.

[e] *Matth.* 27. 3, 5.

[f] *Iames* 2. 19.

[g] *Iohn* 6, 70.

[h] *Quanta damnatio à damnatis damnari?* *Autor de ſingul. cleric.*

Secondly, This may ſerve to ſhew a difference betweene Gods Children and worldly men, together with the ground of it. When warning is given of Gods Iudgements, as here there was, [i] They feare leaſt, whom they moſt concerne; and they feare moſt, whom they leaſt concerne. They feare moſt, that have leaſt cauſe to feare; and they feare leaſt, that have moſt cauſe to feare. He feareth here that was to be ſaved; when they feared not that were to be deſtroyed. Gods children oft-times feare for them, when they feare not for themſelves. As for matter of *griefe*, DAVID ſaith of himſelfe, [k] *I beheld the tranſgreſſors and was grieved, to ſee how they brake thy Law*: And, [l] *Mine eyes runne downe with ſtreames of water, becauſe men keepe not thy Statutes*. He was grieved for them, when they were not grieved for themſelves; yea he ſorrowed, with [m] *Paul*, for them and their ſinnes, becauſe they ſorrowed not for them themſelves. [n] *If you be ſorry*, ſaith *Bernard*, *I am ſory with you*; *if you be not*, *I am ſory for you*: *and the more ſory for you, the leſſe ſory you are your ſelfe*. And indeed, [o] *He is moſt to be bewailed*, ſaith *Gregory*, *that bewaileth himſelfe leaſt*. [p] In the *naturall Body* the *paine of one limbe* cauſeth paine to all his fellow limbes: but in the *ſpirituall Body* politique, not *the paine* onely *of a limbe*, but [q] *the want of paine in a limbe*, is a meanes of paine to the fellow-members. So for matter of *feare*; [r] *Feare*, ſaith he, *is fallen upon me, for the wicked, becauſe they forſake thy Law*. And, when [ſ] *Thou takeſt away the wicked of the earth like droſſe: My fleſh* [t] *trembleth for feare of thee, and I am afraid of thy Iudgements*. DAVID feareth for them, when they feare not themſelves: their very ſecurity maketh him fearefull.

Vſe 3. *Diſtinction.*

[i] *Malach.* 3, 16, 17.

[k] *Pſal.* 119. 148.

[l] *Pſal.* 119. 136.

[m] 2 *Cor.* 12. 21.

[n] *Si doles, condoleo; ſi non doles, doleo tamen: & hoc doleo magis, quia tu minus doles. Bern. de conſid. l.* 1.

[o] *Gemendus eſt valdè qui non gemit. Greg. in Evang. hom.* 36.

[p] 1 *Cor.* 12. 26. *Membro dolenti membra reliqua condolent.*

[q] *De non dolente cætera gravius dolent.*

[r] *Pſal.* 119. 53. *Timeo, ne non timeas, vel parum timeas. Bern. ep.* 87.

[ſ] *Pſal.* 119. 119, 120.

[t] *Et ſecure quoque Horrenda menti. Sen. Herc. fur.* 3. 2.

But what might be the cauſe hereof? may ſome ſay. The [u] Heathen man himſelfe pointed at it of old. There are, ſaith he, two kinds [x] of *Baſtardly Fortitude*, of *Counterfeit Courage*, and thoſe ariſing from two contrary cauſes; the one [y] from *Skill* and *Knowledge*, the other [z] from *Ignorance*. The former is, when men ſeeme forward,

Reaſon.

[u] *Ariſtot. ethic. Nicom. l.* 3. *c.* 8.

[x] τὴ γνησίας ἀνδρείας.

[y] ἐκ τῆς ἐμπειρίας.

[z] ἀπὸ τῆς ἀγνοίας. Δύο μὲν διαφόρω τρόπω. *Greg. Naz. de cunct.*

where others apprehend danger and are fearefull, becauſe they know there is no ſuch danger in the matter as others deeme, or if there be any, they can tell how by ſome ſleight to avoid it. The latter is, when men are forward and foole-hardy, and free from all feare, becauſe they are not apprehenſive of the danger that they are in: [a] like men drunke, that dread nought, becauſe they want wit to diſcerne ought; or like *children, that feare not the fire or the candle-flame, till they have beene ſenged with it, and feele the ſmart of it; or like the ſavage [b] *Americans*, that would preſſe upon the mouth of the Musket, becauſe they knew not the uſe and the force of it. Of this latter is the ſecurity and the hardineſſe of the worldly wicked in theſe caſes. It is with them, as with [c] children in a ſiege; Their parents feare for them, when they feare nothing themſelves; yea the parents feare for them more than for themſelves: they could ſhift well enough, it may be, for themſelves, but they know not how to ſave them, or how to eſcape with them, which without them, it may be, they might. The ſucking child lieth in the cradle, not once dreaming of any danger, and the parents feare and care is all for it.

a οἱ μθυσκόμθνοι. *Ariſtot. ibid.*

* Τὰ παιδία πρὸς ἃ δεδοίκαμεν, ἀλλ' ἐὰν βασανίζωμθν τὴν ψυχὴν περὶ λυπείαν λυπρὸν ἔχωμεν, ἀνθρωπίνως τῶν χειρόνων ἐπαφιέντες τῇ λυπείᾳ, τῇ φλογί *Chryſoſt. tom. 6. ſerm. 43.*

b *Huld. Smidel. in itinerar.*

c *Matth. 24. 19.*

Thirdly, hereby may we *examine* our *Faith*, whether it be ſound and ſincere or no.

Vſe 4. Examination.

First, If it worke upon the affections. If it worke in us, love or hatred, joy or griefe, hope or feare, according to the nature of the object, the quality of the thing apprehended. For that *faith* or *knowledge* that ſwimmeth onely in the braine, but ſinketh not downe into the heart, that conſiſteth onely in ſpeculation, and proceedeth no further doth not at all pierce into, or worke upon the affections, it is no *ſound knowledge*, *no true faith*; it is but as the glittering of a *glow-worme*, *a light without heate*. Why, ſaith *Bernard*, doth *Salomon* ſay, That [d] *the feare of God is the beginning of wiſedome*; when as *Knowledge and Faith* goe both before *Feare*? Becauſe, ſaith he, there is [e] no true wiſedome in either, unleſſe they doe worke in a man this *Feare*. * *The Sunne*, ſaith he, *affordeth light to many, whom it imparteth no heat to.* And it is not the light of it but the heate, that quickneth, and maketh fertile and fruitfull. † *It is one thing to know wherein wealth conſiſteth, and another thing to have it; and it is not the knowing of it, but the having of it that maketh a man rich and wealthy*: So *it is one thing to know God, and another thing to feare God; and it is not the knowledge of him, but the feare of him*; and the knowledge of him ſo farre forth, as it bringeth us to the feare of him, as a mans ſkill ſo farre forth as it is a meanes to bring wealth to him, *that maketh a man wiſe and happie.* And that knowledge or faith therefore, that worketh not in this manner upon the affections, is but [f] *a liveleſſe ſhadow, a dead counterfeit of Faith.*

d *Prov. 1. 7, & 9. 10.*

e * *Inſtructio doctos reddit; afflictio ſapientes. Ibi inſtruimur; ſed hic afficimur. Ibi in auditorio docentem Magiſtram Sapientiam audimus; hic & ſuſcipimus. Bern. in Cant. 23.*

* *Sol non omnes quibus lucet, etiam calefacit: Sic ſapientia multos quos docet quid ſit faciendum, non continò accendit ad faciendum. Ib.*

† *Aliud eſt multas divitias ſcire, aliud & poſſidere; nec notitia divitem facit ſed poſſeſſio: ſic aliud eſt noſſe Deum, aliud timere; nec cognitio ſapientem, ſed timor facit, quia & afficit. Ibid. Vera domum ea eſt ſcientia, quæ afficit. Greg. mor. l. 23. c. 17.*

f *Umbra & larva fidei, non fides.*

Triall 1.

Triall 2.

Secondly, if it make us ſtand in awe of God and his Iudgements; which he inflicteth oft upon others, even to keepe us in awe. So [g] when *God ſmote Uzza* in DAVIDS ſight, DAVID (it is ſaid) *feared God*

g 2 *Sam. 6. 7, 9.*

God exceedingly that day. He feared him before, but exceedingly then: that rouſed up, renewed, and made his feare more freſh. And [h] when *Ananias* and *Sapphira* were ſo ſuddenly ſlaine, *feare came upon the whole Church, and upon all thoſe*, not that ſaw it onely, but *that heard it.* This is the nature of true Faith, to worke in mens hearts, not a preſumptuous ſecurity, and a regardleſneſſe of God, but an awfull feare, a reverent dread, a trembling at his Majeſty, when he giveth but warning of Iudgements to come; and much more then [i] *when his Iudgements are* already *abroad in the world.* [k] *My fleſh trembleth*, ſaith DAVID, *for feare of thee, and I am* (even heartily) *afraid of thy Iudgements.* And ſurely if it be the property of the *childe of God* [l] *to tremble at his word*: [m] *Ioſias heart melted* (againe for feare) *at the hearing of the Law*: how much more at his worke, at his rod, at his ſcourge, at the ſhaking of his ſword? What awfull childe will not tremble to ſee his father take the rod in hand, and it be but to correct ſome ſervant therewith? much more if it be to ſcourge one of his brethren. To feare any evill is naturall: to be afraid of Gods anger is a worke even of grace too. And * *Nothing more feareſull*, ſaith *Nazianzen*, *than not to feare it.*

[h] *Acts* 5.5,10,11.

[i] *Eſai* 26.9.
[k] *Pſal.* 119.120.
[l] *Eſai* 66.2. *Hab.* 3.16.
[m] 2 *King.* 22.19.

* Μὴ φοβεῖσθαι δεινὸν φοβερώτερον. *Greg. Naz. in Niſſen.*

Neither let any here object unto me that of the Pſalmiſt, [n] *He ſhall not be afraid of any evill tidings: for his heart is fixed and believeth in the Lord.*

Objection.

[n] *Pſalm.* 112.7.

For the very firſt words of that ſelfe-ſame Pſalme are, [o] *Bleſſed is the man that feareth God.* So that *He that is not afraid* ſo, yet *doth feare.* Some [p] *feare* argueth a want of *faith*: and a want of *faith* appeareth by the want of ſome *feare.*

Exception.

[o] *Pſal.* 112.1.
[p] Ἔλεγχος ἀπιστίας ὁ φόβος. *Baſil. Sel. homil.* 11. *Degeneres animos timor arguit. Virg. Æneid. l.* 4. *Matth.* 8.26, *Fides ſamen non formidat. Hieron. ad Hedib. Matth.* 6.30.

There is great difference betweene a *diſtruſtfull feare*, and *an awfull dread.* [q] Faith quelleth and killeth, and expelleth the one: It breedeth, feedeth, foſtereth, and cheriſheth the other. And we ſhall doe well to obſerve how the Holy Ghoſt therefore oft joyneth theſe two together: [r] *the eye of the Lord is upon them that feare him, and that hope* or *truſt* (for *hope* and *truſt* are in effect here, as oft elſe-where, the ſame) *in his mercy.* And againe, [s] *The Lords delight is in them that feare him*, and *that hope or truſt in his mercy.* In which place, as it is well obſerved by *Auguſtine*, that the Pſalmiſt [t] having ſaid, *that feare him*, he addeth withall, *and that truſt*, or *hope in him*; to exclude the former *feare.* For, ſaith he, [u] *Men feare a thiefe, or a wilde beaſt, in one manner; and children feare their parents in another manner.* Men feare the one, ſo as they flie from them; good children the other, ſo as they ſeeke to them. And in the latter manner, not in the former, ought men to feare God. Wicked men and damned ſpirits feare him ſo, as * they flie from him: Gods children ſo feare him, as that yet they ſue and ſeeke to him; If they ſeeme to flie from him, it is but to flie to him: they flie, but from his Iuſtice to his Mercy: as he that appealed ſometime [x] *from Philip to Philip, from Philip ſleeping, to Philip waked:* So doe [y] *they flie from God to God*, from *God* in juſtice *angry* with them, to the ſame *God* in mercy pacified and *appeaſed* towards them. So againe on the other ſide doth *Ber-*

Solution.
Diſtinction.

[q] *John* 14.1. *Eſai* 7.4,9.
[r] *Pſal.* 33.18.
[s] *Ierem.* 17.7. *Pſal.* 146.5.
[t] *Pſal.* 147.11.
[u] *Cum diviſſet, Timentes, adjecit, Sperantes.*

[x] *Macbetas quidam Macedo. Plut. in apophth.*
[y] *Nunquid enim ſic timetur Deus, quo modo & latro? nam & latro timetur, & beſtia timetur, &c. Si times latronem, ab alio ſperas auxilium, & non ab eo quem times? qui ſic timet, proficit auxilium ab eo quem non timet, adverſus eum quem timet, &c. Aug. in Pſal.* 146.
* *Mark.* 1.24.

ward

y Dicturus, Sperantes, præmisit, Timentes. Bern. in Psal. Qui habitat. serm. 1.

nard well obſerve, that y being to ſay, *that hope in him*, he ſaith firſt, *that feare him*. For, ſaith he well, there are *foure ſorts* of men: z ſome *hope not*, ſome *deſpaire*, ſome *hope in vaine*, and ſome *hope aright*.

z Sunt qui non sperant: sunt qui desperant: sunt qui frustra & inaniter; sunt qui bene & utiliter sperant. Ib.

Sort 1.

a Neque timent, neque sperant.

The firſt ſort is of thoſe that a *neither hope nor feare*; neither hope for Gods *mercy*, nor feare Gods *wrath*; it is all one to them, whether God be angry or not angry, whether hee bee pleaſed or diſpleaſed with them.

Sort 2.

b Timent, sed non sperant. Qui sperat & non timet, negligens est: qui timet, & non sperat, depressus est. Aug. ad fratr. erem. 10.

The ſecond ſort is of thoſe that b *feare*, but *hope not*; they feare *Gods wrath*, but they hope not in his *mercie*: they have both their eyes fixed on the wrath and juſtice of God, neither eye on his mercie or goodneſſe, and ſo come to be ſwallowed up with deſpaire.

Sort 3.

c Sperant, sed non timent.

d Ita de Dei misericordia sibi blandiuntur, ut à peccatis suis non emendentur. Bern. ibid.

The third ſort is of thoſe c that *hope*, but *feare not*; they hope in his *mercie*, but they feare not his *wrath*; they have both eyes fixed on Gods mercie, neither of them on his wrath; and d ſo preſuming on his mercie, but having no regard to his wrath, they take libertie to themſelves to lie and live in ſinne, without any remorſe of conſcience or repentance for the ſame. But they hope in vaine, their faith is no faith, but a fancie, a preſuming without promiſe, having no warrant from Gods word. A faith not in God, but in ſuch e *an Idoll*, as they have framed to themſelves, moulded out of their owne fancie, and *ſet in Gods ſtead, a God made all of mercie*, having no anger at all; a farre other manner of God, than Gods word hath deſcribed to us, or rather than the true God f hath deſcribed himſelfe to us in his word. And if their *Faith* be ſo bad, their *Hope* can bee no better; that being of neceſſitie the foundation of this.

e Spectrum Dei loco substitutum. Calvin. instit. l. 1. c. 14.

f Exod. 20. 5, 6. & 34. 6, 7

Sort 4.

g Et timent, & sperant. Perseverent in te pariter timor & fiducia; spes & metus. Bern. mod. viv. c. 4. Et idem ep. 87. Timere volo te & non timere; præsumere, & non præsumere: timere ut paniteas, non timere ut præsumas: potiùs præsumere ne diffidas, non præsumere ne torpescas.

The fourth ſort is of thoſe that both g *hope* and *feare*: So hope in *Gods mercie*, as that they ſtand in awe yet of his *wrath*: as they caſt the one eye on the one, ſo they fixe the other eye upon the other. And theſe are thoſe that hope well and profitably, that *truſt* to good purpoſe in *Gods mercie*.

The firſt of them *neither hope nor feare*; the ſecond *feare*, but *hope not*; the *third hope*, but *feare not*; the fourth *hope and feare*.

The firſt *regard neither Gods wrath, nor his mercie*; the ſecond regard *his wrath*, and *not his mercie*; the third regard *his mercy*, and *not his wrath*, the fourth regard both *his mercy, and his wrath*. Yea their very faith that repoſeth it ſelfe on his mercie, maketh them regardfull alſo of his wrath. And hereby therefore may we try our faith, whether it be ſound and ſincere or no, if it make us ſtand in awe of him whom wee ſeeme to beleeve and to truſt in, eſpecially then, when either hee executeth, or * giveth warning of Judgement. Which if it doe not, it is not true Faith, nor ſuch Faith as NOAH here had. They are h *no Children of God*, no other than *Children of wrath*, ſaith *Bernard*, that *feare not Gods wrath*, that ſtand not in awe of his Judgements.

* Φοβερὰ γὰρ φοβερῶν ἡ τὰ σημεῖα· ἐγγὺς γὰρ φαίνει τὸ φοβερόν. Aristot. rhet. l. 2. c. 5.

h Soli filii iræ iram non sentiunt. Bern. epist. 256.

Vſe 5. *Admonition.*

Yea laſtly, Let this admoniſh us, to labour to have this Feare wrought in us: whereby we may feare with NOAH, and other of the faithfull, when God giveth warning of his Indgements, that we may not feele them when they come: i *When I heard it*, ſaith *Habakuk*,

i Habb. 3. 16.

bacuk; my belly ſhooke, and my lips quaked; rottenneſſe ſeaſed upon my bones, and I trembled at my very heart; that I might reſt in the day of trouble. [k] The fearing of them now, is the onely meanes to prevent the feeling of them then. And the more now we feare them, the leſſe ſhall we need then to feare them. *He that feareth Gods Word, ſhall not feele his Rod.* He that feareth before it come, ſhall the leſſe need to feare when it commeth. *Feare* [l] *we muſt* therefore ſaith *Gregory* well, *that we may not feare: feare when we heare it, that we may not feare when we ſee it:* Feare with an awfull and child-like feare now, that we may not feare with a diſtruſtfull and ſervile feare then. For [m] thoſe that feare moſt now ſhall have leaſt cauſe to feare then; becauſe they ſhall then be ſafe; and [n] thoſe that feare leaſt now, ſhall feare moſt then; as [o] thoſe become moſt fearefull, that out of ignorance were moſt forward, when they come to ſee and know the danger that they are in, which they apprehend not before. NOA feared the Floud before it came; and when it came, was in the *Arke* ſafe and ſecure, free from feare of any danger to him or his by it. The wicked world feared it not, becauſe they believed it not, till they ſaw it, and then were their hearts drowned and overwhelmed with feare and deſpaire, *before their bodies were overwhelmed and deſtroyed with the Floud.

k Φοβείτω ἡμᾶς τὰ ῥήματα, καὶ μὴ λυπείτω τὰ πράγματα. *Chryſoſt. tom. 6. ſerm. 87. Tanto minus eam (ſententiam divinam) ſentietis in examine, quanto nunc auditis formidoloſius in prædicatione. Greg. in Evang. hom. 36.* But they that tremble not in hearing, ſhall be cruſhed to pieces in feeling. *Bradford* of repent.

l *Timere debemus, ut non timeamus. Timendum ad auditum, ne timeamus ad aſpectum. Venturum timeamus, ut cum venerit, non timidi ſed ſecuri videamus. Timendus eſt enim, ne timeatur. Greg. in Evang. 26. Timeat qui ducit modò vitam cum fine, qua poſſit in illa die habere ſecuritatem ſine fine. Aug. de verb. Dom. 1. Diſcat timere, qui timere non vult. Diſcat ad tempus eſſe ſolicitus, qui vult ſemper eſſe ſecurus. Idem de temp. 214.* m *Erunt tunc ſecuri, qui modo non ſunt ſecuri: Et iterum tunc timebunt, qui modo timere nolunt. Aug. de verb. Dom. 39.* n *Hæc ipſum vehementer timere debes, quia nihil times. Aug. de temp. 214.* The wicked feare not before affliction, and then they feare too much: the godly feare before it commeth, and then their feare ceaſeth. For impiety triumpheth in proſperity, trembleth in adverſity: Piety trembleth in proſperity, triumpheth in adverſity. *Greenham* part 2. c. 27. §. 5. o Οἱ ἀπαιδεύτοι, ὅταν γενῶσιν ὅπου δέουσιν, ἢ ἐπαύσαντο, φόβους ἔχουσι. *Ariſt. eth. l. 2. c. 8.* * Ἁ γὰρ τῆς ὡς πεισόμεθα λύπα, τῶν τι πάσχει, κἂν μὴ πάθῃ. *Greg. Naz. ſelect. 2. Si quod ab homine timetur malum, eo perinde dum expectatur, quaſi veniſſet urgetur: & quicquid ne patiatur timet, jam metu patitur. Sen. epiſt. 7. 4. Perit ante vulnus pavore confuſus, cui ſpiritum rapuit timor. Sen. Herc. fur. 4.*

But, *feare God!* may ſome ſay. Why? who doth not feare him? We might rather ſay with the *Pſalmiſt*, [p] *Who is he that doth feare him?* Implying the number of thoſe to be very ſmall that indeed ſincerely ſo doe. But ſince that the feare of God ſeemeth ſo common and every one will lay claime to it, come we againe to the triall, Wherein appeared NOAES *Feare*, but in his carefull obedience, in his diligent endeavour to prevent the peril, though not yet approaching, not yet apparent? *Moved with feare*, ſaith the Apoſtle, *he prepared the Arke for the ſaving* of him and *his*.

p Pſal. 25, 12. & 90. 11

Effects 3.

In which *Act* of his obſerue we, both his *obedience* to Gods will and word, and his care to prevent the perill.

Act.

Firſt his *obedience* to Gods will and word. God biddeth NOA goe and make ſuch a Veſſell to ſave him and his from a floud, that ſhould drowne up the whole World. Alas, if he ſhould doe it, every one would but [q] laugh at him for his labour: as no doubt of it full many did. They would thinke him no wiſer than [r] the *Prior* of Saint *Bartholomewes* here among vs; who upon a vaine prediction of an idle and addle headed *Aſtrologer*, went and built him an houſe at *Harrow on the Hill*, to ſecure himſelfe from a ſuppoſed Floud, that that *Aſtrologer* had foretould. As *Lots* ſonnes in law, when their wives Father told them of a ſhower of fire and brimſtone that ſhould come

Obedience.

q Χλεύης ὑποθήσεις ἡ θέα, καὶ γέλως καὶ ὑφάσεις ὁ φόβος. ἐχλεύαζον κακοπαθοῦντα τὸν Νῶε, καὶ τοῖς θείοις ὑπηρετοῦντα προστάγμασι βλέποντες ἀσκηθῶν. *Baſil. Sel. homil. 5.*

r *Holinſheds Chron. in Henry 8. anno 1524.*

come and deſtroy all *Sodome*, [r] they thought that either he mocked but and dalied; or elſe that he doated and was ſtrangely deluded; So ſaith *Baſil* of NOA, when he told the World of *a Flood*, that ſhould ſwallow vp the whole World, and ſet himſelfe thereupon about the building of an *Arke*, of ſuch ſtrange forme and bulke, a worke of ſo great toile and charge, to ſaue himſelfe and his houſhold in, [t] they thought the poore old man doated, he had *dreamed*, not as we ſay, *of a drie Summer*, but *of a wet Winter*, he was drowned in a deepe melancholy, and would be ſouſed and drowned in his own ſweat with moyling and toiling about ſuch a building, before they ſhould be over-flowne with, or drowned in any deluge. But all this NOA contemned, and notwithſtanding all this, hee went not about only, but through with that that God had enjoyned.

[r] *Genes.* 19.14.

[t] ἔσπα ὁ τῆ καταπλυσμῆ σοφέπης ἐμὰν κατὰ τῆ καταπλυσμῆ παροπαπῆ, χὴ ξύλως ἀμμυάδαι τ κίνδυνον καπιπείγετα, χὴ καταπλυσμὸν ὕδατον ἐλπίζων καπακλυσμῆ συμφορῶν ωξιέθλιπτα, χὴ τοῖς ἱδρῶσι πεκλύζετ, μαστγόμβ⊙ καμάτῳ τὰ μέλη, χὴ σοφαπολαύσι τῆ κακῶν ἐπαλπδίων τοῖς παθεσι, αὐήνυτα μοχθῶν, χὴ κάμνων ἀπέραντα. *Baſil. Sel. hom.* 5.

From which Carriage of NOA we may learne this inſtruction, that

True Faith and Feare Will make a man contemne Worldly mens ſcoffes; and, notwithſtanding them, doe any thing that God ſhall enioyne.

Point 4.

We might for the further proofe of this point, muſter vp a multitude of Examples: [u] *Abrahams leaving his owne Countrey and kindred*, to wander up and downe he knew not whither himſelfe, in hope of an inheritance that [x] he never had as long as he lived: and [y] the cauſing of himſelfe to be *Circumciſed*, when he was almoſt an hundred yeeres old, together with his yong ſonne, and the reſt of his family, a thing that was never heard of before, and ſuch as would of any naturall conceit be deemed not [z] ridiculous onely, but moſt undecent: King [a] DAVIDS *dancing before the Arke*, for which *Michol* derided him: The Prophet [b] *Eſaies going naked* (though not ſo naked as many imagine,) [c] without his upper garment, his propheticall habit, and *without ſhooes on his feet*: [d] *Ieremies breaking of a bottle* for the confirmation of his Prophecy: *his* [e] *wearing of a woodden yoake*, and going up and downe with it about his necke: And [f] *his making of yoakes and fetters*, and ſending them with ſuch ſtrange meſſages to forraigne Princes, and thoſe infidels, by the hands of their owne Embaſſadours: [g] *Ezekiels laying ſiege to a modell of the City, vpon a tyle or a table*, and *making batterie againſt it, and placing an iron pan betweene him and it*: [h] *His lying and ſleeping vpon his left ſide alone*, for a long time together: [i] *his making and eating bread of corne and pulſe of all ſorts* mingled together, (meat fitter for beaſts, than for any man to feed on,) and [k] *baking it with cow-ſherds* in the open and publike view of his people; even of thoſe that deſire nothing more than matter to laugh and jeere at him; [l] *The cutting of his haire, dividing it by weight, burning in the fire a third part, ſmiting with a knife another third, and ſcattering another third abroad into the winde; then taking a few of them and binding them up*, and yet *of them againe, pulling ſome out againe and throwing them into the fire*: [m] *The carrying out of his houſhold-ſtuffe on his ſhoulders, thorow a hole digged in the wall, by day-light, and removing it himſelfe from place to place*, while a multitude of all ſorts ſhould ſtand by and looke on. And, to paſſe by all others, *Hoſheas* [n] *marrying* firſt *of a light houſwife* a common harlot; and after [o] *one that had beene falſe to her former husband*; [p] *impoſing ſtrange names on the children* that he had by

[u] *Gen.* 12,1,4. *Heb.* 11,8.

[x] *Acts* 7.5. *Heb.* 11,9.

[y] *Gen.* 17.23,24.

[z] *Hinc Vopi, & Apellæ (ut quidam volunt) etiam per irriſionem Iudei dicti.*

[a] 2 *Sam.* 6.16,20.

[b] *Eſai* 20.2.

[c] *Abſque cilicio, i. tegumento villoſo, quo Prophetæ ferè utebantur. Iun. ex Zech.* 13.4. *Viſantur Druſ. obſerv. l.* 14. *c.* 14. *& Fuller. miſcell. l.* 2 *c.* 11.

[d] *Ier.* 19. 1.10,11.

[e] *Ier.* 27 2. *&* 28. 10.

[f] *Ier.* 27. 2,3,4.

[g] *Exek.* 4. 1,2,3.

[h] *Ezek.* 4.4,5.

[i] *Ezek.* 4.9,10.

[k] *Ezek.* 4.12,15.

[l] *Ezek.* 5.1,2,3,4.

[m] *Ezek* 12. 3,7.

[n] *Hoſh.* 1,2,3. *Livelum videatur in not. ad Hoſh.*

[o] *Hoſh.* 3. 1,2.

[p] *Hoſh.* 1 4,6,9.

by them: theſe, I ſay, and many other beſide theſe might be alleaged: but I haſten; and this of NOA may well countervaile them all; a worke of ſo great difficultie, that would take up ſo much time, be ſo long a doing, require ſo much travaile, and ſo infinite expenſe, and all done for the preventing of ſo unlikely a danger: Many, no doubt, would flocke about him out of all quarters to ſee it: many would be continually gazing upon him, when he ſhould be at work about it: many a broad jeſt, many a bitter ſcoffe would bee broken upon him. No man would bee thought ever to have taken more paines to begger himſelfe, or to have beene at more coſt, out of a vaine feare of miſerie, to make himſelfe miſerable. But all theſe difficulties, and all the diſgrace it might bring with it, NOAES *Faith* and his *Feare* overcame.

And no marvaile.

Reaſon 1.

For firſt, *true Faith* it is of [q] a couragious, of an undaunted, of an unconquerable Nature. That which hath made men contemne fire and fagot; no marvaile if it make them contemne the blaſts of mens breath; which are no more able [r] to ſhake a well grounded Faith, than * the windes are able to ſtirre the earth, though they ſhould all at once blow upon it, and aſſault it from all points.

And againe, [s] the greater Feare ever expelleth the leſſe. [t] *One Feare frighteth away another, as one naile is wont to drive out another.* [u] *Feare not them*, that is, *men*; but *feare him*, that is, *God*, ſaith our Saviour: as if the *Feare* of the one would chaſe away all *Feare* of the other. And, [x] *Feare not their feare* but *let the Lord of hoſts be your feare*, ſaith the Prophet. [y] *He that feareth him*, ſaith *Origen*, *feareth nothing but him.* That *feare* will ſoone diſplace and diſpoſſeſſe all other *feares*. [z] He that feareth the wrath of the Almightie and ever-living God, will ſet light by the reproach or the rebuke of any mortall man, yea of a whole world of them, as wee ſee NOA here did.

q *Rom.* 5.1,5. & 8.37. 1 *Iohn* 4.4. & 5.4.
r *Pſal.* 125.1,2. & 78.69
* *S. Ward* of Conſcience.
" *Dan.* 7.2. *Vnà Euruſque, Notuſque ruunt, creberque procellis Africus.* *Virg. Æneid.* 1.

Reaſon 2.

ſ *Timor timori cedit majori minor.*
t *Timor timore, ut clavus clavo pellitur. Quomodo Cic. Tuſc. l.* 4. & ex *Cic. Hieron. ad Ruſt. Solent amorem veterem amore novo, quaſi clavum clavo, pellere.* ἥλῳ ϟ ἦλον, παπάλῳ ϟ πάπαλον. *Pollux. l.* 9. *c.* 7. *Sed & Antiphanes pari modo,* Οἶνῳ ϟ οἶνος ἀπέρχεται κόλιξ ὠθεῖται. ἐξελαύνειν, ἢ κόπῳ κόπον - *Athen. dipnoſoph. l.* 2. *Et Alcæus ibid. l.* 10. ἐκ κεφαλᾶς δ' ἀπέρχε πᾶν
u *Matth.* 10.28. *Luk.* 12.4,5. x *Eſai.* 8.12,13. *Sirac.* 34.16. y *Prov.* 28.1. *Qui timet Deum, nihil timet præter eum. Orig. in Levit.* 16. *Qui Deum timet, ſeculi poteſtates non timet. Idem in Rom. l.* 3. *Repleat vos ſpiritus timoris Dei, & timor alienus in vobis locum non habebit. Bern. in Pſal.* 90. Ἀφοβία μείζων, τὸ φοβεῖσθαι τὸν νόμον. *Syneſ. epiſt.* 2. z *Eſai.* 51.7,8,12,13. Εἰ ὑπὸ τῆς γεέννης φόβῳ κατεῖχεν ἡμῶν τὰς ψυχὰς, οὐκ ἂν ὑπὸ τοῦ θανάτου φόβῳ κατέχεν. *Chryſoſt. tom.* 6 *ſerm.* 43. *Quod & aptiſſima, e re nata, ſimilitudine confirmat. Ibid.*

In like manner ought it to be with every one of us. We muſt be content to doe as God biddeth us, and not refuſe to yeeld to ought that hee ſhall enjoyne us, though wee ſhall bee but befooled and laughed at for our labour. The *Caſuiſts* ſay, that [a] a man may lawfully breake an humane Conſtitution concerning a matter otherwiſe meerely indifferent, when for obſerving of it hee ſhall bee but counted a foole and derided for his labour. But no ſuch pretence will excuſe us from the doing of ought that God requireth of us. * *He that is aſhamed of me and my word*, (that is, of what I enjoyne him) ſaith our Saviour, *before this wicked and* [cc] *baſtardy generation, him will the Sonne of Man be aſhamed of, when hee commeth in his glory, and his holy Angels with him.* We muſt not thinke much therefore to be [b] derided and counted fooles for his ſake: wee ſhould eſteeme it rather, as the Apoſtles ſometimes did, even *a grace to bee diſgraced* for him.

Vſe 1. *Admonition.*

a *Non peccat, qui legem humanam non ſervat, ut pro ſtulto non habeatur. Martin. Navarr. enchir. c.* 27 § 283.

* *Mark.* 8.38.
cc μοιχαλὶς γενεά.

b *Pſal.* 69.7. 2 *Sam.* 6.21,22.

[c] *Act.5.41.* ἀξιωθῆναι ὑπὲρ τοῦ ὀνόματος. *elegantissimum oxymorum. Cauſab. not. in N.T.*

O quantis obedientiæ viribus nituntur, qui gaudent pro Chriſto ad Concilium trahi, dignitatem ducunt pro eo cædi, gloriam reputant pro eo mori? quibus vilitas ſublimitas, contumelia gloria, patientia victoria, mirabili mirabilitate videntur. Bern. de grad. obed. Ita Hier. ad Helvid. Gloriæ mihi futura convicia tua, &c.

[d] *Nolo erubeſcere Chriſtianum profiteri, &c. Aug. in Pſal. 30.*

[e] *Tam pauci non Chriſtiani remanſerunt, ut eis magis objiciatur quia Chriſtiani nullo ſunt, quam ipſi audeant aliquibus objicere, quia Chriſtiani ſunt.*

[f] *Tamen dico vobis, incipe, quicunque me audis, vivere quomodo Chriſtianus, & vide ſi non tibi objiciatur & a Chriſtianis, ſed nomine, non vita, non moribus. Aug. Ibid. Non deerunt & Chriſtiani, qui prohibeant Chriſtianè vivere. Idem de tem. 52. Turba ipſa quæ cum Domino eſt, clamantes prohibet. Matth. 20, 31. i. Bonos Chriſtianos, verè ſtudioſos, volentes facere in Evangelio ſcripta Dei præcepta, Chriſtiani mali & tepidi prohibent. Idem de verb Dom. 18.*

[t] *Pſalm. 14. 6.*

Non modò pietatis virtutem amiſimus, ſed nec ſpeciem retinemus. Bern. apolog. ad Gulielm. Abb. Ipſa religio in opprobrium venit. Idem Bern. epiſt. 117.

[u] Σίμων Ζηλωτής. *Luk. 6. 15. qui & Καναναῖος. Matth. 10. 4. & Marc. 3. 18. non à patria, ſed ab Hebr. radice* קנא *quod* τὸ ζηλῶν *ſignificat. Aug. Canin de Voc. N.T.*

[x] *A noſtris omnia fermè religioſa videntur. Salvian. de provid. l. 7. † Dicam quod multi mecum experti ſunt. Cùm Chriſtianus quis cœperit benè vivere, fervere bonis operibus, mundum contemnere, reprehenſores patitur & contradictores, frigidos Chriſtianos. Quid inſanis? aiunt. Nimius es. Nunquid alii non ſunt Chriſtiani? Iſta ſtultitia eſt, dementia eſt, &c. Aug. de verb. Dom. 18.*

[y] *1 Pet. 4. 4. Virum circumſpectum, & amicum propriæ conſcientiæ calumniantur hypocritam. Bern. de conſid. l. 4.* [z] *wiſd. 2. 12. 16.* Οὐ δικαίαν ἡδέως ὁρᾷν τοῦ φιλοσόφου ζῆλον ἔχουσας, ὅτι νουθετήσειν καὶ ἐξελέγχειν δοκεῖ μόνον λογίζου, ἀλλὰ καὶ μαχητάριον καὶ ῥαδυμεῖν. *Dion. Chryſ. orat. 72.* * *Non vult ne ſpectatum: frænat concupiſcentiam ſuam, ne pergat ad theatrum, &c. Aug. de verb. Dom. 18.* [a] *Eccl. 9. 2.* [b] *Theatrum propriè ſacrarium Veneris eſt, arx omnium turpitudinum, diſciplina libidinum, impudicitiæ conſiſtorium; ubi nihil probatur, quàm quod alibi non probatur; ita ſumma gratia ejus de ſpurcitia plurimum concinnata eſt; quod ſi nobis omnis impudicitia execranda eſt, cur liceat audire quæ loqui non licet? cur liceat videre, quæ facere flagitium eſt? cur quæ ore prolata communicant hominem, ea per oculos & aures admiſſa non videantur hominem communicare, cùm ſpiritui appareant aures & oculi, nec poſſit mundus præſtari, cujus apparitores inquinantur? Tertull. de ſpectac. Spectaculi vel cruenta vel turpia. Vbi exempla ſunt, quæ jam eſſe facinora deſiterunt; & adulterium diſcitur dum videtur. Qui poteſt eſſe qui ſpectat vel pudicus, vel integer? Cyprian. ad Donat. Nihil tam damnoſum eſt bonis moribus quàm in ſpectaculo aliquo deſidere. Sen. ep. 7. Ludi ſemina præbent Nequitiæ. Ovid. triſt. l. 2.* [c] *Matth. 11. 18.*

[c] *They went away from the Councell,* ſaith the Holy Ghoſt, *rejoycing, that they were vouchſafed the dignitie to be diſhonoured for Chriſts ſake.* Nor is this admonition and exhortation needleſſe in our times, wherein the carefull going about the building of the ſpirituall Arke, expoſeth men, if not ſo much and ſo openly as the making of the materiall *Arke* did NOAH, yet too freely and too frequently, to the mockes and ſcoffes of prophane people. [d] *Bee not aſhamed,* ſaith *Auguſtine, of thy Chriſtian profeſſion. Be not aſhamed of it? will ſome ſay. It ſeemeth a needleſſe admonition.* [e] *There are ſo few now that are not Chriſtians, that if a man be not one, he ſhall rather bee noted and pointed at. But for all that,* ſaith he, [f] *trie it when thou wilt, and thou ſhalt finde my words true. Doe but ſtrive to live according to the rules of Chriſtianitie; and ſee if thou bee not derided and ſcoffed at for it by thoſe, that are Chriſtians in Name, but not in deed.* And the like may be ſaid truly of theſe times of ours, wherein [t] *Religion* is growne to be, as *Bernard* ſometime complained, not *a matter of forme,* but a matter of *ſcorne:* [u] *Simon Zelotes* is become *an odious Name;* profeſſion of *Pietie* is accounted *Phariſaiſme, ſcrupuloſitie, and hypocriſie;* "the feare of God eſteemed folly; and [x] religious carriage made commonly matter of *reproch.* †If a man live ſomewhat more ſtrictly than the looſer ſort doe, though not ſo ſtrictly neither as his Chriſtian profeſſion requireth of him, (for even the beſt and the forwardeſt have their failings, and come farre ſhort of what they ſhould) [y] hee ſhall not ſcape to have thoſe opprobrious tearmes and titles faſtened on him, of *a Preciſian, a Puritane,* and the like, by thoſe that affect looſeneſſe, and [z] account the ſtrictneſſe of others a reall controlling of their carriage. If he bee converſant in Gods word, and diligent in frequenting the miniſtery of it; he is a *Bible-bearer,* and *a gadder* up and downe *after Sermons.* If hee [a] *make conſcience of an oath,* and will reprove others when they ſweare; hee is *a ſuperſtitious fellow,* too ſtrait-laced, more nice than wiſe. If hee will not ſwill and ſwagger, drinke healths and play the good-fellow, goe for company to *a Brothel-houſe,* or * to *a Play houſe,* [b] little better, *the very ſeminaries and nurſeries of all filthineſſe and prophaneneſſe;* he is a man altogether unſociable, of *a melancholy diſpoſition,* little better than *a lunatike,* as [c] they ſaid ſometimes of *Iohn* the *Baptiſt.* If he will beare an evill word, and put up a ſuppoſed wrong, not ſtab, or challenge at leaſt, any one that ſhall give him the lie, nor bee readie to

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right himſelfe by private revenge; he is *a coward, a meacocke, baſe-minded, a man of no courage, one of God Almighties fooles*, at the leaſt and the beſt. [d] Theſe and the like cenſures muſt a man make account to undergoe, even among Chriſtians, if hee bee carefull of upholding and maintaining his *Chriſtian profeſſion*, and of making good what in his *Baptiſme* he bound himſelfe unto. But as the heathen man, *Socrates*, ſometime ſaid, That [e] *a man muſt bee content to be accounted a foole, that he may be happie*; ſo we muſt make account and be content to beare this, and much more than this, if ever we hope or looke to be happie, and to come unto heaven.

[d] Οὐ βλάπτον, ὡς φησι Φωκυλίδης, πολλὰ δ' ἀπαπτύσαι ἀνδρὸς ἔμψυχα ἐσθλόν, ἀλλ' ἢ χαλᾶναι δεῖ πολλὰ, καὶ δὶς ξῆσαι, καὶ σιωπήματα καὶ βωμολοχίας ἀναδέξασθαι. Plut. de audiend.

[e] Stultus videri, quo beatus ſis, velis. Socrates apud Sen. ep. 71.

Yea if we beleeve and feare, (which hereby alſo we may try whether we doe or no, as we would ſeeme and profeſſe all to doe) our very *Faith* and [f] *Feare* will make us ſet light by ſuch paper-ſhot, and carry us on thorow the pikes, not of evill tongues but of the eagereſt oppoſition that either *Satan* himſelfe, or any limbe of his ſhall bee able to make againſt us to turne us out of the good waies of God; we will never a whit feare or regard the one, if wee doe throughly feare the other.

Vſe 2. *Examination.*

[f] Dicat Martyr minatori ſtans homo ante hominem, Non timeo, quia timeo, &c. Aug. de Sanct. 14.

[g] *Let us feare*, ſaith *Auguſtine*, *that wee may not feare. Let us feare wiſely, that wee may not feare fooliſhly: That wee may not feare Man*, with [h] the bleſſed *Martyrs* of *Chriſt let us feare God*. Yea, [i] *let us not feare*, ſay I, *that we may not feare*. [k] *Let us not feare now, leſt wee feare much more hereafter*. Let us not feare the ſcoffes of men now leſt we feele the wrath of God hereafter. Better it is for us to be mocked for doing good, than to be damned for not doing it. Let us not be [l] like *Children* therefore, that *feare an ugly vizard*, that cannot hurt them, but *feare not the fire*, that may ſcorch them: feare the blaſts of mans breath, and not feare the fire of Gods wrath. * *Let us onely feare this, how we feare man or ought more than God.* For † there is *nothing indeed fearefull but that*; "*nothing* at leaſt *ſo fearefull* as it. Our not fearing the one now, may prevent the terrour of the other; as on the other ſide, the fearing of the one, though not worthy our feare, if we give way to it, [m] will aſſuredly procure the other. He that [n] feareth now, where there is no cauſe to feare, [o] ſhall another day have juſt cauſe to feare, when his vaine feare ſhall have betrayed him to things truely fearefull. [p] He is *a foole*, we ſay, *that will be laughed out of his coat*: but he were a double *foole*, that would be *laughed out of his skinne*; that would hazzard the loſſe of his ſoule, and of his eternall ſalvation, becauſe he is loth to bee laughed at, to quit himſelfe of the mockes and ſcoffes of prophane perſons. Yea undoubtedly if wee doe in deed and truth believe the truth of Gods Word, and ſtand with holy NOAH here in aw of his wrath: * wee will never give over our godly courſes for ſuch windy ſtuffe as this is, our very feare it ſelfe will not ſuffer us, though we would.

[g] Timeamus, ut non timeamus. Timeamus prudenter, ne timeamus imprudenter. Aug. de ſanct 13.

[h] Martyres timendo non timuerunt: quia Deum timendo homines contempſerunt. Ibid.

[i] Ne timeamus ut non timeamus.

[k] Illud vide, ne timendo magis timere cogare. Cic. epiſt. fam. l. 11. ep. 20

[l] Παιδὸς γὰρ φοβεῖσθαι φόβον καὶ παιδία τὰ μικρὰ φοβερὰ ἐστὶ καὶ δείκηλα, πῦρ δὲ οὐδείκηλον. Chryſ. tom. 6. ſerm. 43. Pueri lucernam non timent, larvam timent.

" Ἓν φοβηθῆναι μόνον τὸ φοβηθῆναί τι Θεὸν πλέον. Greg. Naz. in Nyſſ

† φοβητὸν γάρ ἐστιν, ἢ τὸ φοβηθῆναί τι τοῦ Θεοῦ Idem in Maccab.

" Οὐδὲν ἄτοπον εὐλαβητέον, ὡς ἄλλο τι τοῦ Θεοῦ φοβηθῆναι. Idem de pace 1.

[m] Prov. 29. 25.

[n] Pſal. 53. 5.

[o] Prov. 10. 24.

[p] Pinner of Catechiſ. * *Præſentia ſpernit, qui futura metuit. Minut. Octav. Præſentia ſperni et opprobria, qui futura metuit ſupplicia.*

Care.

And ſo paſſe wee to the ſecond thing that wee obſerved in this *Act* of NOAH, to wit, his *Care* to prevent the evill imminent; together with that point of Inſtruction which thence may bee gathered, that

[c] *They went away from the Councell,* saith the Holy Ghost, *rejoycing, that they were vouchsafed the dignitie to be dishonoured for Christs sake.* Nor is this admonition and exhortation needlesse in our times, wherein the carefull going about the building of the spirituall Arke, exposeth men, if not so much and so openly as the making of the materiall *Arke* did NOAH, yet too freely and too frequently, to the mockes and scoffes of prophane people. [d] *Bee not ashamed,* saith *Augustine, of thy Christian profession. Be not ashamed of it? will some say. It seemeth a needlesse admonition.* [e] *There are so few now that are not Christians, that if a man be not one, he shall rather bee noted and pointed at. But for all that,* saith he, [f] *trie it when thou wilt, and thou shalt finde my words true. Doe but strive to live according to the rules of Christianitie; and see if thou bee not derided and scoffed at for it by those, that are Christians in Name, but not in deed.* And the like may be said truly of these times of ours, wherein [t] *Religion* is growne to be, as *Bernard* sometime complained, not *a matter of forme,* but a matter of *scorne:* [u] *Simon Zelotes* is become *an odious Name;* profession of *Pietie* is accounted *Pharisaisme, scrupulositie, and hypocrisie;* "the feare of God esteemed folly; and [x] religious carriage made commonly matter of *reproch.* † If a man live somewhat more strictly than the looser sort doe, though not so strictly neither as his Christian profession requireth of him, (for even the best and the forwardest have their failings, and come farre short of what they should) [y] hee shall not scape to have those opprobrious tearmes and titles fastened on him, of *a Precisian, a Puritane,* and the like, by those that affect looseneſſe, and [z] account the strictneſſe of others a reall controlling of their carriage. If he bee conversant in Gods word, and diligent in frequenting the ministery of it; he is a *Bible-bearer,* and *a gadder* up and downe *after Sermons.* If hee [a] *make conscience of an oath,* and will reprove others when they sweare; hee is *a superstitious fellow,* too strait-laced, more nice than wise. If hee will not swill and swagger, drinke healths and play the good-fellow, goe for company to *a Brothel-house,* or * to *a Play house,* [b] little better, *the very seminaries and nurseries of all filthinesse and prophanenesse;* he is a man altogether unsociable, of *a melancholy disposition,* little better than *a lunatike,* as [c] they said sometimes of *Iohn* the *Baptist.* If he will beare an evill word, and put up a supposed wrong, not stab, or challenge at least, any one that shall give him the lie, nor bee readie to

[c] *Act.5.41.* ἀξιωθῆναι. *elegantissimum oxymorum.*
Causab. not. in N.T.
O quantis obedientiæ viribus nituntur, qui gaudent pro Christo ad Concilium trahi, dignitatem ducunt pro eo cædi, gloriam reputant pro eo mori? quibus vilitas sublimitas, contumelia gloria, patientia victoria, mirabili mirabilitate videntur. Bern. de grad. obed.
Ita Hier. ad Helvid. Gloriæ mihi futura convicia tua, &c.
[d] *Nè erubescere Christianum profiterite, &c. Aug. in Psal. 30.*
[e] *Tam pauci non Christiani remanserunt, ut eis magis objiciatur quia Christiani nō sunt, quàm ipsi audeant aliquibus objicere, quia Christiani sunt.*
[f] *Tamen dico vobis, incipe, quicunque me audis, vivere quomodo Christianus, & vide si non tibi objiciatur & à Christianis, sed nomine, non vita, non moribus. Aug. Ibid. Non deerunt & Christiani, qui prohibeant Christianè vivere. Idem de tem. 52. Turba ipsa quæ cum Domino est, clamantes prohibet. Matth. 20.31. i. Bonos Christianos, verè studiosos, volentes facere in Evangelio scripta Dei præcepta, Christiani mali & tepidi prohibent. Idem de verb Dom. 18.*
[t] *Psalm. 14.6.*
Non modò pietatis virtutem amisimus, sed nec speciem retinemus. Bern. apolog. ad Gulielm. Abb. Ipsa religio in opprobrium venit. Idem Bern. epist. 117.
[u] Σίμων Ζηλωτής. *Luk. 6.15. qui &* Καναίτης. *Matth. 10.4. & Marc. 3.18. non à patria, sed ab Hebr. radice* קנא *quod* τὸ ζηλῶν *significat. Aug. Canin de Voc. N.T.*
"*Timor Domini simplicitas reputatur, ne dicam, fatuitas. Bern. de consid. 4.*
[x] *A nostris omnia fermè religiosa ridentur. Salvian. de provid. l. 7.* † *Dicam quod multi mecum experti sunt. Cùm Christianus quis cœperit benè vivere, fervere bonis operibus, mundum contemnere, reprehensores patitur & contradictores frigidos Christianos. Quid insanis? aiunt. Nimius es. Nunquid alii non sunt Christiani? Ista stultitia est, dementia est, &c. Aug. de verb. Dom. 18.*
[y] 1 Pet. 4.4. *Virum circumspectum, & amicum propriæ conscientiæ calumniantur hypocritam. Bern. de consid. l. 4.*
[z] *wisd. 2. 12-16.* Οὐ θέλω αὐτῶν ἡδέως ὁρᾶν τὸν φιλόσοφον ἡμῖν ἔχοντας, ὅτι νουθετήσειν καὶ ἐξελέγχειν δοκοῦσιν ἡμᾶς ἐσκολασμένον λογιζόμενοι, ἀλλὰ φεύγουσι καὶ διαμάχονται ὥσπερ οἱ παῖδες τοὺς διδάσκοντας ἡμῖν ἔχοντας, ὡς ἐπιπλήττοντας αὐτοῖς, καὶ οὐκ ἐπιτρέποντας ἁμαρτάνειν οὐδὲ ῥαδυμεῖν. *Dion. Chrys. orat. 72.*
* *Non vult ire spectatum: frænat concupiscentiam suam, ne pergat ad theatrum, &c. Aug. de verb. Dom. 18.*
[a] *Eccl. 9.2.*
[b] *Theatrum propriè sacrarium Veneris est, arx omnium turpitudinum, disciplina libidinum, impudicitiæ consistorium; ubi nihil probatur, quàm quod alibi non probatur; ita summa gratia ejus de spurcitia plurimum concinnata est; quod si nobis omnis impudicitia execranda est, cur liceat audire quæ loqui non licet? cur liceat videre, quæ facere flagitium est? cur quæ ore prolata communicant hominem, ea per oculos & aures admissa non videantur hominem communicare, cùm spiritui appareant aures & oculi, nec possit mundus præstari, cujus apparitores inquinantur? Tertull. de spectac. Spectacula vel cruenta vel turpia. Vbi exempla fiunt, quæ jam esse facinora desiterunt; & adulterium discitur dum videtur. Cui potest esse qui spectat vel pudicus, vel integer? Cyprian. ad Donat. Nihil tam damnosum est bonis moribus quàm in spectaculo aliquo desidere. Sen. ep. 7. Ludi semina præbent Nequitiæ. Ovid. trist. l. 2.*
[c] *Matth. 11.18.*

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right himſelfe by private revenge; he is *a coward, a meacocke, baſe-minded, a man of no courage, one of God Almighties fooles*, at the leaſt and the beſt. [d] Theſe and the like cenſures muſt a man make account to undergoe, even among Chriſtians, if hee bee carefull of upholding and maintaining his *Chriſtian profeſſion*, and of making good what in his *Baptiſme* he bound himſelfe unto. But as the heathen man, *Socrates*, ſometime ſaid, That [e] *a man muſt bee content to be accounted a foole, that he may be happie*; ſo we muſt make account and be content to beare this, and much more than this, if ever we hope or looke to be happie, and to come unto heaven.

[d] Οὐ βλάβον, ὥς φησι Φωκυλίδης, πολλὰ ἀπαπδεύειν ἡ ζημίωμα ἐμμένειν ἐθέλειν, ἀλλὰ καὶ γελᾶσθαι δεῖ πολλὰ, καὶ ἀδ ξῆται, καὶ σκώμματα καὶ βωμολοχίας ἀναδέξασθαι. Plut. de audiend.

[e] Stultus videri, quo beatus ſis, velis. Socrates apud Sen. ep. 71.

Yea if we beleeve and feare, (which hereby alſo we may try whether we doe or no, as we would ſeeme and profeſſe all to doe) our very *Faith* and [f] *Feare* will make us ſet light by ſuch paper-ſhot, and carry us on thorow the pikes, not of evill tongues but of the eagereſt oppoſition that either *Satan* himſelfe, or any limbe of his ſhall bee able to make againſt us to turne us out of the good waies of God; we will never a whit feare or regard the one, if wee doe throughly feare the other.

Vſe 2. *Examination.*

[f] Dicat Martyr minatori ſtans homo ante hominem, Non timeo, quia timeo, &c. Aug. de Sanct. 14.

[g] *Let us feare*, ſaith *Auguſtine, that wee may not feare. Let us feare wiſely, that wee may not feare fooliſhly: That wee may not feare Man*, with [h] the bleſſed *Martyrs* of *Chriſt let us feare God*. Yea, [i] *let us not feare*, ſay I, *that we may not feare*. [k] *Let us not feare now leſt wee feare much more hereafter*. Let us not feare the ſcoffes of men now leſt we feele the wrath of God hereafter. Better it is for us to be mocked for doing good, than to be damned for not doing it. Let us not be [l] like *Children* therefore, that *feare an ugly vizard*, that cannot hurt them, but *feare not the fire*, that may ſcorch them: feare the blaſts of mans breath, and not feare the fire of Gods wrath. * *Let us onely feare this, how we feare man or ought more than God.* For † there is *nothing indeed fearefull but that*; " *nothing* at leaſt *ſo fearefull* as it. Our not fearing the one now, may prevent the terrour of the other; as on the other ſide, the fearing of the one, though not worthy our feare, if we give way to it, [m] will aſſuredly procure the other. He that [n] feareth now, where there is no cauſe to feare, [o] ſhall another day have juſt cauſe to feare, when his vaine feare ſhall have betrayed him to things truely fearefull. [p] He is *a foole*, we ſay, *that will be laughed out of his coat*: but he were a double *foole*, that would be *laughed out of his skinne*; that would hazzard the loſſe of his ſoule, and of his eternall ſalvation, becauſe he is loth to bee laughed at, to quit himſelfe of the mockes and ſcoffes of prophane perſons. Yea undoubtedly if wee doe in deed and truth believe the truth of Gods Word, and ſtand with holy NOAH here in aw of his wrath: * wee will never give over our godly courſes for ſuch windy ſtuffe as this is, our very feare it ſelfe will not ſuffer us, though we would.

[g] Timeamus, ut non timeamus. Timeamus prudenter, ne timeamus inaniter. Aug. de ſanct. 13.

[h] Martyres timendo non timuerunt; quia Deum timendo homines contemſerunt. Ibid.

[i] Ne timeamus ut non timeamus.

[k] Illud vide, ne timendo magis timere cogare. Cic. epiſt. fam. l. 11. ep. 20.

[l] Παιδὸς γὰρ φοβεῖσθαι φόβον καὶ παιδία τὰ μικρὰ φάσματα καὶ δείδοικε, πῦρ δ' οὐ δείδοικε. Chryſ. tom. 6. ſerm. 43. Pueri lucernam non timent, larvam timent.

" Ἓν φοβηθῆναι μόνον τὸ φοβηθῆναί τι Θεὸν πλέον. Greg. Naz. in Nyſſ.

† φοβερὸν γάρ ἐστιν, ἢ τὸ φοβηθῆναί τι πρὸς Θεοῦ. Idem in Maccab.

" Οὐδὲν ἄτοπον ἐυλαβηθῆναι, ὡς ἄλλό τι πρὸς Θεοῦ φοβηθῆναι. Idem de pace 1.

[m] Prov. 29. 25.

[n] Pſal. 53. 5.

[o] Prov. 10. 24.

[p] Pinner of Catechiſ. * *Præſentia ſpernit, qui futura metuit. Minut. Octav. Præſentia ſpernit opprobria, qui futura metuit ſupplicia.*

And ſo paſſe wee to the ſecond thing that wee obſerved in this *Act* of NOAH, to wit, his *Care* to prevent the evill imminent; together with that point of Inſtruction which thence may bee gathered, that *Care.*

[c] *Timor cautum & solicitum facit. Bern. mod. viv. c. 4.*

Feare breedeth care.

Point 3.

As [q] *Faith breedeth Feare*, so *Feare breedeth Care.* NOAH, as he believed and feared, so he was carefull, with all speed, to use all good meanes for the preventing of the perill that otherwise would have beene. So *Iacob*, when [r] he heard of his brother *Esaus* comming against him with foure hundred men after him, [s] being sore afraid of him, was carefull of using all meanes, either for the pacifying of his wrath, or the saving of his family, some part of them at least, from his fury. So the *Ægyptians*, when [t] *Moses* had given warning of such a storme to come as would destroy all that were found abroad in the fields, [u] so many of them as believed and feared the Word of God tooke warning, and caused both their servants and their cattell to take and keepe house for the preventing of that perill.

[q] *Fides facit formidinem: formido facit solicitudinem. Tertull. ad Marc.*
[r] *Genes. 32. 6.*
[s] *Genes. 32. 7, 8, 9, 22, 23.*
[t] *Exod. 9. 18, 19.*
[u] *Exod. 9. 20.*

Reason 1.

Nor can it in reason bee otherwise. Where *Faith* hath wrought *Feare*, *Feare* cannot but worke *Care.* Where the *head* hath wrought upon the *heart*, there the heart cannot but worke upon the *hand*: And [x] the *hand* is ever at the *hearts* command, ready to its utmost ability to execute whatsoever the *heart* exacteth of it.

[x] *Corpus, sive Corpor, ut olim loquebantur, quasi Cordis por, i. puer, sive famulus; ea forma, quâ Marcipor, Quintipor, &c. Camer. problem.*

Reasons 2.

Againe, where there is a *Feare* of evill, there is a *desire* also to escape evill; (for [y] *every thing naturally affecteth its owne good*) & a *desire* proportionable to the *feare*: and where a *desire* to escape evill, an *endeavour* to use all meanes of escape: and an *endeavour* likewise proportionable to that *desire.* Where there is a strong perswasion then, and apprehension of some great evill impendent, there cannot but be a great measure of *feare*: and where so great *feare*, no lesse vehement a *desire* of escape; and where such vehement *desire*, * a most earnest and carefull *endeavour* of preventing, if by any meanes it may be, that evill.

[y] Πάντα τὰ ἀγαθὸν ἐφίεται. *Aristot. ethic. Nicom. l. 1. c. 1. & pol. l. 1. c. 1. Omne animal se diligit. Natura sua quisque sibi carus est. Ab interitu natura abhorret. Hinc ingenita cuique cura sui; metus mortis, fuga mali, &c. Cic de fin. l. 5. Cura sui ante omnia cunctis inest animalibus: nec inseritur, sed innascitur. Simul autem conciliatur saluti sue quidque, & que juvant, illa petit, læsura formidans refugit. Sen. ep. 124.* * *Qui sic timet, nihil negligit. Bern. in Cant. 47.* Ὁ γὰρ φόβος βουλευτικὸς ποιεῖ. *Aristot. rhet. l. 5. c. 5.*

Reason 3.

Adde we hereunto that *Faith*, as it maketh things absent present, and things farre off as at hand; and so maketh men to be affected with evils, as are by God, or from God, revealed to them, though yet absent or farre off, yet as if they were present, and at hand: So it maketh them as carefull instantly without longer delay, to betake them to such courses, as for the preventing and avoyding of those evils are deemed requisite, which to the eye of their faith are as imminent, or as present.

Reason 4.

And lastly, That no affection is more [a] vigilant, more violent, more forcible than *Feare*, either to curbe and restraine men of what otherwise they would, or to urge and constraine them to what otherwise they are unwilling unto. [b] *Iacob* could not rest all night long, when he feared *Esaus* approach: nor [c] *Sampson* longer repose himselfe on *Dalilaes* lap, when he heard once that the *Philistins* were upon him. Temptations of *Feare* are esteemed the most [d] violent. And [e] in humane lawes there is a nullity therefore held of actions extorted and wrung from men by feare: because in such case a man is held not to be a free man, to have no power or command, in some sort, of himselfe. The feare of Gods wrath therefore in these cases, where

[a] *Timore nihil validius, nihil vehementius. Bern. de divers. 12. Metus cùm venit, rarum habet somnus locum. P. Syr. Rapit enim somnos pavor. Sen. Here.*
[b] *Gen. 32. 7, 23.*
[c] *Iudg. 16. 19, 20.*
[d] *Res est imperiosa timor Martial. l. 11. ep. 59.*
[e] *Contracta per metum irrita obligatio est. Althus. dicæolog. l. 1. c. 18. §. 15.*

where it is freſh in the ſoule, cannot but [f] ſhake off all ſecurity, cut off all careleſneſſe, banniſh and abandon all ſlothfull and retchleſſe delay, and * urge and enforce to all ſpeedy and diligent uſage of thoſe meanes, whereby it may be pacified, and the evill prevented that may accrue from it.

[f] *Omnem formido ſomnolentiam excutit.*

[*] *Cavebis & pavebis.* Rom. 11. 21.

Now hereby try we our *Faith* againe, yea and our *Feare* too. Compare we NOA and our ſelves together; and ſee how contrary he and we are either to other: yea ſee how like wee are in theſe daies rather to the world that then was, than to him, as [d] our Saviour himſelfe alſo foretold that it would be.

Vſe 1. *Examination Application.*

[d] Matth. 24. 37, 38, 39.

Conſider his carefulneſſe. God ſpeaketh thus to NOA; [e] *An hundred and twenty yeeres hence will I bring in a Floud that ſhall drowne the whole world: and therefore if thou wilt be then ſaved, goe thy way out of hand, and build thee ſuch an Arke as I ſhall ſhew thee.* And this God told NOA, when he was about ſome five hundred yeeres old; for [f] ſix hundred yeeres old he was when the Flood came. So that NOA might well have thought thus with himſelfe; *I am five hundred yeeres old already, and it will be yet an hundred and upward before the Floud come; Why? I may well be either dead or rotten in my grave before that time, or at leaſt-wiſe very neere the end of my daies. And who would goe toile and moile ſo about building of a veſſell of ſuch bulke and bigneſſe, to prolong his life ſo ſhort a time?* Or elſe. *It was an hundred and twenty yeeres yet to it; and what need he then goe in all haſte about it; hee might goe and take his pleaſure for this hundred yeeres, and then ſet upon it ſome twenty or ten yeeres before, and get more help, and diſpatch it the ſoomer.* But NOA did not, he could not, he durſt not deferre the doing of it, but [g] went inſtantly in hand with it. On the other ſide ſee our careleſneſſe. God foretelleth us that a ſecond generall deſtruction ſhall come, not *by water*, but [h] *by fire*, the fiercer element of the twaine; * which even Heathen alſo have taken notice of: and that none then ſhall bee ſaved but thoſe that have [i] *a ſpirituall Temple* or *Sanctuary* built in their ſoules, [k] *an houſe for his Spirit to inhabite*, as hard and difficult a peece of worke, as ever the making of the *Arke* was. As NOA before hee could goe about that building, he muſt firſt fell his wood, ſaw out his planckes, hew out his timber, &c. So before we can raiſe this ſpirituall building, we muſt pull downe [l] an old frame, an erection [m] of the Devils rea-

Compar. 1.

[e] Gen. 6. 3, 13, 14.

[f] Geneſ. 7. 6.

[g] Geneſ. 6. 22. and 7. 5.

[h] 2 Pet. 3. 7. *Adimpræ-dixit geminum,* τ ὅλων ἀφανισμὸν, τ μὲ καὶ ἴσως πυρὸς, τ δὲ καὶ βίαν καὶ πλῆθος ὕδατ[ος]. *Joſeph. antiq. l. 1. c. 3. Ab iſto Noam Deucalionem dictum, ab illo conjugem ejuſdem Pyrrham. Broughton Concent.*

[*] Πῦρ ἔσαι καὶ κόσμον.--φλέξει δ χθόνα πᾶσαν. ἐπὰν δ' ὀλέσσῃ γῆ & ἀνδρῶν, καὶ πάσας πόλιας, ποταμὸς δ' ἅμα, καὶ θαλάσσας Ἐκχεῖται, πάσα δὲ πόντος κόνις ἔσται· ἀθάλατος ἅπας. *Sibyll. orac. l. 4. Et ibid.* Θεὸν ἁπάντων φρενῶν ἔοντα Ἀνθρώπων γνῶναι πᾶσαν ἐξολέσειν ὠν ἐμφρονήσῃ μεγάλοιο. Καὶ Σιβύλλα δὴ καὶ Τιβούρτις γενέσθαι φησὶ φθορᾶς ἀναλώσιν διὰ πυρὸς ἔφασαν. *Iuſtin. apolog.* Et cataclyſmum factum, & deflagrationem futuram Sibylla vaticinata eſt. *Lactant. de ira Dei, cap. 23.* Πῦρ δ' ὑπὲρ οὐρανόθεν ποταμὸς πυρὸς, ἠδὲ γαῖαν. *Sibyll. in acroſtich. apud Euſeb. in vita Conſtant.* Decidet è cœlis igniſque & ſulphuris amnis. Exuret terras ignis, pontumque, polumque. *Apud Aug. de civit. Dei, l. 18. c. 23.* Stoici omnia inflammanda, iterumque futura aſſeruerunt. *Athenag. de reſurr.* Hinc annus ille maximus, cujus hyems ſumma eſt Cataclyſmus ſive diluvium, æſtas Ecpyroſis, i. mundi incendium: (καὶ & ὅ χεῖμος τῆς Κόσμου ἐκπύρωσις dicta ex Menippo) *conviv. Athen. d. pnoſoſ. b. l. 14.* Nam his alternis temporibus mundus tum exigniſcere, tum exaqueſcere videtur. *Cenſorin. de nat. die c. 18.* Ἔσαι γὰρ, ἔσαι καιρὸς αὖθ' & χρόν', Ὅταν πυρὸς γένωνται θνητῶν χάζῃ χυσοπῆς αἰθὴρ, ἣ ὃ βοσκηθεῖσα φλοξ Ἅπαντα τὰ πρόσω καὶ ὑπάρξαντα φλέξει μανεῖσα. *Tragicus apud Clem ſtrom. l. 5. & Euſeb. præpar. lib. 13. cap. 12.* Eſſe quoque in fatis reminiſcitur affore tempus, Quo mare, quo tellus, correptaque regia cœli Ardeat, & mundi moles operoſa laboret. *Ovid. met. l. 1.* Communis mundo ſupereſt rogus, oſſibus aſtra mixturus, &c. *Lucan. bell. Pharſ. l. 1.* Aqua & ignis terrenis dominantur. Ex his ortus & interitus eſt. Quandocunque placuere res novæ mundo, ſic in nos mare emittitur, ut deſuper ſervor ignis, cùm aliud genus exitii placuit. Cùm eam fatalis dies diluvii venerit, æſtus ſolutus legibus ſuis modo furtur, ratione eadem qua conflagratio futura eſt. Alterutrum ſit, cùm Deo viſum orbi rerum meliora, vetera finire. *Sen. quæſt. nat. l. 3. c. 27, 28.* Cùm tempus advenerit, quaſe mundus renovaturus extinguat, ignibus vaſtis torrebit, incendetque mortalia, &c. *Idem ad Marc. c. 26.* Eventurum putant Stoici, ut ad extremum mundus omnis igneſcat. *Cic. de nat. Deor. l. 2. & ardore deflagret. Idem Acad. lib. 4. De Stoicis idem. Numenius apud Euſeb.* Sed & de Epicureis Minutius in Octavio. i 1 Pet. 2. 5. k Eph. 2. 22. l 2 Cor. 10. 4, 5. m 1 Ioh. 3. 8.

ring, that ſtandeth where it muſt ſtand, and rid the place of the rubbiſh and remainders of it: Now this requireth much toile and labour, and will take us up much time: And yet we deferre and put off all, and thinke we ſhall have time enough for it hereafter, though
n Pſal. 90.9. n none of us are like to live neere an hundred yeeres, none ſure to live halfe an hundred houres to an end. And what would we doe, or how would we live, if we were ſure that we ſhould not dye, ere an hundred yeeres were expired and had paſt over our heads, when we have no care to provide for the preventing of this perill, being
o Nihil, ne in totum quidem diem, certi eſt. Sen. ad Polyb. c. 29. Nihil in diem, nihil in horam promittitur. Idem ad Marc. c. 10. o *not ſure of a day, not of an houre?*

Compar. 2. Againe, God gave NOA warning by word only of future evils, whereof no print or footſtep was to bee ſeene at the preſent. And NOA is ſtricken with feare, and prepareth preſently to prevent it. God giveth us warning not by word only, but by deed, by evident arguments of his wrath already broke forth, and burning up our brethren almoſt on every ſide of us. And yet
p Pſal. 90.11. p who layeth it to heart, or prepareth to prevent the evill that ſo evidently appeareth to approach.

Now what is the reaſon of ſuch difference both in the one kinde and in the other? (NOA ſo carefull, and we ſo careleſſe:) but that he beleeved and feared; and we doe not? What elſe was it, that made *Lots* Sonnes in law ſtay ſtill in *Sodome*, though they were told what would become of it? What elſe, that made ſome of thoſe *Ægyptians* ſo careleſſe, as to leave men and beaſts abroad, when *Moſes* had given warning of the ſtorme that ſhould come? But that
q Geneſ. 19.9. q the one beleeved not *Lots* word; r the other feared not the *Lords*
r Exod. 9.21. Word: the one beleeved not, and therefore feared not; and the other feared not, becauſe they beleeved not? neither of both cared becauſe neither of both feared. And what elſe is it that maketh men ſtay ſtill in their ſinne, and make no proviſion to prevent
" Rom. 1.18. Gods wrath, both revealed in his word, " and manifeſted in his work; but that they beleeve not the one, they dread not the other?

Vſe 2. *Conviction.* And this may convince multitudes, even of profeſſed Chriſtians, to have neither *Faith* nor *Feare*. s They live ſo ſecurely, ſo careleſly,
s Heu, vivunt homines, tanquam mors nulla ſequatur; Et velut infernus fabula vana foret. as if there were neither heaven nor hell: they prepare no more to meet God, when in wrath he ſeemeth to approach, then as if t they
t Eſai. 5.18,19. cared not whether he came or no. Yet ſhould we aske any of theſe, whether they beleeved the word of God or no, whether they feared the wrath of God or no? they would anſwer, they did; and be angry that any man ſhould make doubt of it: they ſhould be u worſe
u Qui pudorem amiſit, beſtiæ par eſt, qui timorem, beſtiâ pejor eſt. Bern. de diverſ. 12. than beaſts, no better than flat *Atheiſts*, if they did not. But, x *the*
x Pſal. 36. 1. Ισᾶσι γὰρ τῶν ἁμαρτῶν νομὰς αἱ πηγαὶ τῶν φόβων ῥίζαι. Clem. Alex. pædag. li. 1. c. 9. Timor enim Domini expellit peccatum. Sirac. 1. 26. *wickedneſſe of the wicked man aſſureth me*, ſaith the *Pſalmiſt*, *that there is no feare of God before his eyes.* And the looſe and diſſolute, the ſecure and careleſſe courſes of ſuch evidently ſhew, whatſoever they may ſay, that there is neither *Faith* nor *Feare of God* in them, that they neither beleeve his Word, nor ſtand in awe of his wrath, they durſt not for their lives doe ſo as they doe, if they did. * *If you feare*, ſaith

ſive quod jam admiſſum eſt, ſive quod tentat intrare; illud pœnitendo, hoc reſiſtendo. Bern. de diverſ. 8. * Si timetis, quare non cavetis? Aug. de diſcipl. Chriſt. c. 2. Cur Sodomam incolitis ruitari jam ruituram? Cur citò non fugitis perituri rem peritturam? Miſocoſm. contempt. mund.

Auguſtine,

Auguſtine, how is it that you take no more care? [y] Could *Iacob* ſleepe quietly, when he underſtood of *Eſaus* approach? Or [z] durſt *Sampſon* for all his ſtrength and ſtoutneſſe lie ſtill, when hee heard that the *Philiſtines* were upon him? Much leſſe durſt any man, or could any man, that feared Gods wrath lie ſleeping in ſinne, when warning were given of Gods wrath, or while (it is the ſtate of every impenitent perſon, had he a ſpirituall eye to diſcerne it) the black clouds of his vengeance readie to ſeize on him, hung continually over his head. Say what thou wilt therefore, whoſoever thou art that ſo liveſt, diddeſt thou feare God, as thou pretendeſt and profeſſeſt to doe, [a] thou couldeſt not live ſo ſecurely, thou durſt not live ſo looſely; thou durſt as well eat thy nailes off, as wee ſay, as doe many things that daily thou doeſt; [b] thy very feare would not let thee, it would not ſuffer thee to reſt: it would be as a thorne at thy heart, and a ſpurre at thy ſide, to rouſe thee and awake thee, and to keepe thee from reſt, till thou hadſt procured thine owne ſafety, and to urge and enforce thee to all ſpeedy, carefull, and induſtrious endeavour, whereby the ſame might be effected.

[y] *Gen.* 32. 23.
[z] *Iudg.* 16. 20.
[a] *Vigilabis, ſi timebis. Aug. de verb. Ap* 28. *Et tu vigilares, ſi timeres.*
[b] *Timor torporem excuſſit & nolentibus. Nec tutum patitur eſſe ſecurum pavor.*

Concluſion.

Well, to winde up all in a word: Let us all be like NOA; take warning when God giveth it; believe what he threatneth; feare before his face, eſpecially when we ſee ſignes of his wrath, as we doe pregnant ones at this preſent; uſe all care and endeavour to avert his wrath, and to prevent the perill, when we perceive it to approach. That can no way be done but by repentance of our ſinnes, reformation of our lives, and alteration of our ſinfull and ſecure courſes. This courſe therefore let every one of us take without further delay; and pray that others may doe the like. It may be that God hearing the prayers, ſeeing the teares, and regarding the repentance of ſome few, may bee moved to ſhew mercy on the whole, though the generality remaine ſtill unreformed. [c] All his fellow paſſengers their lives were beſtowed upon *Paul.* [d] *Sodome* had beene ſaved, if but *ten* onely had ſo done in it; [e] *Ieruſalem*, if but *one* alone. Or if the Lord be ſo peremptorily bent to deſtroy, and to bring in ſome generall judgement, that [f] though *Moſes* and *Samuel* ſhould ſue for a people, they ſhould not prevaile with him, [g] though *Noa*, *Daniel*, and *Iob* were among them, they ſhould *not ſave ſonne nor daughter*, (not ſo much as was ſaved in the Floud,) but themſelves ſingle onely: yet ſhall we by ſo doing, with NOA build *an Arke*, at leaſt, for our ſelves, and our owne ſoules. We ſhall be *marked* out for ſalvation, as [h] thoſe were that the Prophet ſpeaketh of, in the generall deſtruction. And one of theſe three ſhall undoubtedly befall us: Either we ſhall be [i] taken away, with [k] *Ioſias*, before the evill come, and depart hence, to be laid up with our Fathers, *in peace*. Or, with [l] *Ieremy*, [m] *Baruch*, and [n] *Ebed-melech*, we ſhall have *our lives* given us for *a prey*: for [o] *the Lord knoweth* even in generall judgements, *how to ſave his*: Or our afflictions, ſhall bee ſeaſoned, ſweetned, and ſanctified unto us; and [p] though of themſelves *not good*, yet ſhall they be turned to *our good*; and our deceaſe, if we doe periſh in them, ſhall

[c] *Act.* 27. 24.
[d] *Gen.* 18. 32.
[e] *Ierem.* 5. 1.
[f] *Ierem.* 15. 1.
[g] *Ezek.* 14. 14, 16, 20.
[h] *Ezek.* 9. 4.
[i] *Eſai* 57. 1.
[k] 2 *King.* 22. 20.
[l] *Ierem.* 15. 21. & 40. 4.
[m] *Ierem.* 45. 5.
[n] *Ierem.* 39. 18.
[o] 2 *Pet.* 2. 9.
[p] *Tametſi non bonum, tamen in bonum. Aug. de temp.*

shall be but a meanes of transl ating us, from ¶ a wretched and miserable life here; (where ʳ *to live long*, is but *to be long in paine*, and where ˢ *by living long*, we are constrained not *to heare and see* onely, but *to suffer*, nor *to endure* onely, but *to doe* many things that willingly we would not;) to a more happy, comfortable, and blessed life elsewhere; wherein ᵗ we shall never so much as see or heare of misery any more.

¶ Ὁ βίος ἀληθῶς ὁ βίος ἀλλὰ ξυμφορά. *Euripid.*

ʳ *Quid est diu vivere, nisi diu torqueri? Aug. de temp.* 113.

ˢ Οὐδὲν πόνων καρδιωθῶμεν (μακρόπεον ζῶντες) ὅταν πλείω κακὰ, τὰ μὲ ἰδόντες, τὰ δὲ πυθόντες, τὰ δὲ καὶ παθόντες. *Sophocl.* Οὐδὲ νόσων, ἐδὲ κάκιόν τι κακόν. *Euripid.*

7.17 & 21.4. Τοῖς δὲ θανεῖν μόχθος ὁ παρὸν φέρειν. *Greg. Naz. epitaph. Cæsar. Diu vivendo multa quæ non vis vides. P. Syr.* ᵗ *Apoc.*

FINIS.

AN ANNIVERSARY MEMORIALL OF ENGLANDS DELIVERY FROM THE Spaniſh Invaſion:

DELIVERED IN A Sermon on *Pſal.*48.7,8.

BY

THOMAS GATAKER *B.* of *D.*

and Paſtor of *Rotherhith.*

LONDON,

Printed by ANNE GRIFFIN, 1637.

for *Philemon Stephens* and *Chriſtopher Meredith.*

To the Worſhipfull his very loving Friend,

Mr. THOMAS CHAPMAN,

Sonne and Heire to the Religious
Founder of this Exerciſe.

Worthy Sir,

WHat your ſelfe, and others with your ſelfe have through your meanes formerly by word of mouth heard from mee, you ſhall now upon your ſecond requeſt receive here in writing. I ſhould not have deemed it worthy the reſervation, but that it pleaſed you (who have beſt right to it) to require it. In ſcattered notes onely (like *Abſyrtus* his limmes) I had the ſumme and heads of it; which I have againe here recollected, and caſt (as neere as I could) into that mould and frame that it was delivered in at firſt.

If

If much ſeeme miſsing of that little grace that it then had, it muſt bee remembred, that the liveleſſe letter, for vivacitie and efficacie, commeth farre ſhort of the living voice. As it is, you have it, and no more than your owne in it, from him, who, for your pious building on your worthy Fathers foundation in this kinde, doth deſervedly affect you, and ſhall alwayes continue

Yours to bee commanded

in the Lord,

THO. GATAKER.

Psalme 48. 7, 8.

7. *As with an Eaſt winde, thou breakeſt the Ships of Tarſhiſh;* ſo were they deſtroyed.
8. *As we have heard, ſo have we ſeene in the City of the Lord of Hoaſts, in the City of our God: God will eſtabliſh it for ever. Selah.*

AS in all well-governed *States* there are publique [a] *Regiſters*, and *Records*, that the memory of *Iudgements* and *Acts* may not periſh: So hath *God* in mans *Soule* erected a *Regiſter*, to wit, the *faculty* of [b] *Remembrance*, for the *preſervation* of ſuch *occurrents*, as are of *weight*, and may bee of *uſe* for the *direction* of *mans life*.

[a] זכרונת *ſive* רכרונת *Ezr. 6, 2. Et* סגר הזכרנות *ſive* דכרניא *Eſter 6. 1. & Ezr. 4. 15.* Ἀρχεῖα, ἔνθα οἱ δημόσιοι χάρται, ἢ χαρτοφύλακες. *Heſych.* *Archiva; que & Tabularia Citeroni pro Areh. & Virgilio Georg. l. 2. ubi acta publici continentur. Seru.* [b] *Memoria eſt vis animæ accepta retinens, præterita repetens, elapſa recolligens. Aug. nom. de ſp. & an. c. 37 Omnium rerum theſaurus, & cuſtos eſt memoria. Ibid. c. 34.* Memory is the ſtore-houſe of the Soule, and the Regiſter of the Mind. *Morton* threefold ſtate of Man, l. 2. c. 4. §. 1. The Memorative faculty is the Guardian and Regiſter of all ſpecies and images apprehended by the ſenſe, and reſerved and ſealed up by the Imagination. *Charron* of Wiſedome, l. 1. c. 12. *Hoc eſt quod Scalig. de ſubtil. exerc. 307. §. 2. Imaginationis Memoria ſervatrix eſt. Acceptas enim ſpecies ab imaginatione reponit, conditque in theſauris.*

But this *Regiſter* is very much abuſed by the greateſt part of thoſe that have the cuſtody of it. For if the *Records* that the moſt enter therein, and keepe there, were ſurveyed, [c] there would be found filed there large rolls fraught with frivolous and froathy ſtuffe, of little weight, and leſſe uſe, yea (it may be) with much *filthy*, and *unſavoury* matter, [d] not once to be *mentioned*, much leſſe to be remembred: ſcarce any ſcript or ſcroule of ought, that is ought worth, or worthy to be entred in ſo [e] *royall a Regiſter*.

[c] See *Bern. ſerm. parv. 1. Morton ibid §. 2.* and *Marbury* of Repentance.
[d] *Epheſ. 5. 3, 4.*
[e] *Archivum planè regium, imò etiam divinum.*

Now if any thing deſerve to be there carefully recorded, that it may by that meanes be tranſmitted to *poſterity*, it ſhould bee [f] *Gods Word*, and his *works*, his extraordinary *Acts*, eſpecially either of *Iudgment*, or of *Mercy*. For the former, the Prophet *Ioel*, willeth the *people* of his time, both to record them themſelves, and to cauſe their *Children* to record them, and them alſo to relate them to their poſterity. [g] *Tell it you to your Children; and let them tell it to their Children: and their*

[f] *Pſal. 105. 5 & 111. 2, 3, 4. Mal. 4. 4.*
[g] *Ioel 1, 2.*

their children, to those that rise in their roome. Of the latter saith the *Psalmist*, [h] *Asaph*, or who ever he were; [i] *He commanded our Fathers to teach it to their children, that posterity might know it, and the children, that are yet unborne, might declare it to their children hereafter, that Gods works, might not be forgotten.*

[h] לאסף *Asaphi Psalmus. Iun.* A Psalme of *Asaph. Reg. Bibl.* for *Asaph. Geneu.*

[i] *Psal.* 78. 5, 6.

In which kind the pious, and religious *Act* of [k] the *Founder* of this *Exercise* is very much to be commended, who having culled out *three principall Acts* of *Gods extraordinary Mercy* exhibited to the *Land* wherein we live, as great as any ever vouchsafed to any *State* whatsoever, hath established a [l] solemne *Anniversary Memoriall* of them to perpetuate them to all posterity.

[k] Mr. *Thomas Chapman.*

[l] Μνήμην ἄγειν πανήγυριν ἐνιαύσιον.

Occasion.

To my Lot is fallen that [m] *admirable Deliverance* in 88. from that [n] *Invincible Armado*, as it was then stiled and termed.

[m] *Octogesimus octauus mirabilis annus Clade Papistarum; faustus ubique piis. Fulk. in Rhem.* [n] The invincible Navie. See *Hackluits* relation.

Text.

For the remembrance whereof, and of *Gods mercy* in it, I have made choice to intreat of some [o] parcell of this *Psalme*, not unbefitting (as you may soone see) the present occasion.

[o] *Psal.* 48. 7, 8.

Summe of the Psalme.

The *Psalme* is a *Psalme* (not so much [p] ἐυχαριστικὸς, as ἐπινικιος and [q] ἐπινικιστικὸς) of *Praise* and of *Triumph.*

[p] *Piscat.* [q] *Iunius.*

Of the *praise* of *God*, and his goodnesse to his *Church.*

Of *triumph* over *Gods enemies*, and the *enemies* of his *Church.*

Parts 2.

Part 1. *Praise.* [r] *Vers.* 1--5.

The [r] *Praise* of *God*, and his goodnesse to his *Church*, is layd downe from the first verse to the fift.

Part 2. *Triumph.* [s] *Vers.* 5. 10.

The speciall ground of his praise [s] *a victory* through his assistance atchieved against his *enemies*, and the *enemies* of his *Church* is, by way of *triumph* related from the fift verse to the tenth.

Relation.

And in the *Relation* hereof there is,

1. *Attempt.* [t] *Vers.* 4

First [t] the *enemies Attempt*; and therein

1. *Preparation.*

1. *Præparatio*; their *preparation*; *Convenerunt pariter*; *they met together.*

2. *Expedition.*

2. *Expeditio*; their *expedition*; *Progressi sunt pariter*; *they went on together.*

2. *Event.* [u] *Sueton. Cæs. c.* 37. *Sic de Pompeio Athenienses,* Πεσπεδοκῶμεν, πεσσεκωνῶμεν, Εἰδοκεν, πεσπέμποκεν.

Secondly, the *issue*, and *event* of it: not like that of *Cæsar*, [u] *Veni, vidi, vici*; *I came, I saw, I overcame*: but *venerunt, viderunt, veriti sunt, victi sunt*: they *came*, they *saw*, they were *overcome*, with *astonishment*, with *feare*, with *defeature.*

Degree 1. [x] *Verse* 5.

1. [x] *Contemplati sunt*; they but *viewed* the Land that they came to invade.

Degree 2.

2. *Obstupuerunt*, they *wondred* that they were able to make head against them.

Degree 3.

3. *Conturbati sunt*; they were *troubled*, disarayed, disappointed.

Degree 4.

4. *Festinaverunt*; they made all the *haste* they could to bee gone.

Degree 5. [y] *Verse* 6.

5. [y] *Timor eos apprehendit*; they were full of *feare* and affrightment, when they found not free passage.

Degree 6.

6. *Et dolor ut dolores parturientis*; they were surprised with *paines*, being thus cast into such streights and distresses; like a *woman* in her *travell.*

Degree 7. [z] *Verse* 7.

Lastly, [z] *Euro conteris naves Oceani*, they were discomfited and *destroyed*,

ſtroyed, as the *ſhips* of the * *Levant ſeas* are, when with a furious *Eaſtwind* they are bruiſed, and battered, & broken to pieces againſt the rocks.

* תרשיש unde Græc. θάλασσα, quaſi θέεσθαι, Brought. *Oceanus, ſed peculiariter Mediterraneus, à regione Tarſis, i. Cilicia, quam alluit.* a *Verſe* 8.

Application.

If I ſhould ſay no more, but adde onely the words following: a *Prout audivimus, & vidimus; What we have heard with them, we have ſeene done for us*; it were a very pregnant deſcription of this our deliverance. But ſomewhat more muſt be ſaid, that we may learne what uſe to make of it.

Illuſtration.

The *Relation of this victory* atchieved for them by *God* (for b to him alone it is aſcribed) is here c further *illuſtrated.*

b *Pſal* 44.2,3. & 115.1.
c *Verſe* 8.

1. By a *report* of what was paſt: the words ſeeme to have reference not to the d *predictions* of Gods Prophets, but to former examples rather of the like done for Gods people: *What we have heard done in our foreſathers time for them, we have ſeene done in our dayes for us.*

1. *Report.*

d *Ab adjunctâ prædictione, & promiſſione divinâ. Piſcat. Ita & R Kimchi.*

Amb. Apollin. Aug. Ruffin. Theodoret. Euthym. Lomb. Caſſiod. Hug. Lyr. Bucer, Brent. Meller. Strigel. Loſſ. &c. unde Aug. O beata Eccleſia, quondam tempore audiſti; quodam tempore vidiſti: audivit in promiſſionibus, vidit in exhibitionibus. Veruſtiſſimi plærique *ſenſum myſticum ſequuntur.* d *Ab exemplis antegreſſis. Chryſoſt. Beza. Buchan. Heſſ. &c. Sic Pſal.* 44 1. *utrumque ponunt Calv. Muſcul. Iun.* e *Verſe* 9.

2. By a promiſe of further future protection. *God will eſtabliſh it for ever.*

2 *Promiſe.*

And their *thankfulneſſe* followeth in e the next *verſe*: (that which we through *Gods mercy* ſurvive to doe this day) *We recount, or meditate on thy mercy, O Lord, in the middeſt of thy Temple*, that is, in the middeſt of the *Congregation* there gathered together.

Thankefulneſſe.

Thus you ſee briefly the *Summe*, and the *Subſtance*, as of my *Text*, ſo of the *former part* of the whole *Pſalme.*

Tranſition from Diſtribution to Inſtructions.

I come now to ſome *Inſtructions* that out of it may bee obſerved.

The *firſt* of them is this.

Inſtruction 1.

f *Quærunt ruinam, qui ruinam cogitant.*

f Οἱ αὐτῷ κακὰ τεύχει αὐτὴ ἄλλῳ κακὰ τεύχων. *Heſiod oper l.* 1. *Prov.* 1.27.

They bring deſtruction upon thẽſelves that ſeeke the ruine of Gods elect. g *The wicked* (ſaith the *Pſalmiſt*) *practiſeth againſt the righteous, and ſeeketh occaſion to ſlay him. But the Lord the while laugheth him to ſcorne; for he ſeeth that his day is comming* h *The wicked have drawn their ſword and and bent their bow, to overthrow and deſtroy thoſe, that bee of an upright converſation: But their ſword ſhall be ſheathed in their owne ſide; and their bow ſhall be knapt in two.* i *All that provoke thee* (ſaith *God* by the *Prophet Eſay to his people*) *ſhal be confounded and brought to nought: all that contend with thee ſhall periſh. Thou ſhalt ſeeke them and ſhalt not finde them. All that ſtrive with thee ſhall be as nothing: all that war upon thee, as a thing of nought.* And k *I will make* (ſaith *God* by the *Prophet Zachary*) *Ieruſalem as a cup of rancke poiſon to all thoſe that beſiege her*; which when a thirſty man lighteth upon and ſwalloweth downe ſuddenly, he findeth his bane in that, that he hoped to quench his thirſt with. l *I will make Ieruſalem an heavy ſtone to all people*; ſuch a one as m *ſhall cruſh to pieces all that attempt to lift it*, or to remove it: ſo ſhall ſhe teare to pieces all that attempt to ſtirre her, *though all the Nations in the world ſhould joyne together againſt her.* n *I will make the Princes of Iuda like coales of fire among ſeare wood and like a firebrand in a ſheafe; and they ſhall devoure, and deſtroy all the people that beſet them on the right hand, and on the left.*

g *Pſal* 37.12,13.
h *Ibid.* 14.5.
i *Iſai.*41.11,12.
k *Zech.* 12.2.
l *Ibid.* 3.
m *Matth.* 21.44.
n *Zech.* 12.6.

The *Reason* hereof:

Reason 1.

1. *Dei qui Ecclesiam impetunt, Deum petunt.* They that fight against *Gods Church* ° *fight against God* himselfe. P *They persecute not you so much, as Christ in you*, saith *Salvian.* q *Saul, Saul* (saith our Saviour) *why dost thou persecute me.* And in so doing, they doe as one (saith the *Comicke*) r *that beateth a stone, and spoileth his hand*; or s *as the beast that spurneth at the goade*, that he was pricked with; t *he maimeth but his foot* by it, and getteth *a worse wound*; or, u as the *Boare*, that runneth fiercely upon the *Speare*, and so receiveth into his body the whole *weapon* that the *Hunts-man* holdeth. x *Why* (saith the *Psalmist*) *doe the Nations rage, and the people keepe such a coile to no end? The Kings of the earth band themselves together, and the Princes assemble themselves together, against the Lord, and against his Anoynted?* Therefore *against the Lord* himselfe, because *against the Lords Anoynted.* And as y *he that riseth against the Lords Anoynted, riseth against the Lord by whom he is anoynted*: So they that rise against the *Church of God*, rise against *God* himselfe, whose *Church* it is; x *Because thou rageste against me* (saith *God* to *Senacherib*) *therefore I will put my ring in thy nose, and my bit in thy jawes, and bring thee backe the same way thou camest.* a *Keepe me* (saith *David*) *as the apple of thine eye: hide me under the shadow of thy wings.* They that deale with them, deale with those that are as deare unto *God*, as the very *apple of his* eye, *that* the eye-sight consisteth in; And therefore saith *God* b *I will be as a wall of fire about Ierusalem* (he saith c not, saith *Theodoret*, *a wall of stone*, or of *brasse*, but *of fire*, that it may both *fray a far off, and keepe off too at hand*; that may not onely *protect* them, but *destroy* those that assault them) because d *he that medleth with you, medleth with me, even with* e *the apple of mine eye.*

° Θεομαχεῖν. *Act* 5.39. & *Tertull. ad Scapul.*

P *Non tam vos, quàm Christum in vobis persequuntur. Salvian. de provid. lib.* 8. *cap.* 4. *Patitur enim in vobis Deus. Martial. epist.* 2. c. 18.

q *Act.* 9.4.

r *Verberare noli lapidem ne lædas manum. Plaut. Curcul.* 1.3.

s *Acts* 9.5. Πρὸς κέντρα κῶλον ἐντείνεις. *Æschyl. Prometh.* Ποτὶ κέντρον δὲ τοι λακτίζεμεν τελέθει ὀλισθηρὸς ἀγών. *Pindar. Pyth.* 2. Θυμὸς ὡς κέντρα λακτίζομαι ὑπ' ἄντλου ὢν ἀσκίτου. *Eurip. Bach. Quæ insciția est, adversùm stimulum calces? Ter. Phorm.* 1.2. t Οἱ πρὸς κέντρα λακτίζων ἰσχὺς πόδας αἱμάσσει. *Schol. Æschyl. Si stimulos pugnis cædis, manibus plus dolet. Plaut. Trucul.* 4.2. *vide & Chrysost. in Psal.* 11.

u Καθάπερ ἡ σὴ εὐὼν εἰ δραστήριος πρὸς τὸ ξίφος ὠθίζοντες μέχεις αὐτῶν εἰσω ἡ πληγὴ ἐπολάβωσι. *Greg. Naz. ad Eunom.* 5. x *Psal.* 2.1,2. y *Qui insurgit in Christum dominii, insurgit in Dominum Christi. Sic Psal.* 89.51. z *Esai* 37.29. a *Psal.* 17.8. b *Zach.* 2.8. c *Non saxeus, non aheneus, sed igneus, qui & cominus arceat, & eminus terreat. Theo. in Zach.* d *Zach.* 2.5. e *Ad expiendam teneritudinem pietatis suæ, tenerrimam (sed & charissimam) partem humani corporis nominavit, &c. Salvian. de provid. l.* 8. *c.* 4.

Reason 2.

2. f *Lex talionis verè lex æquissima.* The Law of retaliation, or like-recompence, is most equall. g *It is not evill, that they suffer evill that have done evill to others.* h *There shall be judgement* (saith S^t. *Iames*) *without mercy to those that would shew no mercy.* i It is no cruelty to use them cruelly, that have shewed cruelty to others. For k *he excludeth himselfe from mercy* (saith *Chrysologus*) *that denieth it to another.* l But they stand guilty of destruction that have a m *purpose to destroy.* For n the bare will alone goeth *with God* for the *worke* and the very *endeavour, desire,* yea or ° *thought*, for the *deed.* p *Balack rose, and fought with Israel*, saith *Iosua.* And yet the story saith nothing so. But q *that is said to bee done that is either intended, or attempted*, saith *Ribera.* He did it not, onely because he durst not: and the woman (saith the Heathen man r *that doth not evill, because she dare not*, when she would doe it, if

f Αἶκε παθοι τὰ ἔρεξε, δίκην τ' ἰθεῖαν γένοιτο. *Pythag. an Radamanth. Aristot. ethic. lib.* 5. *cap.* 5.

g Οὐ δεινὰ παθεῖν δεινὰ τὸν εἰργασμένον. *Eurip.* Παθεῖν τὰ δεινὰ δεινὰ δεῖ εἰργασμένους. Ῥέζοντά τι χὴ παθεῖν ἔοικε. *Pindar. Nem.* 4. *Quod quisque fecit, patitur. Sen. Herc. fur.* 3. 2. *Non est injuria pati, quod prior feceris. Sen. de ira, lib.* 2. *cap.* 30. *-neque enim lex justior ulla est, Quam necis artifices arte perire sua. Ovid. art. l.* 1.

h *Iam* 2.13. i Ἔλεος γὰρ ἔσται τοῦ ὁμοίως δίκαιον. αὐτοδίδακτον γὰρ μὴ ποιεῖν τοῦ ἀνοικτιοῦντας. *Cleon. apud Thucyd. l.* 3. k *Misericordiam qui non præstat alteri, tollit sibi. Peter. Chrysol. serm.* 42. l Τὸ πειρᾶσθαι καὶ τὸ ποιῆσαι παρὰ τὴν Θεῶν, ἴσον δύναται. *Pythia Glauco apud Herodot. l.* 6. m *Decrevisti facere? Iam perfecisti. August. de verb. Dom.* 43. n *Voluntas faciendi reputatur pro opere facti: & actionis crimine cogitatio condemnatur. Pelag. ad Demetr.* ° *Nam scelus intra se tacitè qui cogitat ullum, Facti crimen habet. Iuven. sat.* 13. p *Iosu.* 24.9. q *Fieri dicitur, quod tentatur aut intenditur. Riber. in Amos* 9.5. r *Quæ quia non licuit, non facit, illa facit. Ovid. amor. l.* 3. *el.* 4. *Non dicam pudicam, quæ aut legem, aut virum timuit: non immeritò in numerum peccantium refertur, quæ pudicitiam timori præstitit, non sibi. Sen. de ben. l.* 4. *c.* 14.

ſhe durſt, though *ſhe doe it not*, yet *ſhe doth it*. [f] *Hee that looketh but on a woman to luſt after her* (ſaith our Saviour) [t] *hath already in his heart committed adultery with her.* And, [u] *He that hateth but his brother*, (ſaith *S. Iohn*) [x] *hath already murthered him in his heart.* [y] *A ſtrange matter* (ſaith *S. Auguſtine*) *the man is alive ſtill, and yet thou art a murtherer: the woman is honeſt, and yet art thou an adulterer.* [z] The minding then of deſtruction, maketh a deſtroyer. [a] Hee is guilty of it that doth but intend, or attempt to deſtroy: and deſerveth himſelfe to bee deſtroyed. [b] *If a witneſſe* (ſaith God) *ſhall riſe againſt a man to take his life away from him, you ſhall even doe unto him* (not, *as he did*, but) *as hee would have done unto his neighbour.*

f Matth.5.28.
t Ἤδη κατὰ τὴν διάνοιαν μοιχὸς ἐστι. Clem. Rom. conſt. Apoſt. l.1.c.1
u 1 Iohn 3.15.
x *Quantum ad te pertinet, occidiſti, quem odiſti.* Aug. homil. 42.
y *Res mira: ille vivit, tu tamen homicida es; illa caſta eſt, tu tamen adulteres.* Aug. de verb. Dom. 46. & de 10. chord. 3. & de temp. 237 & homil. 5. & 40. & 42. ſed & Concil. Toler. 11. c. 4.
z *Latro eſt etiam antequam manus inquinet, qui ad occidendum armatus eſt, & habet ſpoliandi, atque interficiendi voluntatem.* Sen. de benef. l. 5. c. 13. *Illo es homicida venenum quo miſces die.* Idem de Conſtan. c 7.
a *Poteſt aliquis nocens fieri, quamvis non noceat. Omnia ſcelera ante effectum operis, quantum culpæ ſatis eſt, perfecta ſunt.* Sen. ibid.
b Deut. 19.19.

The ſecond *point* of *Inſtruction*.

Creaturæ Deo dilectis militant.

Inſtruction 2.

Gods creatures fight for thoſe that are *Gods*; for thoſe that love him, and whom he loveth; againſt the enemies of his *Church*. [c] The *Frogs*, *Flies*, *Lice*, *Locuſts*, &c. fought for *Gods ſervants* againſt *Pharaoh*, and *his people*. [d] The *Starres from heaven fought in their courſes againſt Siſera*: and the *river Kiſhon ſwept his armies away*, as the *Red Sea* had done *Pharaoh's* before. [e] The *Sunne ſtood ſtill* to aſſiſt *Ioſhua* in the purſuit of the *Canaanites*: and [f] the *haile ſtones ſlew more of them* than the *ſling* or the *ſword* did. [g] And as here *with the Eaſt-wind doeſt thou daſh to peeces the Ships of the Mediterranean Sea*; So [h] the winds *fought* for *Theodoſius* in that famous battell againſt *Maximus*, carrying the darts, and arrowes of his companies full into the faces of their enemies, and returning backe thoſe of their enemies upon their owne bodies: That which even [i] an *Heathen Poet* admiring, brake out into that ſpeech; [k] *O how highly art thou beloved of God, whom the heavens fight for; and the Winds as thy confederates come in to aſſiſt thee! To thine aid came the boiſterous North-wind downe from the Hills, and bare downe before thee the troopes that came againſt thee, with whirling blaſts repelling their ſpeares, and retorting their arrowes, and darts upon their owners.*

c Exod. 8. & 9. & 10.
d Iudg. 5.20,21.
e Ioſua 10.13.
f Exod. 14.27,28. & 15.4.
f Ioſhua 10.11.
g Verſ. 7.
h *Milites vobis qui aderant, vetulerunt, extorta ſibi eſſe de manibus quæcunque iaculabantur, cùm à Theodoſii partibus in adverſarios vehemens ventus iret; & non ſolùm quæcunque in eos jaciebantur concitatiſſimè raperet, verumetiam ipſorum tela in eorum corpora retorqueret.* Aug. de civit. l. 5. c. 26.
i *A Chriſti nomine alienus.* Aug. ibid.
k *O nimium dilecte Deo, cui militat Æther; Et conjurati veniunt ad claſſica venti! Te propter gelidis Aquilo de monte procellis Obruit adverſas acies, revolutáque tela Vertit in autores & turbine reppulit haſtas.* Claudianus 3. Coſſ. Honor.

The *Reaſon* hereof.

Reaſon. 1.

1. The *Saints* are in league, and confederacie with *God*. [l] *Gather me my Saints* (ſaith he) *that have made a league with me.* Now as *Princes* that are in *league* of *amity* together, may have the [m] free uſe of either others forces at need: [n] *My horſes* (ſaith *Iehoſaphat* to *Ahab*) *are as thy horſes; and my people as thy people*: thou mayeſt uſe them as thine owne. So the godly being in league with God, may have all his forces, and armies for their helpe, and aſſiſtance, whenſoever need ſhall be. And what are all the *Creatures* but *Gods hoaſts*? He is [o] *the Lord of Hoaſts*: and (as [p] the *Rabbines* well obſerve) hee hath *two* generall *troopes*, as his *horſe*, and *foot*, [q] *the upper troope*, and [r] *the lower troope*, or [s] *the creatures above*, and *the creatures beneath*, all ready preſt

l Pſal. 50.5.
m Κοινὰ φίλων πάντα. Eurip. Electr. & Phœniſ. & Oreſt. *Amicorum inter ſe communia ſunt omnia.* Ter. Adelph. 5.3.
n 1 King. 22.4. 2 Chron. 18.3.
o *Dominus exercituum.* Amos 4.13. verſe 8.
p *Vide Davidem Kimchi in Radic.*
q מעלה הילות
r מטה הילות
s *Copiæ tam inferiores, quàm ſuperna.* Mercer.

to be employed, in *warres*, either *defensive*, or *offensive*, for the safegard of his *favourites*, or the *destruction* of their *opposites*. Even [t] the *Angels* themselves (saith the *Psalmist*) *pitch their tents about those that feare God*, &c. [u] *they lye in garrison, about the godly, to defend and deliver them*; they lie in *campe* against *their enemies* to *offend*, and to *destroy* them.

t Psal. 34.7.

u Pius assident; impios obsident. Ambros. in Psal.

Reason 2.

2. What are the *Creatures*, but *Gods Sergeants at Armes* to arrest, and attach *Rebels*? [x] *All the creatures* (saith the *Psalmist*) *are at his service*. [y] *The winds are his messengers, and the fire and flame his ministers.* And [z] *the haile*, and *snow his officers*, and the *executioners of his word*: they serve him all, and they doe his will, though [a] they know not what they doe. But they rebell against God himselfe (as wee have heard [b] before) that are up in armes against any of those that bee his: whom he hath undertaken the protection of; and concerning whom he hath given so expresse a charge by the *Psalmist*, [c] *Touch not mine Anointed*; that is, any one of mine holy ones. The place is commonly mis-understood; not spoken of *Kings* directly (though [d] concerning them also, as being in a more speciall manner [e] *Gods Anointed*;) but to *Kings*, ([f] *He rebuked even Kings for their sakes*) in the behalfe of his *Saints*, by him [g] spiritually anointed to be [h] *Kings*, and *Priests* to him. These being in such manner his, the *Creatures* are all as his *Pursevants*, and his *Sergeants at Armes* to apprehend, and attach them all that make head against them, and [i] against himselfe in them; and either to bring them in, or to make his charge good upon them, by destroying them, as hee did [k] *Senacheribs boast*, in the place.

x Psal. 119.91.

y Psal. 104.4.

z Psal. 148.8.

a Nec operis sunt conscie. Bern. de grat. & lib. arb.

b *Point* 1.

Reason 1.

c Psal. 105.15.

d 1 Sam. 24.7 & 26.9, 11.

e Psal. 89.20.

f Psal. 105.14.

g 2 Cor. 1.21.

h Apoc. 1.6. & 5.10. & 20.6. 1 Pet. 2.9.

i Insectantur vos & in vobis Deum. Salvian. de provid. l. 8. c. 4.

k Esai. 37.36.

The third *Point* of *Instruction*.

Est civitas Dei, Deus quam protegit.

Instruction 3.

It is the *Citie of God*, *that* [l] *God* thus protecteth. [m] *In the Citie of the Lord of Hoasts*; (saith my *Text*) *in the Citie of our God*. And before, [n] *Great is the Lord, and greatly to be praised in the Citie of our God*: [o] *In her Palaces it is that God is knowne for a sure retreat.* It is [p] *Ierusalem* that *God* is *a wall of fire* about. And upon them it was that [q] *fire fell downe, and devoured them, that beset the beloved Citie*.

l Esai. 37.35.

m Verse 8.

n Verse 1.

o Verse 3.

p Zech. 2.5.

q Apoc. 20.9.

The *Reason* hereof.

Reason 1.

1. It is the place of *Gods residence*, where hee especially resideth, [r] *This is my rest for ever* (saith he) *Here will I dwell, for I take delight in it.* And *Princes*, though they have a generall care of their whole *kingdome*, yet [s] a more special care of the places of their principall abode.

r Psal. 132.14.

s 2 Sam. 5.9.

Reason 2.

2. It is *Gods inheritance*. [t] *They are thy people and thine inheritance*, saith *Moses*. And we know how loath men are (witnesse [u] *Naboth* the *Jisrelite*) to lose, or to depart with their *inheritance*, or any part of it.

t Deut. 9.29.

u 1 King. 21.3.

Reason 3.

3. It is *Gods Vineyard*. [x] *Surely the Vineyard of the Lord of Hoasts is the house of Israel*; *and the men of Iuda his pleasant plantation.* And his *Vineyard* he saith [y] *he will keepe, and watch continually night and day*, without any *moment* of intermission, that *no enemie assaile it*, that none breake into it, to make spoile and havocke of it.

x Esai. 5.7.

y Esai. 27.3.

Reason 4.

4. It is *Gods Garden*. [z] *My Sister, my Spouse, is as a Garden inclosed.* And wee know how carefull men are of any place to fence and pale in their *Gardens*, whatsoever place else, *field*, or *Orchard*, they suffer to lie open.

z Cant. 4.12.

open. Nor let us thinke that God hath any whit leſſe care of his, which he delighteth ſo much in.

But how commeth it to paſſe then (may ſome ſay) that the *Pſalmiſt* complaineth in that manner? *O Lord the Heathen are come into thine inheritance, they have made Ieruſalem an heape of ſtones*, &c. *Objection.*

I anſwer. 1. [a] *Beth-el* ſometime becommeth [b] *Beth-aven.* [c] The *faithfull Citie* ſometime turneth *Harlot.* And it is juſt with God then [d] to *caſt her off*; [e] *Shee kept not covenants with wee, and I caſt her off, ſaith the Lord.* *Solution* 1.

[a] The houſe of God. Gen. 28. 19, 22.
[b] The houſe of vanity. Hoſh. 5. 8. & 10. 5.

2. *Gods children* ſometime grow [f] *wanton*, and provoke God to wrath. In which caſe God uſeth the wicked as [g] *rods*, and *ſcourges* to correct them with. [h] *Aſſhur* (ſaith God by the *Prophet Eſay*) is but *the rod of my wrath.* [i] *Even they alſo* (ſaith *Gregory*) *worke for him*, yea, and for them (though [k] they are not aware of it) that in ſuch caſes *fight* both *againſt him* and them. *Solution* 2.

[c] Eſai. 1. 21.
[d] Eſai. 50. 1. Ierem. 3. 8.
[e] Heb. 8. 9.
[f] Hoſh. 4. 16. *Tanquam indomita juvenca. Quæ velut latis equa trima campis ludit exultim, metuitq; tangi.* Horat. car. 3. 11. [g] *Vtitur Deus creatura rationali, ſed malevola tanquam diſciplinæ virga.* Bern. de Lavb. [h] Eſai 10. 5. [i] *Ejus conſiliis militant, etiam qui ejus conſiliis repugnant.* Greg. mor. l. 6. c. 14. [k] Eſay 10. 7.

3. Even in the deepeſt of their diſtreſſes *God* ceaſeth not to regard them: [l] *He neglecteth them not, when he ſeemeth moſt of all to neglect them.* Though [m] *Sion* complaine that *God had forgotten her*: yet *God* aſſureth her that [n] *he could no more forget her, than any mother could her child.* [o] *He carried her picture* about him *engraven on the palmes of his hands, and her walls were ever in his eyes.* And, [p] *Albeit* (ſaith *God*) *I have caſt them farre off among the Heathen, and have ſcattered them into many countries, yet will I be as a little* [q] *Sanctuary unto them in all places*, whereſoever they ſhall become. *Solution* 3.

[l] Deus ſuos non negligit cùm negligit.
[m] Eſai. 49. 14.
[n] Ibid. 15.
[o] Ibid. 16.
[p] Ezek. 11. 16.
[q] Eſai. 8. 14.

And ſo paſſe we to the fourth and laſt *point* of *Inſtruction.*

Eccleſia Dei nunquam dimovebitur.

Gods Church maugre the [r] *malice* of all her [ſ] *many*, and [t] *mighty adverſaries*, ſhall never be utterly rooted out, or deſtroyed. [u] *They that truſt in the Lord ſhall be as mount Sion, that ſtandeth faſt, and can never be removed.* [x] *Upon this Rocke* (ſaith our Saviour) *will I build my Church, and the gates of Hell ſhall not prevaile againſt it.* The [y] *Candleſticke* may bee *removed* from place to place; but [z] the *light* it ſelfe can never be *put out.* The [a] *Woman* may be hunted, & chaſed into [b] the *Wilderneſſe*, but never driven utterly out of the *World.* In the very *Wilderneſſe* will [c] *God* provide a place for her, where ſhe ſhall bee ſafe, and finde ſuccour, till it pleaſe him to bring her abroad againe. *Inſtruction* 4.

[r] Pſal. 25. 19.
[ſ] Pſal. 3. 1. & 69. 4.
[t] Pſal. 18. 17. & 69. 4.
[u] Pſal. 125. 1.
[x] Matth. 16. 18.
[y] Apoc. 2. 5.
[z] Eſai. 60. 19, 20.
[a] Apoc. 12. 14.
[b] Heb. 11. 38.
[c] Apoc. 12. 14.

The *Reaſon* hereof. *Reaſon* 1.

1. [d] *God eſtabliſheth it* (ſaith my *Text*) and therefore ſtandeth it faſt *for ever.* [e] *God is in the middeſt of it: and therefore ſhall it not ſtirre.* Yea [f] hee is not in the middeſt of it onely, but round about it too. [g] *As the Hills ſtand about Ieruſalem, ſo ſtandeth God about his people from henceforth and for evermore.* He is about it to protect it; in the midſt of it to ſupport it. He that upholdeth the *Heavens*, upholdeth it; for this is indeed his [h] *Heaven upon earth.* And as ſoone may men, or devils pull downe *Heaven* it ſelfe, as deſtroy it.

[d] Verſ. 8. [e] Pſal. 46. 4.
[f] Zach. 2. 5.
[g] Pſal. 125. 2.
[h] *Cœli ſancti & juſti: ſanctæ animæ omnes, in quibus habitat Deus, & quæ factæ ſunt ſedes ejus.* Aug. in Pſ. 8. & 49. & 67. & 96. & 112. Eſai. 57. 15. & 66. 1, 2. *Cœlum Eccleſia eſt.* Tychon. in Apoc. 11. 19. & 12. 1.

2 [i] *Chriſt* himſelfe hath *built* it, and he hath founded it upon himſelfe. For [k] he is the [l] onely true *Rocke*, the [m] *Rocke of eternity*; the [n] onely *Reaſon* 2.

[i] Mat. 16. 18. [k] 1 Cor. 10. 4
[l] Pſ. 18. 31. [m] Eſa. 26. 4.

[n] 1 Cor. 3. 11.
[o] Esai 28. 16. Quod Bellarm. blasphemè Papæ tribuit in præfat. ad lib. de Pont. Rom.
[p] Matth. 7. 27.

[n] onely [o] *sure foundation*, that his whole *Church* is built upon. And what he buildeth can by no created power be pulled downe againe; the *house* that is built upon that *Rocke* cannot be overthrowne. [p] *Though the winds rose, and the raine fell, and the flouds came, and beate altogether upon that house, yet the frame fell not, because it was founded upon that Rocke.* It is *Christs Master-piece*; that that he would shew his *Deity*, his *divine Power* in. Would you have me (saith *Chrysostome* speaking to the *Iewes*) prove unto you, that *Christ Iesus is God*? what needs it? [q] You your selves *wander* up and down, the whole *world* over, *preaching and publishing* his *Deity* to all those that consider in what sort you continue, and yet continue too, ever since that impious act of yours, in the crucifying of him. You goe *branded* with *deepe and conspicuous markes* of his *wrath and vengeance*, wheresoever you abide. But would you yet see some other pregnant *proofe* of his *Deity*? Let this one serve for all. [r] *What he razeth, none can reare againe; what he reareth, none can raze againe. He pulled downe your Temple, and it could never be built againe. He hath built him a Church, and it could never be pulled downe againe.* It is a memorable story, and the more remarkable, because recorded (besides divers others of [r] our owne,) by [s] an *Heathen man* also, one no *friend to Christians*, a *traducer* of *Constantine*, and an *admirer* of *Iulian*. *Iulian*, that wretched *Apostata*, to spite *the Christians*, whom he had professed himselfe formerly to be one of, but now hated most extreamely, [t] called the *Iewes* to him, and asked them, why they did not now sacrifice, as in times past, they had wont to doe. They made him answer, that by their [x] *Law* they might not sacrifice any where but in the *Temple* at *Ierusalem*: which since therefore it was ruined, they had ceased to sacrifice, and must so doe till it were reedified. Hereupon *Iulian* told them that they should have their *Temple* eftsoones built againe, if they would; and to that purpose [y] he sent one *Alypius* into those parts furnished with much treasure for the dispeeding of the worke, and withall caused the *Governour* of that *Province* to assist him all that might bee therein. Nor were the *Iewes* therein backward, [z] who flocking together out of all quarters, raised a great masse of *money*, and provided abundance of *materials*, for the setting forward of so much, and so long desired a worke. But [a] no might, or industry of man is able to prevaile against *God*, or to effect that, that hee will not have done. When all things were prepared now, and they began to fall to their businesse: First there arose [b] strange *stormes*, and *whirlewinds*, that dissipated, and spoiled their *materials*. And after that, when yet they attempted to doe something, [c] feare-full *balls* of *fire*, not falling down from *heaven*, but bursting out of the very *ground* beneath, and that so oft as they assayed to goe on with their *worke*, ripped up what they had wrought, and burnt up the work-

[q] Luke 21. 24. Αλῶνται ἢ πλάνητες, φυγάδες ἢ μετανάσται ἀεὶ ἔχοντες πᾶσαν ἀχῶ, ἐδῶν πατρίδων ἢ νόμων ἢ πολιτείας ἀλλοφύλων. Chrysost. quod Christus Deus. Ejus ipsius, cujus fuerunt negatores, persecutores, interfectores, ubique sunt testes. Aug. epist. 59. & in Psal 39. & 56. & 58. & de temp. 31. Nulla turpior servitus gravioraque, quàm servitus Iudæorum, quàm quocunque jerint post se trahunt, & ubiq; Dominos offendunt suos. Bern. de consider. lib. 1.

[r] Ἅπερ ᾠκοδόμησεν ὐδεὶς κατέλυσε· ἢ ἅπερ κατέλυεν, ὐδεὶς ᾠκοδόμησεν. Ὃ κοδόμησε ἐκκλησίαν, ἢ ὐδεὶς αὖ κατελεῖν δύναται· καὶ τὸν ναὸν, ἢ ὐδεὶς αὐτὸν ἀνασῶσαι δύναται. Καί τοι ἢ τοῦτο κατελεῖν ἐπεχείρησαν, ἀλλ' ὐκ ἴσχυσαν. κἀκεῖνον ἀνασῆναι ἐπέδοσαν, ἀλλ' ὐκ ἐδυνήθησαν. Chrysost. quod Christus Deus.

[s] Greg. Naz. in Iulian. orat. 2. Chrysost. contr. Iud. orat. 2. & quod Christus Deus, & in Matth. hom. 4. Ambr. ad Theodos. epist. 29. Theodoret. hist. Eccles. l. 3. c. 20. Cassiod. hist. tripart. l. 6. c. 43. & alij.

[t] Ammian. Marcellin. hist. l. 23.

[u] Greg. Naz. Chrysost. & Theodor.

[x] Deut. 12. 5, 6, 12, 13, 14.

[y] Templum instaurare sumptibus cogitabat immodicis, negotiumq; maturandum Alypio dederat. Cum itaque reiidem fortiter instaret, juvaretque provinciæ rector &c. Ammian. l. 23.

[z] Οἱ ἢ πάντοθεν συνέδεον, ἢ χρήματα, ἢ σεσυρμένα εἰς ἢ οἰκοδομίαν σεσωρίευντες. Theodor. l. 3. c. 20. χεισὶ πολλῆ ἢ σεσυρμένα σὲι τὸ ἔργον ἐπαλαιπωρεν. Greg. Naz. stelit. 2.

[a] Ἀλλ' αἱ τῦ Θεῦ ῥῆσοι παντὸς ἰσχυρότεραι. Esai 14. 27. Ibid.

[b] Ἄνεμοι βίαιοι ἢ φόβιλοι ἢ καταιγίδες ἢ σίλαπες πάσας ἀθρόως κατεσχέδασαν. Theodor. l. 3. c. 20. Vis magna ventorum repentè spirans, tempestates quæ ac procellæ subitò sublatæ, quicquid congregatum fuerat, disperserunt. Cassiod. l. 6. c. 43. Chrysost. quod Christus Deus. Καταῤῥαξὸ τε ὸ πολλὰς, ἢ τῆς ἀκαίρε φιλονεικίας ἔσχον. Ibid. Metuendi Globi flammarum prorè fundamenta crebris assultibus erumpentes, fecere locum exustis aliquoties operantibus maccessum. Ammian. l. 23.

workmen, in ſo much that none durſt any more approach the place, & ſo the very [d] *elements* (ſaith that *Heathen* man) *obſtinately making head* againſt them, they were at length enforced wholly to give over their *enterpize*. Thus was no power of man able to *raiſe* what hee had *ruinated*; nor ſhall any power ever be able to ruine what he hath *raiſed*. In ſtead of the *Temple* that he ruined hath he *erected* his *Church*; which unleſſe the *Rock* may be removed that it is built upon, ſhall no power of man, or divell be able ever to overthrow. Though all the wicked in the *world*, and *all* the *Devils* in *hell* to them, conſpire together in one, yet as ſoon ſhall they be able to drive *Chriſt* himſelf out of *heaven*, as to deſtroy utterly & root out his *Church* here upon *earth*.

[d] Hócque modo elemento deſtinatiùs repellente ceſſavit inceptum. Ibid.

Thus you ſee then theſe foure *Points* of *Inſtruction* plainely, and evidently proved unto you. *Recapitulation.*

Points 4.

1. *That they ſeeke their owne ruine, that ſeeke the ruine of Gods children.* *Point* 1.
2. *That Gods Creatures are ready preſt to aſſiſt thoſe that be his.* *Point* 2.
3. *That it is the Citie of God, that God thus protecteth.* *Point* 3.
4. *That this Citie, or Church of God ſhall never be utterly overthrowne.* *Point* 4.

Let us now proceed to the *Vſes* that of theſe *Points* may be made. *Vſes* 4.

And *firſt* this *Text* may be to the *enemies* of Gods *Church* as [c] thoſe *knuckles of a mans hand* were to *Baltaſar*, to *write* them their *deſtiny*; or as [f] *Daniel* was to him, to *reade* it unto them; to informe them, what the end and iſſue ſhall bee of all their *plots* and *projects* againſt the *Church of God*. In plotting, and projecting the ruine of it, they * plot and project but their owne confuſion: Nor ſhall their *plots*, and *projects* take (as they hope) againſt it, but they ſhall take (which they, it may be, little deeme, or once dreame of) againſt themſelves. [g] GOD will ſhew himſelfe to be GOD indeed *by executing of Iudgement*, in cauſing them to be [h] *enſnared, and caught in the worke of their owne hands*, [i] in a *ſnare* of their owne ſetting, [k] in a *net* of their owne weaving: in cauſing [l] *Haman* to be hanged on that *gibbet* himſelfe, that for *Mordecai* he had erected, and bringing him, and [m] his whole Houſe to deſtruction by thoſe meanes, whereby [n] he ſought the deſtruction of the whole *Iewiſh Nation*. *Vſe* 1. *of Point* 1.

[c] Dan. 5. 5.
[f] Ibid. 24, 25;
* *Suo ſibi jumento arceſſunt malum.* Plaut. Amphitr.
[g] Pſal. 9. 16.
[h] Ἀμφ' ἔργοις παλάμης σφετέρης πεπάλται ἀλιγξ. Apollinar. ἐξῦν ἐνὶ ἔργμασι χειρῶν Αἱρεῖται. Dolſcius.
[i] Pſal. 9. 15.
[k] Ἑάλως οἷς ὑφήνας ἄρκυσι. Theodoret. dialog. 1. c. 24. [l] Eſter 7. 9, 10. Prov. Hebr. Cippum occupavit ipſe, quem fecit, faber. Druſ. decur. 1. adag. 4. Et Lat. Geſtat faber, quas fecit ipſe, compedes. Anſon. πέδας χαλκεὺς ἀὴρ. Theogn. [m] Eſter 9. 10, 13, 14. [n] Eſter 3. 6.

In this kinde may we well ſay, [o] *Sicut audivimus, ſic & vidimus*; *What we have heard, we have ſeen*; both in that deliverance that through GODS *goodneſſe* this day we ſurvive to celebrate, and in [p] divers others alſo. They that came to ſinke us, were ſunke themſelves. They that thought to blow us up, were ſome of them blowne up themſelves. They that plotted the ruine, & confuſion of our eſtate, brought ruine and confuſion upon themſelves, and theirs. [q] *So let all thine enemies periſh, O Lord. But let thoſe that love thee, and ſtand for thee, be as the Sunne when he ſhineth in his full ſtrength.* *Application.*

[o] *Verſe* 8.
[p] The Powder-plot, &c.
[q] Iudg. 5. 31.

Secondly, it may ſerve as to *diſcourage the Adverſarie*, ſo to *encourage the godly*. As to diſcourage the wicked from attempting ought againſt Gods *Church*, ([r] *They intended evill againſt thee*, ſaith the *Pſalmiſt*; *but they were not able to effect it*) ſo to encourage thoſe that [s] *fight Gods battels*; they cannot want helpe. *Heaven and earth* fighteth for them. Though they may ſeeme the *weaker* ſide, and to have *Vſe* 2. *of Point* 2.

[r] Pſal. 21. 11.
[s] 1 Sam. 18. 17.

have *fewer* assistants, yet [t] *Gods power is perfected* and appeareth most in *mans weakenesse:* And if we had *eyes* to see it, wee might see [u] *more with* them *than against them:* [x] which way soever they turne themselves, they might see *helpes alwayes at hand*; [y] God himselfe, and all the [z] creatures of God, ready prest at *Gods becke* [a] to *attend* them, [b] to *assist* them, [c] to *guard* them, [d] to *fight* for them, [e] to *oppose* those that fight against them.

t 2 Cor. 12 9.
u 2 Ki. 6. 16. 2 Chr. 32 7
x *Quocunq; se verterit, ibi te videat. Sen. de ben.*
y Psal. 46. 1.
z Iob 5. 23.
a Psal. 91. 11.
b Dan. 10. 12, 13.
c Psal. 34. 7.
d Iudg. 5. 30.
e Exod. 23. 28.

Application.

And here we may againe sing, [f] *sicut audivimus, sic vidimus; What we have heard we have seene.* [g] The *windes*, and the *Seas* fought for us, when time was; the one dissipated and scattered, the other swallowed up, and devoured those, that came with hope to have dissipated, and [h] with open mouth to have swallowed, drowned, and devoured us. [i] *Blessed be God, that gave us not up as a prey unto their teeth.*

f Verse 8.
g *Quam benè te, ambitio, mersit, variissima, vent? Et tumidos tumide vos superastis aquæ? Quam benè totius raptores orbis avaros, Hausit inexhausti justa vorago mari? Theod. Beza.* h Psal. 27. 2. & 124. 3. i Psal. 124. 6.

Vse 3. of Point. 3. Thirdly, is it the *Citie of God, that God* thus *protecteth?* Then learne we the reason hence why *God* hath in this manner done for us. It is for his *Church* among us, his *Name* called upon, his *Gospell* professed by us, his *worship* retained with us. And certainely (observe we, and we shall undoubtedly find it to be so that) since Gods *truth* and *Gospell* established with us, and that *Romish Idolatrie* expelled from among us, this *Iland* of ours hath enjoyed the *quietest*, the *peaceablest*, the *most prosperous times*, that ever it did, for so long time together, at any time, that any memory of man, or record of story can be produced of, notwithstanding all the *power* that that [k] *Man of sinne*, and all his *adherents* were able to raise up against us. And as many strange *deliverances* hath God vouchsafed us, as ever any *Nation* under the *cope of heaven* had. Oh that our *thankefulnesse* to God were in any good measure proportionable to Gods *goodnesse* towards us. But it is to be feared, that that of *Salvian* is too too true of us; [l] *God giveth us good things, to make us good:* but *wee when wee have received good from God, returne evill againe to him.* And that of *Hosea*, [m] *As they were increased, so they sinned against me: and I will turne their glory therefore into shame.* Which if it be so; let us remember, that as the same *Salvian* saith, [n] *Therefore are we worse than others*, whom *God* hath not done the like for, though we be no worse, if but as bad only, *because wee ought to be better.* So, as the *Centuriists* observe, [o] *great blessings, seconded with grievous sinnes, will at length draw downe extraordinary judgements.* And it had beene better for us never to have had such *deliverances*, if wee be not carefull to shew our selves truly thankfull unto him, that hath wrought so great *deliverances* for us.

k 2 Thess. 2. 3.

l *Deus bona dat, ut boni simus. Nos ubi bona accepimus, mala cumulamus. Salvian. de provid. l. 3.*
m Hosh. 4. 7.
n *Idcò deteriores sumus, quia meliores esse debemus. Salvian. Ibid.*
o *Ingentia beneficia, ingentia flagitia, ingentia supplicia. Magdeburg. in præfat. ad Centur. 5.*

Vse 4. of Point 4. Fourthly, it may teach *Gods Children* not to be *dismaid*, if the enemies of *Gods Church* seeme sometime [p] to *prevaile* against it. For [q] they shall never be able to root it out for all that. *Gods Church* is as [r] the *bush*, that *burnt, and consumed not*, as [s] the *Palme-tree*, that *spreadeth*, and *springeth* up the more it is *oppressed:* as [t] the *bottle*, or *bladder*, that may be *dipped*, but cannot bee *drowned*: as [u] the *Oke* that taketh

p Dan. 8. 24, 25. *Apoc.* 13. 6, 7.
q Ier. 31. 35, 36, 37, & 33. 20, 21, 25, 26.
r Exod. 3. 2.
s Φοίνικα δ' ξύλον, αὖ ἀνωθεν ἐπιθεὶς βαρύ τι πιέζης, ὑ κάτω θλιβόμενον ἐκδίδωσιν, ἀλλὰ κυρτοῦ τοῦτ' ἐναντίον, &c. Plut. sympos. l. 8. q. 4. t Ἀσκὸς τοι δαίει, καταδυόμενος δ' ὄυ ἐδαύη. *Sibyll. Mergitur interdum, sed non submergitur unquam. Mersus profundo, pulchrior evenit. Luctere; multa feret integrum Cum laude victorem. Horat. Carm. 4. 4.* u *Durius ut ilex tonsa bipennibus per damna, per cædes ab ipso ducit opes animumque ferro. Ibid.*

heart

heart to grace from the *maimes* & *wounds* given it, and ſprouteth out *thicker* than before. [x]*The bloud of the Martyrs is the ſeed of the Church*; it ſpringeth againe as [y] the *Phœnix* doth out of her owne aſhes, or as [b] the *Hydra* rather repaireth her ſelfe out of her owne loſſes with a much more plentifull increaſe. [c] The more *Pharao* oppreſſed the *Ebrewes*, the more they increaſed, and the mightier they grew. The *Children of God* in the *Word* are compared eſpecially to *two ſorts* of *ſilly creatures*, to [d] *Doves*, and to *Sheepe*. [e] No fowle more preyed upon by *Eagles*, *Haukes*, *Vultures*, and other birds of prey, than the poore *Pigeon*. And yet [f] let thoſe ravenous fowles (ſaith *Optatus*) conſume never ſo many of them, there will be a greater number of *Doves* ſtill, than of any *kind* of them. There are more *Doves* than *Haukes*, or than *Kites*, for all that. Againe, for the *Sheepe*, it is one of the ſillieſt creatures that is, and moſt unable to defend it ſelfe: neither is it unknowne to us (to ſpare to ſpeake how they are preyed upon in thoſe places where *Wolves*, and *Beares*, and *Lyons*, and other wild beaſts are rife) how many of them are [h] ſlaine for mans uſe; no one ſort of creatures commeth ſo frequent to the *Shambles* as they; they come not by one, or two, but are driven by troupes thither; as alſo how many of them die by diſeaſes; they are ſubject to [i] rots, and murrains, that [k] make havocke of them by whole ſale; nor are they naturally ſo fruitfull as many other beaſts are, and thoſe of prey by name, ſome of them, as the Fox and others, that bring divers at a litter, whereas [l] the *Ewe* hath uſually but one. And yet for all this we ſee that [m] plenty there is every where of them. Wee may ſee **Sheepe* eate out *men* in many places among us; and whole *Townes* by them depopulated and turned into *Sheepe-walkes*. Such a *providence of God* is there in the *preſervation*, and *increaſe* of that *creature* that ſo [n] oft he compareth his *Church* and *Children unto*, whom he hath taken into his ſpeciall and peculiar *protection*; and whom therefore their cruell *adverſaries* ſhall no more be able to root out, than the *Haukes* able to deſtroy all the *Doves* that are, or the *Wolves* to woory, and ſlay all the *Sheepe* in the *World*.

x *Sanguis Martyrum ſemen Eccleſiæ · plures efficimur, quoties metimur à vobis. Semen eſt ſanguis Chriſtianorum. Tertull. apolog. Sparſus eſt ſanguis juſtus: & illo ſanguine tanquam ſeminatione facta ſeges ſurrexit Eccleſiæ. Auguſt. in Pſal. 39. veritas per orbem terræ pullulavit fœcundius, cùm in Martyrum ſanguine ſeritur. Idem Civit. lib. 22. cap. 7.*

y *Una eſt quæ reparet, ſeque ipſa reſeminet ales. Ovid. met. l. 15. Fœcunda reparat ſic morte juventam. Claudianus in Stilic. lib. 3. De Palma quadam in Chora mirum accepimus, cum Phœnice ave, quæ putatur ex hujus palmæ argumento nomen accepiſſe, emori at renaſci ex ſeipſa. Plin. hiſt. nat. l. 13. c. 4. Hinc error Tertulliani enatus, qui illud Pſal. 92. 12.* ὡς φοῖνιξ *Græce, de ave (non arbore, Hebraicæ linguæ ignarus) intellexit, quæ ſe funerans renovat, natali ſide decedens atque ſuccedens iterum. Lib. de reſurr. Si tamen, ut creditur, de ſua morte renaſcitur. Aug. de orig. anim. l. 4. c. 20. Vide & Clement. Apoſt. conſtit. lib. 5. c. 7. Plin. hiſt. nat. l. 10. c. 2. Oppian. de auſup. Orum in hieroglyph. Claudian. & Lactant. nom. carm. de Phœnice, &c.*

b *Non hydra ſecto corpore firmior vinci dolentem crevit in Herculem ſuccisa ſerpens cæde ſe reparans ſua. Sen. Med. 4. 1.*

c *Exod. 1. 12. Sic fœnum græcum quo pejus tractatur, provenit melius. Plin. hiſt. l. 18. c. 16.*

d *Cant. 2. 14. & 6. 9. Matth. 10. 16.*

e *Vt fugit accipitrem penna trepidante columba, Vt ſolet accipiter trepidas urgere columbas. Ovid. Met. l. 1.*

f *Quantum vult conſumat edacitas vulturum, tamen major eſt numerus columbarum. Optat. contr. Parmen. l. 2.*

g *Ierem. 50. 6. Eſai 56. 9. 1 Sam. 17. 34. Ezek. 34. 5. In prædam lupis feriſque reliquis expoſiti ſunt cum primis ovium greges. Spin. de provid.*

h *Pſal. 44. 11, 22. Ier. 12. 3. Ovium homini cibus frequentiſſimus, ut nullus fere alius in lanienam veniat. Spin. ibid.*

i *Sæviſſima inter eos peſtis graſſatur. Ibid.*

k *Illa catervatim dat ſtragem. African. in Geopon.*

l *Vnicum duntaxat quotannis parit. Spin.*

m *Nullum animal frequentius in agris occurrit. Idem.*

* *Oves olim mite pecus, nunc tam indomitum & edax, ut homines devorent, oppida diruant. Th. Morus Vtop. l. 1.*

n *Pſal. 23. 1, 2. & 74. 1. & 77. 20. & 79. 13. & 80. 1. & 95. 7. & 100. 3. Eſai 40. 11. & 63. 11. Ier. 23. 3. & 31, 10. & 49. 20. & 50. 6. Ezek. 34. 22, 23, 31. & 36, 37, 38. & 37. 24, 26. Mica 2. 12. & 7. 14. Zach. 9. 16. & 10. 3. & 11. 7, 11. & 13. 7. Matth. 10. 16. & 9. 36. & 26. 31. & 25. 32, 33. Iohn 10. 2, 3, 4, 7, 8, 11, 12, 15, 16, 26, 27, 28.*

Yea but (may ſome ſay) may we in this Land then be ſure of ſuch ſafety, never to be over-runne, or rooted out? *Queſtion.*

No: It is *Gods Church* in generall, not this or that *Church* in particular, that is ſure thus conſtantly to continue. Now *Gods Church* is not confined to this, or that *place*; nor is *Gods protection* tied unto, or entailed upon this, or that *people*. We have [o] no *promiſe of protection* longer than we continue *Gods portion*. We have [p] no better evidence, nor *Anſwere.*

o *Pſal. 119. 57. 94. Ier. 2. 3.*

p *1 Cor. 10. 1-12.*

nor *assurance* than the *Iewes* had: [q] *Here* (saith *God*) *shall bee my rest for ever.* And, [r] *God will establish it for ever.* And [f] *I will destroy all that rise against it.* And yet wee know [t] what is become of them at this day, [u] *Their habitation is left desolate.* And [x] *the wrath of God* (saith the Apostle) *is come upon them to the uttermost.* It is true indeed, that [a] *God never leaveth any, but those that leave him.* But if [b] *Salomon leave God, and build Temples* for *Milcom*, and *Chamosh*; *God will leave him*, and *raise up adversaries* on all sides against him. If [c] *Ezekiaes hart be lift up*; [d] *God will pull him downe* againe. If [e] *the holy City* become an *Harlot*, or a [f] *Stewes* (as he speaketh) no reason but that *God* should [g] *abandon* it, and give her [h] *a bill of divorce*, and [i] deale with *Aholah*, and *Aholibah*, as *adulterous women* are wont to be dealt with. If *Gods Vine* grow not [k] barren onely, but beare [l] *bitter*, [m] *noysome*; and [n] *poysonfull grapes*; it shall bee a just thing with God to [o] *plucke up her hedge*, and [p] *lay her waste*, [q] *as a wilde wilderneſſe* or [r] *to cut her downe*, and [s] *caſt her into the fire.* If [t] *Israel* begin to *looke backe into Ægypt*; it shall bee just with God [u] to *bring backe his Israel* that was, into their former *Ægyptian bondage* againe. If the *Hebrewes* live in those *abominable courses* [x] for which God *caſt out the Canaanites*, [y] the Land *that spewed out the Canaanite*, shall now *spew them out.* If [z] Gods owne *people* grow *worse than the Heathen* themselves; it shall be just with God, to [a] *bring* the very *worst of the Heathen* in upon them, and by them, whom they [b] *iustifie* in some sort, [c] to destroy them. Nor may [d] we looke to fare better than they did, if we be faulty as they were. Gods *Church* may stand firme and stable still, though wee fall. The *Lampe* may burne cleare else-where, though the *Light* be done out with us. If we desire therefore to have this *Protection* continued unto us, let us continue to be [e] Gods, that [f] God may continue to bee ours. Let us bee carefull to keepe and maintaine *a Church of* God with us, [g] *The holy seed upholdeth the state.* In a word, as *Samuel* to his people (whose words I will end all with) [h] *Feare the Lord, and serve him with all your heart in sincerity; and consider what great things he hath hitherto done for you, &c.*

[q] Psal. 132. 14.
[r] Verse 8.
[f] Psalme 89. 23. Esai 41. 11, 12.
[t] Luke 19. 44. & 21. 24
[u] Matthew 23. 38.
[x] 1 Thess. 2. 16.
[a] *Deus nisi deserentem se non deserit, priusquam deseratur neminem deserit. Aug. ad impoſſ. sibi art. 7. Recessurum non deserit antequam deserat. Ibid. 14. Non enim nos deserit fons, si nos fontem non deseramus. Idem in Ioan. 32.*
[b] 1 Kings 11. 7, 9.
[c] 2 Chron. 32. 25.
[d] Esai 39. 6, 7. 2 Chron. 32. 26.
[e] Esai 1. 21. Ierem. 3. 2. & 9. 2.
[f] *Facta est urbs tota lupanar. Iuven. sat. 1. Unus girges omnium gula: unum penè lupanar est omnium vita. Salvian. de prou. l. 7.*
[g] Ierem. 7. 29. & 12. 7.
[h] Ierem. 3. 8.
[i] Ezech. 13. 36. 45. 47.
[k] Hoshea 10. 1.
[l] Deut. 32. 32.
[m] Esai 5. 2.
[n] Deut. 32. 33.
[o] Esai 5. 5. Psal. 80. 12.
[p] Esai 5. 6. Ier. 12. 11.
[q] Ierem. 9. 11, 12.
[r] Matth. 3. 10. & 7. 19 Luke 13. 7.
[s] Ezech. 15. 4, 6.
[t] Numb. 11. 5. & 14. 3, 4.
[u] Deut. 28. 68.
[x] Levit. 18. 24, 25. Deut. 18. 12. [y] Levit. 11. 28. [z] Ezech. 5. 6. & 16. 47. 48. [a] Ezech. 7. 24. [b] Ezech. 16. 51, 52. [c] Ezech. 7. 21. [d] Ierem. 25. 28, 29. Rom. 11. 20, 21. [e] Deut. 32. 9. Exod. 19. 5, 6. [f] Deut. 26. 17, 18. Ier. 7. 23. & 31. 33. [g] *Semen sanctum statumen terræ.* Esai 6. 13. [h] 1 Sam. 12. 24, 25.

FINIS.

A SPARKE TOWARD THE KINDLING OF Sorrow for Sion.

A Meditation on AMOS *6.6.*

BEING THE SVMME OF
A Sermon preached at Sergeants Inne
in FLEET-STREET.

BY
THOMAS GATAKER *B. of D.*
and Paſtor of *Rotherhith.*

LONDON,
Printed by *A. G.* for *Hen. Overton,* and are
to be ſold in Popes-head Alley. 1637.

THOMAS CRAFFER, B. of D.

BY

A SERMON

PREACHED AT

BRING THE NAME OF

SOUTHWARK CHAPEL

ON

KINDLING

TOWARD THE

SPARKE

A

To the Right Worshipfull
Sir RANDOL CREVV Knight,
One of his Majesties Serjeants at Law.

RIGHT WORSHIPFULL,

I cannot but bee most true of our times, that the blessed Apostles spake almost sixteene hundred yeeres since; [a] Hora est novissima; The last houre is now a running. *And,* [b] Wee are those on whom the ends of the world are fallen. *Towards the end whereof, wee were also long since forewarned by our Saviour himselfe, That* [c] Iniquity should grow rife, and Charity waxe cold. *That which had it not beene foretold us, yet* Reason *might enforme us, and our owne daily experience doth too evidently enforce on us: For* [d] *the older every thing is, the neerer it approacheth its end. And in every thing ordinarily* [e] the Worst commeth last. [f] Old age is the common receptacle of all bodily evils and maladies. *And howsoever* [g] Skill *may encrease as yeeres come on, being gathered much by observation, that asketh* Time *and continuance; yet (to omit that*

[a] 1 Iohn 2. 18.

[b] 1 Cor. 10. 11.

[c] Matth. 24. 12. *Charitas refriguit valdè circa ista tempora in omni statu: & iniquitas plus solito cœpit abundare. Fasciculi temp. ad an. 879.*

[d] Τὸ παλαιότερον τῷ γηραιοτέρῳ ἐγγὺς ἀφανισμοῦ. Heb. 8. 13.

[e] *In imo pessimum. Sen. epist. 1. Quemadmodum ex amphora primum, quod est sincerissimum, effluit, gravissimum quodq; turbidumq; subsidit: sic in ætate nostra, quod est optimum primum est; segnius & languidius est quod supereſt propius à fine. Ibid.* 108. [f] Φοβῶ τὸ γῆρας· ἢ γὰρ ἔρχεται μόνον. Ἥξει τὸ γῆρας πᾶσιν αἰτίαν φέρον. *Menand.* Σφόδρ' ἐστὶν ἡμῖν ὁ βίος οἷον σεσηρώς· Ὅταν δ' τὸ λοιπὸν μικρόν, ὄξος γίγνεται. *Antiph.* Τὸ γῆρας ἅπασι βουλόμεθα μὴ κακόν, Πάντ' ἐστὶν ἰδεῖν εἰς τοῦτο καταφεύγοντα. Πρὸς γὰρ τὸ γῆρας, ὥσπερ ἐργαστήριον, Ἅπαντα τἀνθρώπινα σεσώρευται κακά. *Idem.* Γῆρας ὅρμος τῶν κακῶν, εἰς ὃ πάντα καταφεύγει. *Bion. apud Laert.* εἰς τὸ γῆρας πᾶν συῤῥεῖ τὸ τῆ φύσει ἐπίφθονον καὶ λυσθβές. *Plato Axioch.* Μακρὸς γὰρ αἰὼν μυρίους πίτνει νόσους. *Eurip. Oenom.* - *subeunt morbi tristisque senectus. Virg. Georg. 3. Non immeritò semper una ponit morbos & senectutem. Sen. ep. 108.* -*circumsilit agmine facto Morborum omne genus.* - *Iuven. sat. 10. Eccles. 12. 1. 8.* Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. *Solon.* ἐχ ἅπαντα σέβεσι τὸ γῆρας κακά· - ἀλλ' ἡ ἐμπειρία Ἔχει τὸ δεῖξαι τῶν νέων σοφώτερον. *Eurip. Phœn.* ὁ γὰρ χρόνος διδάσκαλος πολυπλοκώτατος. *Idem Beller.* - *non omnia grandior ætas Quæ fugiamus habet: sera est quæ venit usus ab annis. Ovid. Met. l. 6.* Γῆρας διδάσκει πάντα, καὶ χρόνος πολύς. *Soph. Oedip.*

[h] Iudgement *alſo groweth weake commonly with the braine, the ſeate of it)* [i] Practiſe *neceſſarily faileth, as* ability *impaireth, while age bringeth with it, as* [k] an abatement *of naturall* heate, *ſo* [l] *a* decay of ſenſe, *and conſequently iſſuing, a* coldneſſe *from the one, and a* numneſſe *from the other.* [m] This age *of ours is* the worlds Old age: [n] *That which wee call* Antiquity, *was indeed* the worlds youth. Time *is growne* gray *with us, that was* greene *with them that then lived. And no marvell then,* ° *if into this* laſt laſt Age of the world, *as into a filthy ſinke, or common ſewer of ſome great houſe or vaſt City, all the* vices *of former times bee gathered together: And as* [p] *evill things are wont to waxe worſe by continuance, be growne rancker now than ever they were; The* Devill *himſelfe, it ſeemeth, alſo beſtirring himſelfe, and* [q] raging the more fiercely, becauſe he ſeeth his time to be but ſhort. *Yea no marvell is it, if, according to the nature of* Old age, *though there bee* [r] more light *now, than ever there was, yet there bee* [ſ] *not* heate *found anſwerable to that* light, *nor* affection *to good things in any due proportion to the* skill *and* knowledge *of them; if, as* [t] *the manner of* old men *is, we be* [u] full of tongue, *but weake and* feeble of hand, *having* much ſpeech *and diſpute, but* little *performance or practiſe; not* * a luke-warmeneſſe, *but* [x] a key-coldneſſe, *nor a bare* numneſſe, *but a meere* [y] deadneſſe (*as the laſt ruines and decayes of* Old-age, *is rather* [z] a lingering death, *than* a lengthening of life) *having generally poſſeſt the hearts and minds of the moſt. I need not make any long appeale to* Experience, *for the juſtification of this Charge. For the* riſeneſſe of Iniquity, *of all kinde with all ſorts;*

h *Hinc diverbium,* Δὶς παῖδες γέροντες *Viſe Eraſ. chil. 1. cent. 5. adag. 36.* Αὐξανομένῳ δὲ τῷ σώματι συναύξονται φρένες· γηράσκουσι δὲ συγγηράσκουσι, καὶ εἰς τὰ αὐτὰ πάντα ἀμβλύνονται. *Democr. apud Stob.* 115. τὰ λοιπὰ τῶν τειχῶν ἀμβλύνει τὸν νοῦν. *Herod. hemiamb.* Νῦς δ' ἐκάστου δαίμων. *Eurip. Æolo. Hinc* delirare, *&* delira ſenectus.

i Ἐν τῷ γήρᾳ δὲ ἥδιον ἅπαντα ἀμελῶ, καὶ ἧσσον ἐχόμενος. *Pherecr.* Ἅπαντ' ἀφανίζει γῆρας ἴσως σώματος. *Men.* Πάντ' ἐμπέφυκε τῷ μακρῷ γήρᾳ κακά, Νῦς φθονερός, ἕξις ἀχρεία, φρενῶν ἔκνοια. *Sophoc. Scyr.* Ἀδυνατῶν δὲ ὁ γέρων. *Iunc. de ſenect.*

k 1 King. 1. 1. *Hinc* ἡλικίας χειμῶνα τὸ γῆρας. *Eratoſthenes;* & βίου χειμῶνα *Patrocles dixit. Senilis hyems. Ovid. met.* 15.

l Δύσκολος ὁ ἐν τῷ γήρᾳ βίος· διὰ τοῦτο αὐθάδεσιν τέρψιν κατ' ὀλίγον ἀποβεννυμένων. *Iunc. de ſen.* Κἂν μὴ δαπάνης, ὡς χρέος, ἀποδῷς τῷ ζῆν, ὡς ὀβολοστάπις, ἡ φύσις ἐπισᾶσα ἐνεχυράζει τῷ μὲν ὄψιν, τῷ δὲ ἀκοήν, πολλάκις δ' ἄμφω· κἂν ἐπιμείνῃς, παράλυσις, ἐλωβήσατο, περιῤῥῶσιν. *Plato Axioch.*

m *Hinc Auguſtin. Chriſtum ait in 6ª ætate tanquam in mundi ſenectute veniſſe. retract. l. 1. c. 26. & de Gen. ad Man. lib. 1. cap. 23. Viſe 2. Eſdr. 5. 55, 56. Ambr. de bon. mort. c. 18. & Sidon. epiſt. 6. lib. 8. Sed & quæ contra hanc Tremellii ſententiam Columel. de re ruſt. l. 2. c. 1. diſſeruit.* n *Antiquitas mundi juventus eſt ſeculi.* ° 2 Tim. 3. 1-5. 2 Pet. 3. 3. *Iud. 17. 18.* p *Ierem. 9. 3. 2 Tim. 3. 13. Damnoſa quid non imminuit dies? Ætas parentum peior avis tulit Nos nequiores mox daturos Progeniem vitioſiorem. Horat. carm. 3. 6.* q *Apocal. 12, 12. Extrema mundi atrocius tentaturus aggreditur: quia tanto ſit ferventior ad ſevitiam, quanto ſe ſentit vicinior ad pœnam. Gregor. mortal. lib. 34. c. 1. Furore peſtis peior in noviſſimo. Prudent. Seph. 10.* r *Dan. 12. 4. Vrgente mundi fine ſcientia proficit, & largius cum tempore excreſcit. Gregor. moral. lib. 9. cap. 8. Sicut & per incrementa temporum crevit ſcientia patrum. Idem Ezek. l. 2. hom. 16. Hinc nos nanos Gigantum humeris inſidentes, unde poſſint plura eis & remotiora videre, dixere Bern. Carn. Ioan. Sariſb. in metalog. Petr. Bleſ. epiſt. 92. Bannes in Thom. par. ſecundam ſecundæ. Stella in Lucam. Caſtrenſ. contr. Weſſel. de indulg. & alii.* ſ 1 Cor. 1. 1. 2 Theſſ. 2. 10. *Werner in Faſcic. temp. ad an.* 1415. *Eccleſiæ tempora in 4. ætates diſpertitur: in prima erat ſcientia conſcientiæ conjuncta: in ſecunda ſcientia à conſcientia ſejuncta: in tertia conſcientiæ plus quàm ſcientiæ: in quarta neque ſcientia, neque conſcientia. Noſtra ſecundæ propinquior, in qua plus multo luminis, minus ardoris.* t *O ſola fortes garrulitate ſenes. Maximilian. in eleg. Gallo perperam inſcripta. Inde lingua ὅπλον γεροντικὸν dicta, καὶ γυναικεῖον.* u Ἀνὰ τὸ πράττειν, μέχει τοῦ λέγειν· *Faciis procul, verbis tenus philoſophi. Epictet. apud Gell. l. 17. c. 19. ignava opera, lingua philoſopha. Pacuvius.* Πρᾶξαι μὲν μέγα, λέξαι δὲ μικρόν. *Quæ philoſophia fuit, facta philologia eſt. Senec. epiſt. 108.* * *Apocal. 3. 16.* x *Zeph. 1. 12.* y *Apocal. 3. 1.* z Οὐ βίος, ἀλλὰ θανάτου μακρότης. *Plato apud Plut. de ſer. numin. vind.* Καὶ τὸ καθίζεσθαι, καὶ τὸ κεῖσθαι πόνον ἔχει, συμπαπλησμένῳ αὐτῷ τοῦ θανάτου, καὶ ἤδη σαυτὸν εἰσω τῆς αὐτοῦ θυρῶν ἄγοντος. *Iunc. de ſenect. Itaque Alexis. ſenex interrogatus quid ageret,* Κατὰ σχολὴν, inquit, ἀποθνήσκω.

who seeth not what an height Impiety & Impurity *are growne to in most places? Even so great,* [h] *that* the rancknes & ripenesse *thereof, seemeth to call aloud for* [a] the sharpe sickle in the hand *of the destroying* Angell, *the Executioner of Gods Anger. And the generall broiles at this instant in all parts almost of Christendome, may well perswade us, that even* the [b] bottomelesse pit *is broken up, and* set open; *and* [c] Satan *and his limbes* let loose; *for how long, hee best knoweth,* [d] *who hath their* tedder (*which in these evils, is our chiefe comfort*) in his hand. *Meane while our* Coldnesse *and* Numnesse *appeareth in nothing more than in this, that* [e] *wee are growne insensible of our owne evils; and notwithstanding the ruefull and lamentable estate of the Church of God, in most parts at the present, and the insupportable afflictions that the Lords Faithfull Servants, our Brethren, and fellow-members in Christ Iesus, doe by occasion of these hurly-burlies daily endure; yet* [f] *the most regard it not, nor take any notice at all of it, save as matter of newes and noveltie, to furnish discourse, or to feed their itching* [g] Athenian-*like humors withall.* [h] *A great* coldnesse, *and a strange* numnesse *indeed, arguing an utter* want of zeale to Gods Truth, *and* love to his flock, *when nothing affecteth men, but what they personally feele, or feare may befall themselves. Yea even among those few, to speake of, that seeme to take these things to heart, hard it is to finde a fellow-feeling affection any thing proportionable to the occasion given of it, or such as could not but possesse us, were spirituall* life *and* heat *so fresh, and so vigorous in us as it ought. To helpe therefore* [i] *to* re-enkindle *this heavenly* Fire, *that with many seemeth* [k] *languishing and ready to goe out, and to repaire this holy* [l] Heat, *so much every where* [m] *impaired through* the Iniquitie of the times, *I here tender my* [n] Sparke, *taken from the sacred* [o] Censer, *and in that regard not mine owne. Which, howsoever it may seeme, being so little as it is, likely of it selfe to doe little: (And yet* [p] a little Sparke [q] *meeting with some kinde of matter may doe much, and hath many times beene meanes of raising a greater fire than could easily againe bee quenched. And a weake word may prove powerfull and effectuall in this kinde, accompanied with his* Spirit, *of whom it was*

t *Quando etenim uberior vitiorum copia? Iuven. sat. 1. Præter paucissimos quosdam qui mala fugiunt, quid est aliud pœnè omnis cœtus christianorum, quàm sentina vitiorum? Salvian. de provid. l. 3. c. 8.*

h *Ultra jam vix quo progrediatur habet. Ovid. Fast. 1.*

a *Apoc. 14. 14, 15, 17, 18 Psal. 119. 126.*

b τὸ φρέαρ τῆς Ἀβύσσου. *Apoc. 8. 2.*

c *Apoc. 20. 3, 7.*

d *Apoc. 20. 1. Esai. 37. 29.*

e *Ierem. 2. 10. & 3. 5.* Χείρονα τὰ ἐπ' αἰσθήσεσι νοσήματα. Plut. de morb. animi. *Quid amentius quam in malis esse, & malorum intelligentiam non habere? Salv. de provid. l. 6. c. 12*

f *An non corde captivi, sensu capti, qui inter suorum supplicia rident, qui jugulari se in suorum jugulis non intelligunt, qui mori se in suorum mortibus non putant? Salv. ibid. c. 10.*

g *Act. 17. 21.* ὑμεῖς δέ, εἰς ἡσύχιαν καὶ τὰ λυθῆς, οὐδὲν ποιοῦντες ἐνθάδε καθήσεσθε μέλλοντες ἀεὶ, καὶ ψηφιζόμενοι, καὶ πωθάνόμενοι, κατὰ δὲ ἀγορεύειν, εἴπ λέγεταί τι καινότερον. Demosth. ad epist. Philip.

h *Quis, rogo, interfici alterum juxta se videt, & ipse non metuit? quis domum vicini sui ardere cernit, & non efficere omnibus modis nititur, ne ipse incendio concremetur? Salvian. de provid. l. 6. c. 7.*

i ἀναζωπυρεῖν. 2 *Timoth. 1. 6.*

k λειποψυχοῦντα, καὶ ἀποθανεῖν μέλλοντα. *Apoc. 3. 2.*

l *Rom. 12. 11. Apoc. 3. 19.*

m *Matth. 24. 12.*

n Σπινθῆρα, ἀνάθημα πυρὸς, ἅτι Hom. odyss. ε. Βαιὸν, ἀνήπτετο μείζονι πύρσῳ. Ἐξ ὀλίγης σπινθῆρος. - q Ἰδοὺ ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει. *Iames 3. 5. Sirac. 11. 31. Scintilla res parva est, & pœnè dum cernitur, non videtur; sed si fomitem comprehenderet, nutrimenta sui quamvis parvus ignis invenerit, mœnia, urbes, latissimos saltus regionesque consumit. Hieron. in Gal. c. 5. De parva scintilla complentur pruna, & ignis accensus comburit multos frugum acervos. Ben-Syræ apud Druf. adag. & quæst. lib. 3. cap. 23.*

o *Apoc. 8. 5.* p Καὶ ὅτι σπινθῆρες, οἷα ἀπόσματος, πῦρ πολὺ καρπώσηται. Eustath. ad Hom. Et Nonnus Dionys. l. 5. κατὰ

[r] Luk. 24. 32.

sometime said, [r] Did not our hearts glow within us, while Hee talked with us?) *Howsoever, I say, of it selfe it may be deemed unlikely to doe ought; yet it may doe something, and not a little, by provoking some others, better stored in this kinde than my selfe, to bring in greater plenty of fewell, toward the raising, maintaining, and feeding of this* Fire. *Some little effect I found of it, (which the rather encourageth mee now to publish it) by some that seemed to be affected with it at that time, when it was delivered in your Worships hearing among others. Since which time, the notes of it lay by me, not looked after, among my loose papers, till of late requested to revise* [r] *the worke of a Reverend Divine, somewhat of the like subject, translated out of his owne language, wherein he writ it, into ours; (which worke, I wish had lighted on a more skilfull Translator) I was thereby put in minde of them, and having as well as I now could (being above a twelve month since it was preached) by helpe of mine owne memory, and the notes of some that then writ, supplied them, and so farre forth perfected them, as my present imployments would permit, I thought good to adde this my* Sparke *to that* Fire, *which that worthy man had so happily begun to kindle, and I wish many others may second him and mee in. That being so done, I make bold to present unto your Worship, partly as to one that are, I doubt not, affected seriously with* Iosephs Afflictions; *and will therefore, I presume, like well of the Argument therein dealt with; and partly also as to one, from whom I have at divers times received sundrie favours and kindnesses, my thankfulnesse for which, I do willingly take occasion hereby to acknowledge. Wherewith concluding, I leave your Worship to Gods gracious protection, and rest*

[r] *M. W. Teelinck of Middlebrough his* Ballance of the Sanctuary.

Your Worships to be commanded

in the Lord,

THO. GATAKER.

A SMALL

SPARKE

TOWARDS THE

KINDLING

OF

Sorrow for Sion.

Amos 6. 6.

But they are not grieved for the affliction of Ioseph.

THe Minister and Messenger of this Prophesie was *Amos*; not [a] the father of *Esay*, as [b] some of the Ancients have thought: Not their [c] names onely in the originall, but their descents also (if the Iewish *Rabbines* report may bee believed) were divers: the one, as [d] they say, of the race royall: this other (as himselfe confesseth) a poore peasant, [e] *neither a Prophet, nor the sonne of a Prophet*, but a silly [f] *neat-beard*, and *a plucker of sycomores*, till it pleased God extraordinarily to call him unto that office.

I. the Prophet.

[a] *Non est ipse quem patrem Esaiæ 1.1. legimus. Hieron. in Amos, & Basil. in Esai.*

[b] *Vt plerique putant. Hieron. in Esai. Sic Clem. Alex. strom. lib. 1. Epiphan. vit. prophet. & Græci plerique. Ribera. in prophet. vin. præfud.*

[c] *Ille* אמרץ *scribitur, & robustum significat: iste* עמוס *& populus avulsus interpretatur. Hieron. in Amos. Imò,*

[d] *Ignoratur familia ejus; traduntur tamen fratres fuisse Amasiæ Regis & Amos. R. Kimchi in Esai.*

[e] *Amos 7. 14.*

[f] נוקד *Cap. 1. 1.* בוקר *Cap. 7. 14.*

onerans, ut Arquer. vel onustus potius, ut Ximen. sive βασταζων, *quasi bajulus, ut Hieron. ipse in Ioel.*

The propheſie.

Now this *Amos*, though bred and brought up [g] at *Tekoah* [h] in *Iuda*, (whither [i] *Amaziah* therefore would have him ſent backe, as a vagrant, to the proper place of his abode:) yet was he ſent by God (as [k] *Hoſhea* and ſome others) to the ten Tribes, to *Iſrael*: but ſo, as that in his Sermons he dealeth with either; ſometime [l] with *Iudah* alone, ſometime [m] with *Iſrael*, or the ten Tribes apart, and ſometime [n] with all *Iſrael* joyntly together.

g *Chap.* 1.1.
h 2 *Chron.* 11.6.
i *Chap.* 7.12.
k *Hoſh.* 4.1. & 5.1.
l *Chap.* 2.4.
m *Chap.* 2.6.
n *Chap.* 3.1.

This Chapter.

That part of his Propheſie contained in this chapter, whereof my Text is a parcell, is directed as to either, ſo principally [o] to *Sion* and *Samaria*, the head Cities of either.

o *Verſe* 1.

For that in them thoſe were, [p] *qui ut divitiis ſic vitiis primi fuere*, (to uſe *Salvians* words) that were *as formoſt in wealth, ſo* [q] *forwardeſt in wickedneſſe*: And [r] from thence as from a Well-head was prophaneſſe and naughtineſſe derived and diffuſed into all coaſts and quarters of either Countrey: according to that of *Micah*; [s] *what is the wickedneſſe of Iacob, but Samaria? or what are the high places of Iuda, but Ieruſalem?*

p *Salvian. de provid. l.* 7. *c.* 2. *de Aquitanis. Et de Carthagine, ib. c.* 12. *Video quaſi ſcaturientem vitiis civitatem; plenam turbis, ſed magis turpitudinibus plenam divitiis, ſed magis vitiis. Sic & Eulog. memorab. l.* 2. *c.* 14. *Prepotens vitiis. Et Sidon. epiſt.* 7. *l.* 8. *Sic vitiis, ut divitiis incubantes.*

q *Nullum non hominum genus concurrit in urbem, & virtutibus & vitiis magna pretia ponentem. Sen. ad Helu. c.* 6. *Quæ cuncta undique atrocia, aut pudenda confluunt, celebranturque. Tacit. Annal. Vt in mare flumina omnia, ſic vitia in magnas aulas (urbes etiam) influere. Pius* 2. *Papa apud Platinam.*

r *Obtinet itaque hîc proverb. quod Ezech.* 16.44. *habetur, Qualis mater, talis filia. Minora enim oppida & urbes ſunt Metropolis ſive matricis civitatis quaſi filiæ, Num.* 21.25. *Viſe R. Camium in Ezech. & Druſ. quæſt.* 1.6.

s *Mica* 1.5.

Diviſion of the chapter. Parts 2.

For the diſtribution of it; The Chapter conſiſteth of two parts.

Propoſition.

There is, 1. *Propoſitio*, a generall *propoſition*; [t] a woe to the ſecure ones in *Sion* and *Samaria*, in the foreſront of it.

t *Verſe* 1.

Explication.
Branches 2.

2. *Perpolitio*, a more particular *explication* thereof, in the reſt of the chapter: And therein,

Diſceptation.

1. [u] *Diſceptatio*, a *diſceptation* or debating with them concerning their ſinnes.

u *Verſe* 2.-7.

Denunciation.

2. [x] *Denunciatio*, a *denunciation* or threatning of Gods judgements againſt them for the ſame.

x *Verſe* 7.

There is *malum culpæ* in the one, *malum pœnæ* in the other; *flagitium* in the one, and *flagellum* in the other: *Mans ſinne* in the one, and *Gods wrath* in the other; the *practiſe of evill* in the one, and the *puniſhment of evill* in the other.

Diſceptation.
Branch 1.

The *ſinnes* that they are charged with in the former are foure:

Sinnes 4.

1. Their ſecurity: [y] *They put the evill day farre from them*, when it was even at the very doore with them.

Sinne 1.

y *Verſ.* 3. & *chap.* 9.10. *So Ezech.* 12.27.

2. Their cruelty: [z] *They* [a] *draw unto them* (or, *ſet them downe in*) *the chaire of violence.*

Sinne 2.

z *Verſ.* 3.

a *Appropinquare facitis. Riber. Admovetis. Jun.*

3. Their riot, and exceſſe: [b] *They lie ſtretching themſelves on their Ivory beds; eate the fat of lambs out of the fold, and calves out of the ſtall: uſe all manner of variety of muſicke and melody, inventing daily new meanes of mirth; drinke their wine in deepe carouſing cups; and anoint themſelves* [*] *with the principall and precioueſt ointments.*

Sinne 3.

b *Verſe* 4,5,6. *Eſai* 5.11,12. *Iob* 21.11,12.

* רֵאשִׁית שֶׁמֶן

4. Their rechleſneſſe: like [c] thoſe of *Noahs* time, they gave themſelves wholly to this voluptuous courſe of life; and as they did nothing elſe, ſo they minded nought elſe; [d] they had no regard at all unto ought that from the hand of God either befell themſelves or others.

Sinne 4.

c *Matth.* 24.38,39.

d *Verſe* 6. *Eſai* 5.11,12.

And

And these sinnes are aggravated;

Amplification 1.

1. [e] By the mercy and bounty of God toward them, who had blessed them farre above other their neighbour nations.

e *Vers.* 2.

Amplification 2.

2. [f] By the miserie and distressed estate of their poore brethren at that very time, when they revelled and rioted in that manner, in the words of my Text.

f *Vers.* 6.

Branch 2.

The *Iudgements* threatned in the latter part are likewise foure:

Plagues 4.

1. [g] Captivitie and thraldome.
2. [h] Destruction of their Citie.
3. [i] Desolation by sword and plague.
4. [k] Ruine of houses, as well great as small.

g *Vers.* 7.
h *Vers.* 8.
i *Vers.* 9, 10.
k *Vers.* 11.

Which iudgements should be effected [l] for those sinnes of theirs, [m] by a forraine Nation that should like a violent land-floud overrunne their whole Countrey from [n] Chamath to [o] Shichor, from North to South, from the one end of it to the other.

l *Vers.* 12. 13.
m *Vers.* 14.
n *Num.* 34. 8. 5?
o *De quo Iosh.* 13. 3. *& Ier.* 2. 18. *Ita Iun. & Riber. Est autem Shichor Nilus: ut recte Ios. Scalig. de emend. temp. l.* 5. *& ad Fest. Etsi dissentiant Beroald. chron. l.* 2. *c.* 7. *& Druss. observ. l.* 9. *c.* 17. שיחור *Nilus, quâ & Μέλας, & Αἴγυπτος, à nigredine Æthiop.* שחרי *unde & Σεῖρις antiquitus, ut Dionys. perieget.*

Whence we might well collect these generall observations:

Observation 1.

1. *Flagitium & flagellum, ut acus & filum:* That *Mans sinne and Gods wrath are as needle and thred:* the one maketh way for the other; the one draweth on the other: [p] where the one goeth before, there the other will come after, even as close as the crewell followeth upon the needle, or the shooe-thred upon the bristle.

p Ἀχόλυθοι εἰσὶ πίνωσι ἀδηφάγοι, Plato. ἡλικιῶται ὀν τῆς αὐτῆς ὁμοῦ χόρτος καὶ ῥίζης συμφοιτῶσιν, Hesiod. apud Plut. de sera num. vind.

And it is a vaine thing therefore for sinners to flatter and sooth up themselves, and to blesse themselves in their sinnes; to imagine that though they continue in the practise of sinne, yet they may escape the iudgements due thereunto. For [q] *evill shall pursue the wicked man to destruction:* it shall even dogge him, as the hound doth the Deere, unto death: And [r] *wee know that the iudgement of God is just against those that doe such things.* Yea [s] God hath threatned that hee will shew no mercy to such as continue in their sinfull courses, promising impunity to themselves, even for this cause, because they presume on his mercy.

Application.

q *Psal.* 140. 11. *Num.* 32. 23. -σημὰ καὶ βραδεῖ ποδὶ Στείχουσα μάστιγος τοὺ κακοὺς ὅταν τύχῃ. *Eurip. apud Plut. de sera vind.*

Εἶπερ γάρ τι καὶ αὖτε Ὀλύμπιος ἐκ ἐπέλεσσεν, ἔκτα καὶ ὄψὲ τίλοῖ. *Homer. Il.* Λ'.

Ravò antecedentem scelestum Deseruit pede pœna claudo. Hor. carm. 3. 2. *Nihil impunè perpetrari, Oraculi vox. Ammian. hist. lib.* 9.

r *Rom.* 2. 3. s *Deut.* 29. 19.

Observation 2.

2. [t] *Ingentia beneficia, ingentia flagitia, ingentia supplicia:* That *where God multiplieth his mercies, and men multiply their sinnes, there God will multiply their miseries.* And the greater blessings and favours God hath vouchsafed any people or persons above others, the greater iudgements of God shall second those blessings, if the blessings be abused.

t *Centuriatores præfat. cent.* 5.

Application.

That which may well serve for a warning to us that live in this land, whom God hath blessed abundantly with sundry speciall favours above many round about us, that we take heed how we abuse this his goodnesse, and make this grace and favour an occasion of wickednesse or wantonnesse: lest [u] as hee hath heaped upon us blessings extraordinarily above others, so hee inflict also upon us iudgements extraordinarily above others; and as he hath made us mirrors of his mercy unto others, so hee make us spectacles also of his wrath.

u *Vt rebus latis par sit mensura malorum. Iuven. sat.* 10.

3. *Certæ*

Observation 3.

* *Matth.24.38,39, 40,41. 1 Thess.5.2,3.*

3. *Certæ ruinæ prævia est incuria:* That * *Rechlessnesse is an ordinary fore-runner of ruine.* x Men are never neerer ruine, than when they least regard it; never neerer falling, than when they least feare it; never lesse safe, than when most secure; never more secure usually, than when in least suretie or safetie, when destruction is even at their doores.

x *Solen' suprema facere securos mali. Sen. Oedip. 2.2. Vise currum luxuriæ apud Bern. in Cant. 39. Qui sibi pacem promittit, securus invaditur. Aug. in Psal.30.*

Application.

y *Iudg.18.7.*
x *Esai.28.15,18. Vbi cum Orco ratio habetur, ibi & fraudus incertus, & vita colentium. Post Catonem Varro de re rust. l.1.c.4. & Columel. l.1.c.3. Contra Tranio apud Plaut. Mostell. Pax mihi cum mortuis. & Lucan. l.9. Pax cum morte data est. Et de Sabiniano Ammian. hist. l.18. Pax Edessena sepulchra, quasi fundata cum mortuis pace, nihil formidans, more vitæ remissioris fluxius agebat.*

That which may justly make us to feare some sudden surprisall, considering the great security that hath so generally over-spread us, y *a rechlesse people*, like those of *Laish*, because we thinke *we sit sure*; as if we had x *made a covenant with death* and destruction, and though all Christendome were scourged, yet should we be sure to scape scot-free; or as though we were seated out of the reach of Gods rod, and needed not therefore to feare his wrath.

a *Plaut. Cas. 3.5.*

But, a *ut de via in semitam regrediamur*, leaving these generals, to come neerer home, and confine our selves to a narrower compasse: in my Text observe we these particulars:

Division of Text.

Branch 1.

1. The Negative, *Non*: it is a negative sinne that they are charged with; not so much the doing of that they should not doe, as the not doing of that they should.

Branch 2.

b חָלָה *unde* חֳלִי *et* νοσήσαι *et* ὑγιὴς λυπῆς *Lucian de saltat.*

2. The dutie required of them, but wanting in them; *dolor*, b *ægritudo*; *griefe*, *sorrow*, yea *sicknesse*: for so the word properly signifieth: as being a sinne, not to be grieved at the heart, yea not to be heart-sore and sicke againe with griefe, as things then stood.

Branch 3.

c שֶׁבֶר breach, *Reg. Bibl.*
d *Super contritione. Hier.*
e שִׁבְרִים *unde quidam nostrum tractum volunt.*
z *2 King.14.16.*

3. The ground of this griefe, of such and so great griefe, *contritio*, c *a breach*, *a fracture*, *a rupture*, or d *a contrition* rather, *a breaking to* e *shivers*, as the word properly importeth: a most heavie and extreme calamitie, though not personally on themselves, yet on those that ought to be right neere and deere unto them, their brethren: which calamitie what it was, is not here particularly expressed, but is described elsewhere: * *Their affliction was bitter*, (by the incursion of strangers, their enemies) *for there was nothing* almost *shut up*, *nor left them, nor any at all that helped them.*

Branch 4.

f *Psal.80.1,2 & 77.15*
g *1 Chron.5.1. Gen.48.16,22.*
h *Num.1.10.32,33. & 2.18,20. Deut.33.13,17.*
i *Chap.5.6,15. Hieron. Prolog.12. Prophet.*
k *1 King.11.26. Ribera in Amos 5.*
l *Quia nobilis inter fratres vel in malis quæ pendit, vel in bonis quæ rependit. Aug. de doctr. Christ. l.4.c.6.*
m *Genes.37.23,24, 25,27.*

4. The person thus afflicted, *Ioseph*: put, sometime f for all *Israel* in generall: because *Ioseph* was a principall Patriarch; and, g upon the dis-inheriting of *Reuben*, the *double portion*, part of the birth-right, being devolved unto him; h his issue made *two Tribes*: sometime more specially i for the Ten Tribes, as because they had two of the Ten, so for that also k *Ieroboam* the first King to the Ten Tribes was of that stocke of the posterity of *Ioseph*. Heere mentioned the rather, as *Augustine* imagineth, l because *Ioseph was famous among his brethren both for the evill that he endured, and for the good that he did.* As I take it, in way of allusion to the practise of *Iosephs Brethren*; when they had stript their brother *Ioseph*, and put him into a pit, where they meant he should perish, and had left him there in much anguish of minde and desperate distresse, it is said m *they sate them downe to eat and drinke*, not regarding the miserie that he poore soule was in the whilest, till they spied the *Midianites*, unto whom they sold him for a slave.

So

So that, that then which the Prophet here complaineth of, and reproveth in them, is this, that though their brethren, the ſeed of *Ioſeph* and the other Tribes that adhered thereunto, were in great diſtreſſe, in grievous calamities, ſuch as they ſeeemed to be even broken to peeces with the violence and extremitie of them, and ſuch as might well have made them even ſicke againe with ſorrow; yet they gave themſeves wholly to eating and drinking, to feaſting and banquetting, to ryot and revelling, never once minding or taking to heart the miſeries of their poore diſtreſſed brethren; no more regarding their ruefull and forlorne eſtate, than *Ioſephs* brethren did his, when either they had caſt him into the pit, or had ſold him away for a ſlave. *Summe of the Text.*

This, you ſee, is the *Summe* and the *Subſtance* of this ſhort *Sentence*: Let us now proceed to the Inſtructions that may be raiſed out of it.

And firſt from the negative Note, *Now*; wee obſerve, that *There are privative ſinnes, as well as poſitive.* As well the omiſſion of neceſſary duties, as the commiſſion of contrary evils and enormities, may make a man ſtand guilty of ſinne in Gods ſight, and bring Gods wrath downe upon perſons and people. [n] *Not ſerving of God*, and [o] *not ſacrificing* is a ſinne, as well as prophane ſervice: yea [p] *not ſacrificing*, as well as [q] *the prophanation of a ſacrament or ſacrifice* may bring peſtilence upon a people. [r] He that obſerveth not *the Paſſover* in his due time, or [s] that *humbleth not his ſoule* at the ſolemne time of *faſt*, *that ſoule ſhall be cut off from among his people.* [t] It was the not ſlaying of *Agag*, that loſt *Saul* his Crowne; and [u] the not circumciſing of *Moſes* his firſt borne, that had like to have coſt *Moſes* his life. And not the robbing onely, but the not releeving and compaſſionating of the poore, [x] was the rich mans ruine, and [y] ſhall bee ſufficient matter to condemne many at the laſt day. *Obſervation* I.

[n] *Malac.* 3.18.
[o] *Eccleſ.* 9.2.
[p] *Exod.* 5.3.
[q] 1 *Cor.* 11.29,30.
[r] *Numb.* 9.13.
[s] *Levit.* 23.29.
[t] 1 *Sam.* 15.8,11,26.
[u] *Exod.* 4.24,25.
[x] *Luke* 16.19,20,21.
[y] *Matth.* 25.40,41.

And the reaſon hereof is manifeſt:

For, 1. there are *affirmative* as well as *Negative precepts.* [a] The Iewiſh *Rabbines* have taken a curious account of the Commandements in *Moſes*, and they reckon them to bee 613. in all, whereof 365. negative, juſt as many as there be *daies in the yeere*; and 248. affirmative, juſt ſo many, ſay they, as there be *ſtrings or bones in mans body*; to ſhew that [b] *all parts of man* are [c] *at all times* to bee imployed in the doing of *Gods will.* But to let paſſe ſuch their over-curious and ſuperſtitious obſervations, certaine it is that there are in Gods Law as well affirmatives as negatives; yea that as [d] every affirmative includeth a negative, ſo [e] every negative hath an affirmative infolded in it: and that there is [f] *a curſe* impoſed as a penalty as well on the breach of the one, as of the breach on the other: and that the one is as well broken by the omiſſion of that that therein is enjoyned, as the other by the practiſe of that that therein is inhibited. *Reaſon* 1.

[a] *Munſter. in precept. affirm. & neg.*
[b] *Pſal.* 103.1. & 35.10.
[c] 1 *Cor.* 15.58.
[d] *In negativo præcepto affirmativum intelligitur: & contra. Alſted. ſyſtem. Theolog. l.2.c.3. §.2 can.12. & Tilen. ſyntagm. lo.36.theſ.38.*
[e] *Præceptis negativis ſubeſt contraria affirmatio Calvin inſtit. l.2.c.8. §.8,9.*
[f] *Deut.* 27.26. *Gal.* 3.10.

2. *Chriſtian men* are in the Word of God compared unto [g] *trees*: and thoſe not *arbores infœlices*, ſuch as by kinde and nature are unfruitfull, and beare no fruit, or bad fruit; but ſuch as by nature are fruitfull, and beare good fruit, as [h] Vines, [i] Olives, [k] Figges, and the like *Reaſon* 2.

[g] *Eſai* 61.3.
[h] *Pſal.* 80.8,14.
[i] *Pſal.* 52.8.
[k] *Iam.* 3.12.

like. Now in ſuch trees barrenneſſe or unfruitfulneſſe alone is cauſe ſufficient to ſet them apart for fewell. And therefore not [l] *the wilde Vine* onely that bare bad fruit, but [m] the *barren Vine*, and [n] the *fruitleſſe Figge*, and [o] every tree that either beareth not, or beareth not good fruit, is adjudged to the fire.

[l] Eſai 5. 4.
[m] Ezech. 15. 2, 3, 4.
[n] Luk. 13 6, 7.
[o] Matth. 3. 10. & 7. 19.

Vſe 1.

The uſe whereof is, 1. To meet with a vaine conceit that many are poſſeſt with. There is a kinde of *negative Divinity*, and *negative Chriſtianity*, that carrieth many away, growne rife among men: they are good Chriſtians; and why ſo? they are neither *Papiſts*, nor *Puritans*, *Heretickes* nor *Schiſmaticks*. They can eaſily tell what they are not; not eaſily what they are. And ſo for life and converſation; they thanke God, with [p] *the Phariſee*, they are neither adulterers, nor drunkards, nor railers, nor backbiters, nor liers, nor ſwearers, nor oppreſſors, nor extortioners. And it were to be wiſhed that ſome could ſay ſo much. All this is well: but this is nothing neere all. A man may truely ſay all this, and yet be farre enough from ſincerity. And unleſſe thou goe further than all this, thou art farre enough yet from that that thou ſhouldſt be; yea and profeſſion of Chriſtianity. It is not the omiſſion of evill onely, but [q] the practice of piety, charity, juſtice and equity that God requireth of thee. And howſoever therefore thou maiſt conceive that [r] *he is a good man that doth no evill*; it is moſt certainly and undoubtedly true on the other ſide, that [s] *he is an evill man that doth no good.*

[p] Luke 18. 11.
[q] Iam. 1. 27.
[r] Bonum eſt non feciſſe malum.
[s] Malum eſt non feciſſe bonum. Chryſoſt. in ſerm. de virt. & vit.

Vſe 2.

The ſecond uſe hereof is to exhort and incite us to a diligent practiſe of thoſe good duties that God requireth of us; and not to content our ſelves with a bare forbearance of evill but to apply our ſelves to a carefull and conſcionable performance of all ſuch religious offices as our callings (either generall or ſpeciall, publike or private) exact of us. For would any of us endure idleneſſe and ſlothfulneſſe in our ſervants, though never ſo innocent otherwiſe? But we are Gods ſervants: and no more will hee endure the like in us, than wee would in them. And therefore not onely [t] *the riotous and waſteful Steward*, that embeſilleth his maſters goods; but [u] *the idle and thriftleſſe ſervant* alſo that imployed not his maſters money, ſhall be *bound hand and foot, and caſt out into utter darkneſſe* to his everlaſting deſtruction. The meſſenger of God, [x] if hee deliver not Gods meſſage, though he teach no falſe doctrine, yet becauſe hee teacheth not at all, may bring a woe upon himſelfe. [y] *Woe unto me*, ſaith the Apoſtle, *if I preach not the Goſpell.* And, [z] *Goe and ſpeake unto them*, ſaith God to *Jeremy all that I command thee, or elſe I will deſtroy thee.* So that Gods Miniſter may [*] damne himſelfe as well by his ſilence, and by ſaying nothing, as by ſoothing men up in their ſinnes. [a] If he hold but his peace, & others may periſh by him, ſo he may periſh with them, he may periſh for them. And the miniſters of juſtice, not onely if they doe in juſtice, but if they doe no juſtice (and yet that is a kind of injuſtice too) may draw downe Gods judgements upon the whole ſtate. [b] *Execute judgement betimes*, ſaith God, *and deliver thoſe that are ſpoiled out of the oppreſſour, leſt my fury goe forth like wild fire, that no man can quench.* And the rich, that God hath bleſſed with temporall eſtates, though they rob not *Lazarus*, yet if they relieve him not, if they

[t] Luke 16. 1, 2.
[u] Matth. 25. 30.
[x] Ex Socratico decreto non minus peccatum tacere veritatem, quam loqui falſitatem. Petrus Cant. verb. abbrev. c. 90.
[y] 1 Cor 9. 16.
[z] Jerem. 1. 17.
[*] De ſile o ſuo damnabilitur Bern. de temp. Et Aug. homil 8. in magno ſum non periculo, ſed xio conſtit. tus, ſi tacuero
[a] Ezech. 3. 18. Legatur Ambr. ſ. epiſt. 29.
[b] Jerem. 21. 12.

they be not [c] *ready to communicate*, when the neceſſities of Gods Church and children require it, may have their part for their unmercifulneſſe with [d] the rich glutton in hell fire.

c 1 Tim.6.19,20.

d Luk.16.24.

But what duty was it, in the neglect whereof this people were found faultie, and for the want whereof they are challenged by the Prophet in this place? It is griefe and ſorrow, yea ſuch ſtore of griefe, as might make them [e] *heart-ſicke* withall.

e לא נחלו *Ita Plaut. Trinum. 1. 1. ſi in te ægrotant artes animi tui; omnibus amicis morbum tu inscities gravem, ut te videre audiréque ægroti ſient.*

Where in the ſecond place we obſerve, That *It is a ſinne ſometime not to be ſorrowfull*, yea *not to be* even *ſicke* againe *with ſorrow*. Such and ſuch things, ſaith the Apoſtle *Paul* to the *Corinthians*, are reported to be among you: [f] *Et vos non doluiſtis*, and your fault it is that *you have not ſorrowed*, that you have taken the matter no more to heart. And, [g] *Thou haſt ſmitten them*, ſaith the Prophet *Ieremy*; *ſed non doluerunt, but they have not ſorrowed, they have hardned their hearts againſt thine hand.* And, [h] *They have ſtricken me*, ſaith the drunkard, *ſed non ægrotavi, but I was not ſicke; they have beaten me, but I felt it not:* I was never the worſe; and becauſe never the worſe for it, therefore never the better. And in this place, *But they are not grieved*, or *they are not ſicke againe with griefe.*

Obſervation 2.

f 1 Cor.5.1,2.

g Ier.5.3.

h Prov.23.35.

The reaſon hereof:

Reaſon 1.

1. As * it is a folly to be grieved without cauſe, or to be grieved more than there is good cauſe for, to be grieved where there is nothing but matter of joy: ſo it is no leſſe folly, yea a ſpirituall [i] phrenſie, to rejoyce where there is juſt cauſe of griefe; and a fault not to have our griefe and our ſorrow proportionable in ſome ſort to the cauſes and occaſions of it. The former argueth a kind of deadneſſe, the latter ſome degree of madneſſe; either of them an unſoundneſſe of judgement.

* *Puerile eſt doloris opinione vexari. Sen. de conſt. ſap. c. 4.*

i *Plorante medico, ridet phreneticus, & plorantibus amicis. Aug. de temp. Quid tam perditi luctûs, quàm in luctu res deſiderare luxuria? quid amentius quàm in malis eſſe, & malorum intelligentiam non habere? lugent cuncta, tu letus es? quanquam in his omnibus nulla res minus culpanda eſt quàm amentia: quia voluntas vacat crimine ubi furore peccatur. Quo magis hi culpandi ſunt, qui ſani inſaniunt. Salvian. de provid. l. 6. c. 12.*

Reaſon 2.

2. *Sorrow* is as *Phyſicke*, though nothing toothſome, yet wholeſome: though not ſimply good of it ſelfe, yet very uſefull, yea needfull and neceſſary for ſome perſons at ſome times. [k] More behovefull for men many times is mourning than mirth. It is a bitter pill or potion, that may make a man deadly ſicke for the preſent, which yet for him to refuſe when his Phyſician preſcribeth it, that is, when God inviteth to it, and giveth cauſe of it, may prove as much as his life is worth. Not to adde, that [l] the ſeed of true joy is here ſowne in ſorrow: and for ſinners, craſie ones, ſicke of ſinne, there is no [m] way to ſound joy, but by ſincere and ſerious ſorrow.

k Eccleſ.7.4,5.

l Pſal.126.5.

m Eſai.61.3. Matth.5.4.

That which may 1. miniſter occaſion unto us to conſider ſeriouſly of the nature of ſinne, what miſerie it hath brought in upon all *Adams* poſterity. For this ſorrow is a ſimple that was not knowne in the world, till man by eating of the forbidden fruit, came to bee acquainted with ſinne. It is a weed that ſprung up preſently upon our firſt parents tranſgreſſion. [n] Thornes and thiſtles, briars and brambles were before, though not [o] in that abundance that they now are; this weed was not at all before. The ſeed of it was ſowne in the ſinne of our firſt parents, and to this day the world could never

Vſe 1.

n *Aug. de Gen. ad lit. l. 3. c. 18.*

o *Gen. 3. 18.*

ver againe be rid of it. [p] It came in with ſinne: [q] it will continue as long as ſinne laſteth, and [r] it ſhall ceaſe when ſinne ceaſeth, but till then it ſhall not: we ſhall never want matter of ſorrow, more or leſſe, ſo long as we live here. Yea ſinne hath brought in ſuch a neceſſity of ſorrowing, that, whereas it was a ſinne for our firſt parents to have ſorrowed in Paradiſe, yea or not to have joyed exceedingly in their then preſent happineſſe; now it is a ſinne for the ſonnes of *Adam* not to be ſorrie, having (as they have full oft) juſt occaſion of ſorrow. And there is not, nor can bee any juſt cauſe or occaſion of ſorrow, but either ſinne it ſelfe, or the effects and fruits of it. And therefore if naturally wee abhorre griefe and ſhunne ſorrow, let us blame ſinne, let us ſhun ſinne, let us learne to abhorre ſinne that hath given the cauſe of it. That is the deſperate diſeaſe, that hath cauſed us to ſtand in need of, and conſtraineth us to ſwallow downe this unpleaſant potion, which if we take not in willingly, it will goe worſe with us.

p *Gen.*3.16.
q *Sirac.*40.1. Ὡς ὁτι συγχύσεις πλύσιν καὶ βίῳ; *Menand.* ὁ βίος ἀληθῶς ὁ βίος, ἀλλὰ ξυμφορά. *Soph.* τὶ γὰρ μεῖζον ἢ ἡλικίας ἃ δεῖ ἁμαρτῶν; *Plat. Axioch.* ὅλον, ὡς φασιν, ἕλκος, ἀεὶ λύπης προφάσιν ἐνεστηκότα. *Ibi. Quid eſt diu vivere niſi diu torqueri? Aug. de temp.*113.
r *Apoc.*21.4.

Vſe 2.

2. Is it a ſinne not to ſorrow ſometime, and that in ſome ſort proportionably to the occaſion thereof given us? Then what will become of thoſe, that are made all of mirth? that are ſet alwayes upon the merry pin? that never knew what any ſorrow meant, unleſſe it were ſuch as [t] *Ammons*, ſuch as [u] *Ahabs*, when they are croſſed in their corruptions, curbed of their lewd courſes, or reſtrained of their wicked will? As for that [x] *dolor ſecundum Deum*, that holy, godly, ſaving, ſanctified ſorrow, that the Apoſtle commendeth, and the Prophet here calleth for, it is a meere ſtranger with them, they cannot tell what it meaneth, they were never acquainted with it. Surely our Saviour readeth ſuch their deſtinie, where he ſaith, [y] *Woe be to you that now laugh, for you ſhall waile and weepe.* [z] When *Gods ſervants*, that now weepe, *ſhall rejoyce, ſuch ſhall bee confounded:* when *they ſhall ſing for joy of heart, ſuch ſhall crie for ſorrow of heart, and ſhall houle for vexation of minde.* [a] *The mirth* of ſuch *ſhall ceaſe*; [a] it ſhall be *turned into mourning:* and [b] their *joy ſhall end in griefe.* Yea ſuch, as *Iob* ſpeaketh, [c] *goe piping and daunсing to hell.* Not that joy or mirth is * ſimply evill, or utterly condemned: Chriſtianitie not admitteth only, but [d] requireth mirth many times: yea, to ſpeake as the truth is, [e] none can truly and ſoundly bee merry but ſuch as are truly and ſincerely religious; [f] none have juſt cauſe of mirth but they. But this ſemblable tenor and conſtant carriage without any alteration at all either way, howſoever things goe, and whatſoever the occaſions are, is an evill ſigne, and argueth a great want of that religious regard that ought to bee in all thoſe that profeſſe the feare of God. And yet is this a ſinne too-too rife in theſe times, and that even among thoſe that ſeeme beſt affected. What cauſe hath every one of us given us of griefe, by our ſinnes, by the ſinnes of the land we live in, by Gods judgements in divers kinds both abroad and at home? And yet how few are they that take things to heart as they ought, or as the occaſions require? How little griefe any where, unleſſe it be worldly and carnall griefe, (ſuch as that of the *Iſraelites*, [g] when *they houled upon their beds for their corne and their wine*) becauſe they are abridged by occaſion of ſuch occurrents of their worldly profits,

t 2 *Sam.*13.2.
u 1 *King.*21.4.
x 2 *Cor.*7.10.
y *Luk.*6.25.
z *Eſai.*65.13,14.
a *Verſ.*7.
a *Chap.*8.10.
b *Prov.*14.13.
c *Iob.*21.13.
* *Si duo iſta proponas, utrum eſt melius videre, an plorare? nemo non iſtud potius elegerit: ſed propter ſalubrem pœnitentiæ dolorem, in fletu officium poſuit, in riſu beneficium. Aug. de verb. Ap.*9.
d *Deut.*16.11,15. *Luk.*15.31.
e *Pſal.*33.1. & 32.11. & 68.3. *Prov.*29.6. *Gaudebit ſapiens: cæteri lascivient. Gaudere niſi ſapientem negant Stoici. Aug. de civit. l.*14.*c.*8. *Gaudere non eſt impiis. Idem Pſal.*96. *Sapientes veroſoli fruuntur gaudio Sen. ep.*113. *Non poteſt gaudere niſi fortis, juſtus, temperans: ſtulti ac mali non gaudent. Idem ep.*59
f *Rom.*14.17. *Gal.*5.22 *Gaudium verum non naſcitur niſi ex virtutum conſcientia. Sen. epiſt.*59 *Cæteræ hilaritates frontem remittunt, pectus non implent. Ibid.*23. *Sola virtus præſtat gaudium ſecurum & perpetuum. Ibid.*27 *Gaudium non dicitur niſi in bonis. Auguſt. de ſerm. Dom. in mont. l.*2.
g *Hoſ.*7.14.

profits, or their wonted pleaſures? What ſhall we ſay of thoſe, that in a rebellious and prepoſtrous manner, bend themſelves to a cleane contrary courſe, then moſt of all giving themſelves to mirth and jollity, when moſt cauſe is given of mourning and griefe? How neere God taketh to heart ſuch prophane and irreligious carriage, by the Prophet *Eſay*, himſelfe ſheweth, when hee ſaith: * *Woe bee to thoſe that riſe earely in the morning to follow ſtrong drinke, and ſit by it till night, untill the wine have inflamed them: That have the Harpe and the Viole, the Taber and the Pipe, with wine* (that is all manner of muſicke and mirth) *in their feaſts: but they regard not the act of God, nor conſider his handy-worke. Therefore is my people led captive, becauſe they have no knowledge of theſe things: and their honourable men are famiſhed, and their common people deſtroyed with thirſt: Tea therefore hath hell enlarged her ſelfe, and widened her mouth beyond all meaſure; and their glory and their multitude even all thoſe that make merry ſo,* (of what ſtate or degree ſoever they are) *ſhall goe downe together thither.* And yet more pregnantly and more peremptorily: § *In that day did the Lord God of hoſts call to weeping and mourning, and to cutting of haire and girding with ſackcloth: But there was nothing but mirth and jollity, ſlaying of Oxen and killing of ſheepe, eating of fleſh and drinking of wine:* [h] *Let us eate and drinke* (ſay they) *to day, for to morrow,* the Prophets ſay, *we ſhall die. And* [i] *it was ſpoken by the Lord of hoſts himſelfe in mine hearing;* [k] *Let me not live, if this impiety of yours be done away till you die for it.* It is an uſuall thing with the Lord, when he will expreſſe his implacable wrath againſt ſome kinde of evill demeanure, to ſay, yea ſometime to ſweare it, that *no ſacrifice ſhall ſerve for that ſinne.* So ſpeaketh the Apoſtle of totall apoſtaſie joyned with malicious oppoſition; [l] *If men ſinne wilfully, after they have acknowledged, and upon acknowledgement embraced the truth, trampling under foot the Sonne of God, and prophaning the Bloud of the Teſtament, and deſpighting the Spirit of grace; there remaineth now no more ſacrifice for ſinne, but a dreadfull expectation of vengeance, and of fierce rage, that ſhall burne up ſuch oppoſites.* And ſo God ſweareth of *Elies* houſe, for the horrible ſinnes of his ſonnes; [m] *Now therefore I have ſworne concerning the houſe of Eli, that the impiety of Elies houſe ſhall not be expiated with ſacrifice nor offering for ever: but I will take vengeance on his houſe for ever, and I will execute ſuch feareſull judgement in Iſrael, that both the eares of every one that heareth it ſhall tingle withall.* And in the like manner ſpeaking by the Prophet of thoſe that in the pride of their hearts, and height of their prophaneneſſe, will needs runne a cleane contrary courſe to that which God calleth them unto, abandoning themſelves wholly to rioting and revelling, when faſting and prayer, and all manner of humiliation had much better beſeemed them, and the preſent ſtate and condition of the times required it, he profeſſeth, yea proteſteth ſolemnely, that he hath ſworne by himſelfe, (for there is the forme of an oath in the originall; and it is a feareſull thing when God threatneth, much more when hee ſweareth and voweth any mans deſtruction) that this ſinne of theirs ſhall not with any ſacrifice whatſoever bee expiated or done away to their dying day. It is [n] ſinning *with an high hand*, rather of [o] *pride* than *preſumption*, *in reproach*

* *Eſai* 5,11,14.

§ *Eſai* 22. 12,13,14.

h 1 *Cor.*15.32.

i *Hebr. revelavit in aures meas. Sic* 1 *Sam.*9.15

k *Ne vivam. Iun. Eſt formula juramenti, qualis & illa Pſal.*95.11.

l *Hebr.*10,26,29,27.

m 1 *Sam.* 3. 14,13,11

n *Num.* 15.30.

o *Pſal.* 19.13.

זדים

[p] *Num.* 15.30,24,25, 27,28.
[q] *Num.* 15.30,31.

proach of the Lord, and contempt of his Word: and [p] for such sins under the Law there are no sacrifice assigned, as for other sins, but [q] *the soule so sinning was to beare his iniquity, and to be cut off from among his people.* So desperate is the estate of such as will set themselves wilfully unto a crosse course to that that in such cases God requireth of them.

Vse 3.

[r] Καιρὸν γνῶθι. *Thales apud* [r] *Laert. & Stob. c.*3. *Quod Auson. tamen Pittaco ascribit*: Γίγνωσκε καιρόν, *Tempus ut noris jubet. Hoc Pittacum dixisse fama est Lesbium*: Sed καιρὸς iste *tempestivum tempus est.*
[s] *Eccles.* 3.4. *Matth.* 9.15.
[t] τὸ ἀργαιρὸν παντὶ χαλεπὸν. *Isocr. ad Demon.*

3. This may admonish us to labour for, and to learne spirituall wisedome, [r] whereby to discerne aright of the times and seasons; when it is time for joy, and when time for griefe; when it is time for mourning, and when it is time for mirth; when time to feast, and when time to fast: for [s] there are due times for either. And both joy and griefe, as fish and flesh, is naught and unsavory, [t] when it commeth out of due season. The one is wont to breed strange diseases in mens bodies; the other argueth much to be amisse in mens soules, and may be a meanes to bring downe Gods judgements not upon the persons onely so affected, but upon the land also wherein they live.

But what, may some say then, is a just cause of sorrow?

I answere, yea the Spirit of God answereth by the Prophet in this place: As [u] *the transgressions of Iacob*, so *the afflictions of Ioseph*: as not our owne sinnes alone, but [x] the sinnes also of others; so not our owne crosses onely, but the calamities of others, of our brethren especially after the faith.

[u] *Ezech.* 9.4.
[x] *Psal.* 119.158,136.

Observation 3.

[a] *Rom.* 12.15,16.

And so wee passe unto a third observation, to wit, That it is the duty, and hath beene the practise and property of Gods people, to take to heart the crosses and calamities of their brethren and to bee affected with them as their owne. [a] *Reioyce*, saith the Apostle, *with those that reioyce, and weepe with those that weepe*: and *be like affected one towards another*. In this kinde we have two notable examples, the one of *Daniel*, the other of *Nehemie*. Of *Daniel* it is said, that in the time of the captivity, though himselfe were [b] highly advanced by *Nebuchadnezzar*, and continued in that height of honour as well [c] under his sonne *Belshazzar*, as also [d] under *Darius*, as being the chiefe *President* then in the whole state; yet upon the consideration of that calamity that his countrimen were then in, and had beene a long time, though himselfe were in some sort free from the same, [e] *he mourned three whole weekes together, and during all that time, eate no pleasant meat, nor came there a bit of flesh or a drop of wine within his mouth, nor any oyntment* (which was a thing [f] ordinary and usuall with them) *upon his body*. And of *Nehemie* it is recorded, that though he lived in *Persia*, in *Artaxerxes* his Court, being in high account with him, as [g] being servant in ordinary and Cup-bearer to him, that Kings themselves thought no disgrace to them to doe service unto; yet when [h] he heard how crossely things went with his people in their owne Countrey, it so affected him, that as one oppressed with griefe, as if his legges would not beare him, [i] *hee sate him downe and wept, and fasted, and praied, and mourned divers daies together*: yea so great was his griefe, that he could not conceale it, but the heavinesse of his heart so discovered it selfe in his looke, that [k] the King himselfe could not but take notice of it.

[b] *Dan.* 2.48.
[c] *Dan.* 5.29.
[d] *Dan.* 6.2.
[e] *Dan.* 10.2,3.
[f] *Eccles.* 9.8. 2 *Sam.* 12.20. *Matth.* 6.17.
[g] *Nehem.* 1.1,11. & 2.1.
[h] *Nehem.* 1.3.
[i] *Nehem.* 1.4.
[k] *Nehem.* 2.2.

And the reason why all Christians ought to be in the like manner affected.

1. Christian

1. Christian charitie requireth it. For [l] *love seeketh not her owne things, but the things of others:* [m] *nor regardeth her owne estate, but the estate of others*; [n] of those *especially* that are *of the familie of faith.* She counteth their thriving her gaine, their crosses her losse, their disasters her affliction, their mischiefes her miserie. Like the woman of *Canaan*, that cried to our Saviour, when her daughter was distracted, [o] *Miserere mei Domine*; *Lord have mercy on me*; *my daughter is miserably vexed with a Devill.* [p] Her daughters torture, was her torment; the childs maladie the mothers miserie; shee could not bee well, while her daughter was so ill; shee could have no rest so long as her estate was so restlesse: shee was her selfe like a possessed person, so long as the devill was in her daughter.

2. The consideration of our owne frailetie may enforce it. [q] *All things*, saith *Salomon*, *come alike unto all.* [r] *No man can say this or that I shall never endure.* [s] *That that befalleth one man, may befall any man:* and much more then, may that that befalleth many. [t] *That that is their estate to day, may be thine to morrow.* [x] No person or people have any such armour of proofe, as is affliction-free; but that it may come home to them, and pierce even to the heart with them. [y] *Bonus senex*, saith *Bernard*, I have knowne *a good old man*, who when he heard of any that had committed some notorious offence, was wont to say with himselfe; *Ille hodie, & ego cras*; *This man is fallen to day* [z] *and thus may I fall to morrow*; and so bewailed other mens slips and fals [a] as his owne. And the like advice, and that upon the selfe-same ground, doth the Apostle give us concerning the outward miseries and temporall afflictions of our distressed brethren: [b] *Thinke on those*, saith hee, *that are in bonds, as if you were bound with them*; *and those that are in affliction, as if you were in their body*, say [c] some, that is, *in affliction with them*; but rather, *as being your selves also in the body*, not *the body of Christ*, or *the Church*, as [d] some (of which also anone) but [e] in *the body of flesh* and frailtie, subject to the like afflictions, which you know not therefore how soone they may befall you.

quod observat R. Kimchi in Malac. 1. [b] *Hebr.* 13. 3. [c] *Laur. Valla.* [d] *Calvin. in epist.* [e] *Theophyl. Cajetan. Erasm. Beza.*

3. The neerenesse of conjunction that wee have one with another doth necessarily exact it of us. [f] We are *all members of one body.* And there is a naturall sympathie betweene the members of the same body, being quickned all by the selfe-same soule. Have wee an eye to Christ our head. Though our head bee in heaven in happinesse, and his body here on earth, yet [g] *hath hee a sense of those infirmities*, that his body is here annoied with. [h] *Though he bee free from all passion, yet is he not without compassion:* though hee feele nothing himselfe, yet hath he still a fellow-feeling of those miseries and distresses that his limmes here endure. Marke his speech to *Paul*, or to *Saul* rather: [i] *Cur me persequeris? Why doest thou persecute me?* and, *I am Jesus, whom thou persecutest.* [k] When men, saith *Augustine*, stand thicke together in a throng, and one chance * to tread on anothers heeles or toes, *Cur me calcas? cur me comprimis? Why doest thou kicke me, or tread on me?* saith the one to the other. It is the toe or the heele on the foot that is trodden on, kickt or hurt. And the toe is farre enough from the tongue, or the heele from the head.

Reason 1.

l 1 *Cor.* 13. 5.
m *Phil.* 2. 4.
n *Galat.* 6. 10.
o *Matth.* 15. 22.
p Ὁ δαίμων συγκατέκειτο κατ' ἐμὲ ἐνδύσατο δι' ἐκείνης εἰς ἐμὲ τὸ τόξα τοξεύσαι. *Basil. Sel. serm.* 19. *Ad seipsam petit adjutorium, quia in filia sua velut in persona propria torquebatur. Amor enim matorum ipsorum dolorem trajicit in parentes. Simon de Cass. in Evang. l.* 5. *c.* 24. *Filiæ malum suum reputat. Petr. Richard. in Evang.*

Reason 2.

q *Eccles.* 9. 2.
r Οὐκ ἔστιν εἰπεῖν ζῶντα τοῦτ' ὃ πείσομαι. *Menand. apud Plut. de tran.* Πάντα ἀνθρώπου ἄττα ἄχεα δοκὰν ἐλεῖ. *Xenoph. Cyri exped. l.* 7. *Quod potest accidere, quod cuiquam potest. P. Syrus apud Sen. ad Marc. c.* 9. *Et de tranq. c.* 11. *Scito omnem conditionem versabilem esse; & quicquid in alium incurrit, posse in te quoque intervere.*
u *Sirac.* 38. 23.
x *Iter illis liberum & ad te. Sen. de tranq. c.* 11.
y *Bern. de temp. serm.* 57
z *Galat.* 6. 1.
a *Sic Moses Exod.* 34. 9.

Reason. 3.

f *Rom.* 12. 5.
1 *Cor.* 12. 12.
g *Hebr.* 4. 15. *Et nos ibi sedemus, Ephes.* 2. 6. *& ipse laborat. Aug. in Psal.* 55.
h *Compassio etiam cum impassibilitate perdurat. Bern. de grad. humil.*
i *Act.* 9. 4, 5.
Me, inquit, non meos. August. de cont. 14. *& de dive. s.* 35.
k *Aug. homil.* 15. *& in Psal.* 49. *& in Psal.* 90. *& in Psal.* 130. *& in Ioan. tract.* 10.
* *Luk.* 12. 18

And yet when the toe or the heele is hurt, the tongue in the head ſpeaketh and complaineth as if it ſelfe were trodden on. Such a fellow-feeling there is betweene the one and the other, that the one ſuffereth in the other, and therefore the one ſpeaketh for the other, and complaineth of the wrong ſuſtained by the other, as done to it ſelfe. In like manner, here *Saul* ſpurneth againſt, and treadeth upon *Chriſts* feet here on earth, and *Chriſt* their head crieth from heaven to him, *Saul, why doeſt thou hurt me?* [l] *Chriſt* ſpeaketh for them, becauſe *Chriſt* ſuffereth in them. [m] *I was hungry*, ſaith hee; *I was thirſty*; *I was naked*; *I was ſicke*; *I was harbourleſſe*; *I was impriſoned*. One [n] *Auguſtinus de Roma*, was cenſured in the *Councell* of *Baſile*, for affirming that *Chriſt was maximus peccatorum, the greateſt ſinner in the world*: and yet his meaning, it may be, was not amiſſe, though the manner of ſpeech improper, having an eye to [o] the guilt of our ſinnes imputed to him, and [p] the burden thereof impoſed upon him. But *Salvian* an *Orthodox* Writer ſticketh not to ſay, that [q] *Chriſt is maximus mendicorum, the greateſt begger in the world*: as [r] one that beareth his part, and hath his ſhare in all the wants and neceſſities, in all the ſtraights and miſeries, that all his members in all parts of the world, ſuſtaine or endure. For [s] is hee not in want, ſaith hee, that complaineth of hunger and thirſt, and bareneſſe and povertie, and reſtraint of libertie? Or who can bee in greater want than hee that ſuſtaineth all theſe, ſo oft as any godly man ſuffereth them? [t] *He wanteth not indeed in regard of any miſerie, and yet hee wanteth in regard of mercy: he ſuffers not in his Deitie of himſelfe, and yet hee ſuffers out of his pitie to his.* Yea looke wee at an inferiour member: *Saul* turned into *Paul*, and become a member now of that body, that he was a perſecutor of before; [u] *Who is weake or ill*, ſaith hee, *but I am weake with him? Who is ſcandalized, but I am burnt with it?* In a word, [x] *If any one member be honoured, all the reſt rejoyce with it; if any one ſuffer*, ([y] be it never ſo baſe an one) *all the reſt ſuffer together with it.* Thus it is in the naturall body of man; and [z] thus it cannot but be in the myſticall body of Chriſt.

l *Chriſtus loquitur, Chriſtus patitur, quia in membris Chriſti Chriſtus eſt: loquitur caput pro corpore, corpus in capite. Auguſt. in Pſal. 30.*

m *Matt. 25. 42, 43. Tanto nos affectu amare dignatur, ut quod nos patimur, ipſe ſe pati teſtetur. Idem homil. 15.*

n *Auguſtinus de Roma Archiep. Nazaren. in Concil. Baſil. ſeſſ. 22.*

o *2 Cor. 5. 20, 21.*

p *Eſai. 53. 6.*

1 *Pet. 2. 24.*

q *Ego dico, Chriſtum non ſolùm egere cum cæteris, ſed plus multò egere quàm cæteros. Salvian. ad Eccleſ. Catbol. l. 4.*

r *In omnium pauperum ſuorum univerſitate mendicat. Ibid.*

s *An non eget, qui eſurit, qui ſitit? Ib.*

t *Non eget miſeria, ſed eget miſericordia; non eget deitate pro ſe, ſed eget pietate pro ſuis. Salvian. ibid. Eſurit in terris, qui dives eſt in cœlis. Aug. in Pſal. 75.*

u *2 Cor. 11. 29.*

x *1 Cor. 12. 26.*

y *Cùm patiuntur membra corporis ejuſdem, quomodo alia membra licet ſuperiora, non compatiuntur membris unius corporis laborantibus? Amb. ep. 22.*

z *Cùm membra quædam ſint in tribulatione, quædam in pace; & iſtos contriſtat illorum tribulatio, & illos pax iſtorum conſolatur. Aug. in Pſal. 30.*

Reaſon 4.

4. We ought to have a fellow-feeling of our fellow-members afflictions, becauſe our ſinnes may have an hand in the procuring of their ſufferings. Neither need this ſeeme ſtrange, that our ſinnes ſhould be the cauſe of plagues and judgements upon others, when we the meane while remaine free our ſelves. [a] Wee ſee the like in the practiſe of *Phyſicke* and *Chirurgery*. For is not the necke ſeared and rowelled oft, for the rheume that runneth downe into the eyes? A veine is opened in the arme or the foot, ſometime to turne the courſe of the blood, ſpending it ſelfe over-freely ſome other way, ſometime to eaſe the paine of the head, and ſometime to

a Ἐν τῇ ἰατρικῇ, ὅταν ἐλκῶν πονέντων ὁ ἀπὸ χειρὸς κάηται, καὶ τῶν ὀπτῶν· ὑπέλυσε γαρ ὀπτὸν τὸ ὑπορρέον ἀμύσσεται. καὶ πρὸς τὰς κολλύσεις ὁμοίως γίνεται. εἰ ἕτερον ἐφ' ἑτέρους ἀναφέρει ὁ θεὸς πρὸς ἰατρείαν, ὥσπερ οἱ τὴν ῥλέβα διαιροῦντες ἵνα τὸν ὀφθαλμὸν κωφίσωσιν. Plut. de ſer. vind. *Vidi Medicos ſæpe venam in pede aut brachio incidere, cùm totum corpus doleret: quidni idem hîc fiet? Lipſ. de conſtant. l. 2. c. 17.* Ἑν γάρ τι πρᾶγμα καὶ συνεχὴς ἡ πόλις, ὥσπερ ζῶον. Plut. de ſer. vind. *Cùm aliorum peccata Deus in aliis videtur ulciſci: Oſtenditur hoc quanta ſit connexio univerſitatis in populo, ut non tantùm in ſeipſis ſinguli, ſed etiam quaſi partes in toto exiſtimentur. Aug. in Ioſh. queſt. 8. Tanquam unius hominis & unius corporis membra ſunt univerſi. Ibid.*

correct

correct the diſtemperature of the whole body beſides. [b] For *Achans* ſinne, many of the hoaſt of *Iſrael* were ſlaine, and yet was *Achan* ſtill untouched. [c] *Abimelechs* whole houſhold were plagued for his overſight: and [d] thouſands of *Davids* ſubjects deſtroyed for the treſpaſſe of their Soveraigne. [e] *Ieroboams* deare ſonne died for his fathers offence. And God, ſaith *Theodoret*, when [f] hee ſmote *Pharaohs* firſtborne, drew blood of the arme for the cure of the head: which becauſe it mended not thereupon, came alſo after to confuſion. And why may not then the ſinnes of our Nation alſo be in part the cauſe of thoſe heavy diſaſters befallen our brethren in forraine parts? which unleſſe therefore wee take better to heart, may in the next place light on us.

[b] *Ioſh.* 7.1,5,11,12. *De anathemate quia ſuſpicatus unus, in eos qui nec ſciverant, nec fecerant, vindicta processit. Aug. contra Iulian. lib. 6. c. 7. Vnus facinus plurium fuit peſtis. Salvian. de provid. l. 7.*

[c] *Geneſ.* 20. 18.

[d] 2 *Sam.* 24. 15,17.

[e] 1 *Kings* 14. 12.

[f] *Exod.* 12. 29. *Faluè ergo Bion.* ὁ Θεὸν κολάζοντα τοῦ παῖδας ἧττον πονηρῶν, γελοιότερον ἢ ἰατρὸν διὰ νόσου παίοντα τὴν τοῦ ἑτέρου ἢ παῖδα φαρμακεύοντος. Νῦν μὲν γὰρ ἄλλο ἄλλου ἀντὶ παθόν τι θεραπεύομεν, ἵνα τὸ βέλτιον τῆς ὄψεως τοῦ ὀφθαλμιώντων ἢ πυρεττόντων ἰδίου ἄλλοι ἐπωφελούμενοι ἢ καταπλάσματος· τὰ δὲ πυωδίας τοὺς πονηρῶν διὰ τοῦτο δείκνυσιν ὁ πᾶσιν, ὅτι δίκης κατὰ λόγον πεφανωμένης ἔργον ἐστὶν, ἐπὶρρᾳς δ' ἐπὶ ἔργων κολαζομένων ἐπιχεῖν. *Plut. de ſera num. vind.*

And ſo we will paſſe to the fourth and laſt obſervation, to wit, that it is a fearefull thing for men not to be affected with Gods hand upon others, eſpecially upon their brethren: As [a] not to mourne for the ſinnes of others; ſo not to bee poſſeſſed with griefe and thought, when Gods children are in danger and diſtreſſe. It is ſomewhat to this purpoſe that *Vrias* ſaith to *David*: [b] *The Arke of God, and Iudah, and Iſrael abide in tents, and my Lord* Joab, *and my Lords ſervants are encamped in the open fields: and ſhould I then goe home to make merry, to take mine eaſe in my bed, and my pleaſure with my wife? As thou liveſt, and as thy ſoule liveth, I will not doe it.* He thought it a moſt unworthy and unbeſeeming courſe for him to ſolace himſelfe, while his fellow-ſouldiers, his Commander, but [c] Gods Arke eſpecially attended by the Prieſts, were abroad at fight in the field. And ſurely, (not to repeate here againe [d] thoſe places formerly expreſſed to this purpoſe, that doe pregnantly prove the ſame, or inſiſt upon the judgements [e] hereafter denounced againſt this people for their faultineſſe herein;) when Gods Servants ſhall be up in armes, conſtrained to ſtand upon their guard at home, or lie abroad in the field, for their juſt and neceſſary defence; much more when they ſhall bee beſet and beſieged by their bloud-thirſty adverſaries, expecting every houre to come into their hands; and moſt of all, when they ſhall be diſcomfited, over-runne, ſubdued or ſurpriſed by them, and brought into ſervitude and thraldome under them; it is a moſt unworthy thing indeede for others not to be affected ſeriouſly therewith, though they be out of the reach, or of the report of the gunne or gun-ſhot themſelves.

Obſervation 4.

[a] 1 *Cor.* 5. 2.

[b] 2 *Sam.* 11,11.

[c] 1 *Sam.* 4.3,4.

[d] *Eſai* 5.11.14. & 22. 12-14.

[e] *Verſe* 7.11-14. *Chap.* 8,9,10.

For 1. It argueth a great want of Chriſtian charity, and brotherly love; a want of bowels, of tender pity and compaſſion: as [f] in the rich Glutton toward *Lazarus*. And what is more odious than an unmercifull man? [g] What more againſt mans nature, than to be inhumane? When [h] *Humanity* taketh its denomination *from man*. Or what is more abominable, than an uncharitable Chriſtian?

Reaſon 1.

[f] *Luke* 16. 19,20.

[g] *Redeo crudelior & inhumanior, quia inter hominis fui. De ſpectaculis Sen. epiſt.* 7.

[h] *Homo ſum, humani nihil à me alienum puto. Terent. Heaut.* 1.1. *Humanitas ſpecialis & domeſtica virtus hominis. Ambr. offic. l.*3. *c* 3. *Nulla magis tenuerat homines virtus quam clementia, cum eſſet nulla humanior. Sen. de clem. l.*1. *c.*3.

What more contrary to Chriſtianity, than an utter want of Charity? when as [i] *Charity* is the *Badge* or *Cogniſance of Chriſt*, and [k] the very *Character of a Chriſtian.* [l] *By this*, ſaith our Saviour, *ſhall all men know you to bee my Diſciples, if you love one another.* But where there is no compaſſion, there certainely, there is no love. [m] *Hee that ſeeth his brother in want*, or in any diſtreſſe, *and hath no compaſſion on him, hath no love at all in him.* He is no Chriſtian man therefore, he is ſcarce a man, that hath no compaſſion of other mens miſeries.

i *1 Iohn 13. 35. Dilectio ſola diſcernit inter filios Dei, & filios Diaboli. Auguſt. in 1. Ioan. tract. 5.*

k *ἡ ἀγάπη χαρακτηρίζει τὸν χειστιανόν. Greg. Naz.*

l *Iohn 13. 35.*

m *1 Iohn 3. 17.*

Reaſon 2.

2. It argueth a want of ſpirituall life. [n] *Hereby we know*, ſaith the Apoſtle, *that we are tranſlated from death to life; becauſe wee love the brethren.* [o] *He that loveth his brother, abideth in light*: and conſequently, *in life*: For [p] *that light is life. But* [q] *he that loveth not his brother, abideth ſtill in death*; *and* [r] *in darkneſſe.* Sincere love of the brethren, and a fellow-feeling of their miſeries, is a ſure argument of life: the want of it, an undoubted ſigne of death. It is but [s] a rotten limbe, a withered hand, or *a woodden legge, that feeleth not, when the head, or but the heele onely, is hurt. And ſurely thoſe that have no fellow-feeling of their fellow-members afflictions, are at the beſt, but as glaſſe-eyes, or ſilver noſes, or Ivory teeth, that ſtand for a ſhew in the face, or the mouth, but afford little uſe, and partake not in paine, becauſe they partake not of life with the reſt of that body, which by Art onely they are ſet in, or faſtned unto. It is no marvell if a piece of wood, or glaſſe, or mettall feele nothing, though the head bee ſlaſhed and cut to the very skull, or the whole man be ſicke at the heart.

n *1 Iohn 3. 14.*

o *1 Iohn 2. 10.*

p *Iohn 1. 4.*

q *1 Iohn 3. 14.*

r *1 Iohn 2. 9.*

s *Membra putrida & mortua ſenſum non habent. Aug. in Pſal. 130. Tales ſunt Chriſtiani qui de alienis malis aut afflictionibus non dolent. Idem hom. 15.*

* *Πὺς ξύλινος. Ex Herodoto Plut. de fratern. dilect.*

Reaſon 3.

3. It argueth a want of love to Chriſt, when men have no commiſeration of the members of Chriſt, being in want or miſery, in diſtreſſe, danger, or extremity. [t] It is not ſo much they that ſuffer, eſpecially when they ſuffer for Chriſts cauſe, as Chriſt that ſuffereth in them. It is not ſo much they that want, whatſoever the occaſion of their want be, as Chriſt that wanteth in them. [u] *It is I*, ſaith he, *that was hungry, and thirſty, and ſicke, and naked, and harbourleſſe.* And [x] *it was done to me, that was done unto them: it was denied unto me, that was denied unto them.* And therefore well ſaith the Apoſtle, [y] even the Diſciple that Chriſt loved, and who, no doubt, likewiſe loved Chriſt; [z] *If any man ſee his brother to be in want, and ſhut up his bowels of compaſſion from him, how doth* (I ſay, not the love of his Chriſtian brother, but) *the love of God*, (yea or of *Chriſt*,) *dwell in him?* [a] When God, ſaith the Prophet *Zachary*, *powreth out on the houſe of* David *the ſpirit of grace,* [b] *it ſhall worke in them a compaſſion towards him whom they pierced*: that is, toward *Chriſt* himſelfe who was pierced for their ſinnes. But as the Apoſtle reaſoneth, [c] *How can a man ſay, I love God, whom he never ſaw, when he loveth not his neighbour whom he daily ſees?* So we may well conclude, that thoſe can never have any compaſſion of the ſufferings of the head, which they never ſaw, that have no compaſſion of the miſeries of his poore diſtreſſed members, [d] that are every day in their eye. Yea [e] they never with the eye of faith, yet ſaw the one, that have no compaſſion or commiſeration at all of the other.

t *Non tam vos, quàm Deum in vobis perſequuntur: patitur enim in vobis Deus. Martial. epiſt. 2. Contemnitur Chriſtus, cùm contemnitur membrum Chriſti. Aug. in Pſal. 30. Inſectantur & oderunt ſervos Dei, & in eis Deum. Salvian. de provid. l. 8.*

u *Mat. 25. 35, 36, 42, 43*

x *Matth. 25. 40, 45.*

y *Iohn 21, 20.*

z *1 Iohn 3. 17.*

a *Zech 12. 10.*

b *Si frateres, compatere fratri pro te patienti: ſi membrum es, commovere capiti pro te morienti: Compunctus pro eo qui pro te prior punctus eſt. Si non dolet, luges, plangis; delirat, deſipis, balluam ſapis, hominem diffiteris. Bern. in Pſ. 90.*

c *1 Iohn 4. 20.*

d *Oculi augent dolorem &c. epiſt. famil.*

e *Nondùm vidi crucifixum qui crucifixo compaſſus non ſum. Bern. de temp. 64*

Reaſon 4.

4. It argueth a want of love to Gods cauſe, a want of zeale of Gods

Gods glory, than which nothing ſhould be more deare unto us, not our ſelves, not our ſafety, were we affected as we ought; and which is oft-times much ecclipſed and obſcured by the ſufferings of Gods Saints, and by the victories, triumphs, and ſucceſſes of the Adverſaries of his truth. This is that which the bleſſed Saints of God uſe ordinarily, as a ſtrong inducement to move the Lord to mercie, in behalfe of his Church and children, over-borne by their over-mighty and malicious adverſaries; that [f] *his name was reproached*, when the enemy prevailed, and his honour thereby impaired: yea this was that, that moſt troubled and vexed them, in their fierceſt afflictions, not their owne miſeries ſo much, as [g] the diſhonour of Gods name, which their Adverſaries were wont to triumph over in them. It was [h] the Captivitie of the Arke, that affected old *Eli* more, than the ſlaughter of his ſonnes; [i] it was that, that his daughter in law tooke to heart, more than the loſſe of her deareſt husband; and was the death both of him and her. But how little doe they regard this, that are not touched at all with thoſe calamities, that, at the hands of ſuch, Gods ſervants ſuſtaine? And what a fearefull eſtate are they in, to whom it is all one, whether Gods Church ſinke or ſwimme, whether his truth prevaile, or be troden downe, whether his *Arke* or *Dagon* keepe poſſeſſion, whether his honour be upheld, or let lye in the duſt?

f Pſal. 74. 18, 19. & 79. 10, 11. & 89. 50, 51.

g Pſal. 10. 13. & 42. 3.

h 1 Sam. 4. 18.

i 1 Sam. 4. 19, 21.

5. It argueth a want of child-like affection, and awfull reſpect to their Father. For can a good childe ſee his Father take a ſtaffe in hand to ſmite one of the ſervants, or much more the rod in hand to correct ſome of his brethren, and not be grieved at it, or affected at all with it? eſpecially knowing himſelfe not to be wholly free from ſuch faults as he correcteth them for; yea, it may be, for ought hee knoweth by them, more faultie than they. It is by the Prophet made a note of Gods children, that [k] *they tremble at his word*. And if they tremble at his word, ſure much more [l] at his wrath, though lighting on others onely. [m] *Thou takeſt away the wicked of the world like droſſe*, ſaith *David*: And though he were none of that crew, but *one that loved Gods Law*; yet, *My fleſh*, ſaith he, [n] *trembleth for feare of thee, and I am afraid of theſe thy judgements*. And if Gods children bee ſo affected with the judgements of God executed upon wicked worldlings, for their rebellions againſt God, and their oppoſitions to his truth; how much more with thoſe his chaſtiſements, that he exerciſeth his children with, being inflicted upon them by the hand of his and their Adverſaries, ([o] whom hee uſeth oft *as executioners*) for the profeſſion of his truth?

Reaſon 5.

k Eſai. 66. 2.

l Act. 5. 11.

m Pſal. 119. 119, 120.

n *Ira ſeciare quoque Horrenda menti.* - Sen. Hercfur. 3. 2.

o Eſai. 10. 5, 6. Ἐνίοις γὰρ κολάσεως ἐπῆρεν, οὓς δημοκοίνοις, ἀπέχρησατο τὸ δαιμόνιον. Plut. de ſera vind.

6. It argueth a want even of naturall affection, not of grace alone, but even of that alſo that corrupt nature hath left in it. And [p] *want of naturall affection*, the Apoſtle *Paul* maketh a note of men *given up* [q] *to a reprobate minde*. In regard whereof, alſo *Bernard* ſaith, [r] *They are the children of wrath, that have no ſenſe of Gods wrath; and that are not affected when their brethren are afflicted.*

Reaſon 6.

p ἄστοργοι. Rom. 1. 28, 30.

q εἰς νοῦν ἀδόκιμον.

r Soli filii iræ iram non ſentiunt, nec triſtantur in triſtibus. Bern. ep. 256.

Now to make uſe of both theſe Obſervations joyntly together; this

Uſe 1.

this might ſerve to informe us, that * Chriſtianitie alloweth no ſuch *Stoiciſme*, as ſtrippeth men of humanitie, and bringeth in a kinde, either of [r] brutiſh immanitie, or [t] doggiſh ſtupiditie. No: [u] the more ſincere grace, queſtionleſſe the more love: and the more love to our brethren, the more bowels of compaſſion, the more tenderneſſe of affection, and the more effectuall apprehenſion of other mens miſ-fortunes.

* *Quis inde dederit illam ubi nullus animam tangit affectus, ſtuporem immanem, qui nullo prorſus erigatur & excitetur, nullo flectatur atque inclinetur affectu, non omnibus vitiis judicet eſſe pejorem? humanitatem potius totam amittunt, quàm veram aſſequuntur tranquillitatem: non enim quia durum aliquid ideo rectum; aut quia ſtupidum eſt, ideo ſanum.* Aug. civit. l. 14. c. 9. [r] *Illud nihil dolere non ſine magna contingit mercede immanitatis in animo, ſtuporis in corpore.* Crantor apud Cic. Tuſcul. l. 3. [t] *Canine æquanimitatis ſtupor.* Tertul. de bono patient. [u] Coloſſ. 3. 12, 14. *Non eſt enim pondus veræ virtutis inſenſibilitas cordis; quia & valdè inſana per ſtuporem membra ſunt, quæ & inciſa, ſentire dolorem non poſſunt.* Greg. mor. l. 2. c. 6.

Vſe 2. But not to inſiſt upon this, to paſſe rather unto that, that is our principall aime: The maine uſe hereof, is to admoniſh us every one, laying to heart that which the Prophet here ſpeaketh, to caſt our eyes about into forraine parts abroad, and conſider what cauſe God hath given us to be even ſicke againe with ſorrow. Nor let us thinke that we have no ſuch cauſe, becauſe all is well (if all bee ſo well yet) with us at home. Can all be well with the right ſide, when there is a pleuriſie in the left? Or [x] all well with the head, I ſay not, when the whole body is heart-ſicke, but when the heele or toe but, that is fartheſt off the head, is hurt? much more when there is a fracture in thigh or arme, or a rupture in ſome principall part of the body? Can we heare daily reports of our brethren in forraine parts, either aſſaulted, or diſtreſſed, or ſurpriſed by Popiſh forces, and a maine breach made into the ſtate of thoſe that are by bonds, civill and ſacred, ſo nearely knit to us, and yet eſteeme all as nothing, or thinke that we have no juſt cauſe to mourne and lament?

[x] *Ecce ſpinam calcat pes, quid tam longè ab oculis quàm pes? longè eſt loco & ſitu, proximè eſt charitatis affectu. modicum pungit ſpina, & per parvum locum tenet in pede. Vide quomodo illuc omnia convertantur membra: incurvat ſe ſpina dorſi, oculi inquirunt, manus operantur, totum corpus ſe inclinat, & nihil vacat. ſanum eſt caput, ſani oculi, ſana manus, ſana cætera membra: ipſe pes ſanus eſt, niſi ubi punctus eſt. Sed per compaſſionem charitatis calamitas communis eſt omnibus.* Aug. homil. 15. & in Pſal. 130. *Anima & in toto corpore tota eſt, & in qualibet ejus parte: & ideo cùm fit aliquid in exigua particula corporis quod ſentiat anima, quamvis non ſit in toto corpore, illa tamen tota ſentit, quia totam non latet.* Idem de Trinit. l. 6. c. 6.

Neither let any man ſay; What is their affliction to us? What are thoſe parts to theſe? What is *France* or *Germanie* to *England*? For what was *Ieruſalem* to *Antioch*? Or what was *Iudæa* to *Macedonia* and *Achaia*? Yea, not to goe farre; What was *Iudah* to *Ioſeph*? Or *Samaria* to *Sion*? And yet is *Sion* here taxed, even as well as *Samaria*, for the not commiſerating of *Ioſephs afflictions*. A ſigne thou art but a ſorie Chriſtian, whoſoever thou art that ſo ſpeakeſt or thinkeſt, that no more regardeſt Chriſts cauſe: a ſory ſervant of God, that no more regardeſt his glory; [x] no living limbe of Chriſts myſticall bodie, that art no more moved with the miſeries of thy fellow-members. But farre be it from any of us to be thus minded, or to entertaine any the leaſt cogitation in this kinde.

[x] *Quod non dolet cùm pungitur aut vellicatur, pro putrido aut mortuo meritò habetur.* Aug. homil. 28.

If there bee then at the preſent, ſo juſt, ſo great cauſe of griefe unto us, as any one that hath but halfe an eye may eaſily ſoone ſee, in regard of the diſtreſſed eſtate of our brethren abroad: It ſtandeth us upon to take heed then, that wee ſtand not guiltie of that ſinne that the Prophet complaineth of in this people, in not being ſo affected, as we ought to be therewith, becauſe we ſit in quiet and

at

at eaſe our ſelves, heere at home. For * if the report of their calamities move us no more, than they have done many hitherto, we may juſtly feare, leſt, as God preſently after threatneth this people, [y] he cauſe the ſcourge to come in among us, that is as yet but ſhaken at us, and [z] to paſſe thorow us, like a land-floud that beareth all away before it, and ſo that deluge wholly overwhelme us, that is in part broken upon them.

But what is then to be done? or whereby muſt we ſhew that we are unfainedly affected with the afflictions of *Ioſeph*?

To this I anſwer:

1. We ſhould take ſome time amidſt our affaires and delights, to conſider ſeriouſly of the troubles and calamities of our diſtreſſed brethren abroad. [a] Let them not be out of mind, becauſe they are out of ſight, with us. Neither let our profits and pleaſures, the purſuit of the one, or enjoyment of the other, ſo wholly take us up and poſſeſſe us, as they did this people; but that we ſet ſome time apart to [b] meditate on their miſeries, that may whet up our affections to compaſſion and commiſeration toward them. Let us make their caſe our owne, and conſider with our ſelves, what a woefull eſtate we would deeme our ſelves to be in, were it with us, as it is with them, ſurpriſed by an enemy, reſtrained of their liberty, that liberty eſpecially, that a Chriſtian ſhould eſteeme above all other, of Gods ſolemne and ſincere ſervice, and the miniſtery of his word, the chiefe foode of their ſoules; enforced to ſweare to a forraine Prince; expoſed to the might and malice, the inſolencies and outrages of thoſe, that bee ſo evill affected to them, and to the truth profeſſed by them, that they hold them * no better than dogges, [c] worſe than *Turkes* or *Iewes*, [d] damned heretickes, curſed caitifes, [e] unworthy to live on Gods ground, fit for nothing but fire and fagot. [f] *Bleſſed are they*, ſaith the Pſalmiſt, *that conſider of the* diſtreſſed eſtate of *their poore* brethren: *the Lord will deliver them in the time of their trouble.*

* *Qui inter ſuorum ſupplicia videbat, qui jugulari ſe in ſuorum jugulis non intelligebat, qui mori ſe in ſuorum mortibus non putabat; quid aliud talis populus agebat, niſi ut cùm Deus perdere adhuc fortaſſe nollet, tamen ipſe exigeret ut periret? Salvian. de provid. l. 6. c. 10.*

[y] *Verſe* 14.

[z] *Eſai* 28. 15, 18.

Duty 1.

[a] *Vulgò dicitur, Quod non videt oculus, cor non dolet. Bern. de temp.* 96. What the eye ſeeth not, the heart rueth not. *Pſal.* 137. 5, 6.

[b] *Dan.* 9. 3. & 10. 12.

* *Valtis in regno Galliæ Chriſtianiſſimo Regem proclamare Navarræum Calviniſtam? eadem opera hominibus imperare jubetis cancm. Reginald. in Roſæo ſuo.*

[c] *Iudeis ipſis acerbiores hoſtes Chriſti, & multo magis deteſtandi. Maldon. in Ioan.* 4, 9. *Calvini pſeudo-evangelium Alcorano in nullo melius, in multis tetrius & flagitioſius eſſe aſſerit Gifford. in præfat. ad lib. Reinald. Et ut in Henricum* 8. *potius quam in Turcam moveat, monet Cæſarem Polus Cardinal defen. unit. Eccleſ. l.* 1. [d] *Fieri nequit ut Lutheranus moriens ſalvetur, Gehennam evadat, & æternis ignibus eripiatur: ſi mentior, damner ipſe cum Luciſero. Coſter reſp. ad reſut. Oſiand. propoſ.* 8. Certaine it is that whoſoever in this new faith and ſervice hath ended this life, is in hell moſt certainely. *Briſto. motiu.* 36. [e] *Legatur Simanc. inſtit. catbol. ca.* 45. *num.* 13.

[f] *Pſal.* 41. 1.

2. We ſhould humble our ſelves in the ſight of God, and repent us of our ſinnes, as well hidden and ſecret, as open and notorious, that they may not ſtand in the way, to hinder the proſperous ſucceſſe of Gods cauſe, or bee in part a meanes of the continuance of thoſe evils, as we ſhewed before that they might be, that are at the preſent on any part of Gods Church. Doe as beaſts in a teame; if one of them be laſhed at, all the reſt ſtraine together, and ſtrive to draw away with it. Yea repent we of our ſinnes, that we may be fitter, and better able effectually to intercede for them, and to prevaile with God in their behalfe. Conſidering that [g] it is a meanes rather to incenſe further than to pacifie the wrath of the offended, when one commeth to intreat for another, whom he is angry with other-

Duty 2.

[g] *Cùm diſplicet is qui ad intercedendum adhibetur, irati animus ad deteriora provocatur. Greg. regiſtr. l.* 1. *ep.* 24.

otherwiſe. [h] *Let us* firſt therefore *ſearch our waies*, and reforme our lives, and then may we with better confidence and aſſurance of ſuch ceſſe, *lift up our hearts and our hands unto God in heaven*, in behalfe of his poore ſervants diſtreſſed here on earth.

Duty 3.

3. We ſhould ſtrive by prayer to God for them; as [i] they did for *Peter*, when he was impriſoned, and looked every houre to goe the ſame way that *Iames* went; as [k] *Paul* requireth the *Theſſalonians* to doe in his behalfe, that he might be delivered from wicked and unreaſonable perſons. Yea as the ſame Apoſtle requeſteth the *Romans*, we ſhould rouſe up our ſelves, and [l] *wreſtle with God* by earneſtneſſe of ſuit and ſupplication, of prayers and teares to him; as [m] *Iacob* that would not let the Angell goe, till he had wrung a bleſſing from him; as [n] the woman of *Canaan*, that would not have nay, that would not be anſwered, till ſhe had obtained her ſuit in her daughters delivery; as [o] the poore widdow in the Parable, that by meere importunity, induced or enforced rather, the unjuſt Iudge at length to do her right, and to avenge her of her adverſary. So *Tertullian* deſcribeth the manner of the Chriſtians of his time in the like caſes; [p] *We beſet God*, ſaith he, *as it were by troupes: we offer violence unto him; but ſuch as he well liketh of; we poure forth our prayers; we ſend up our cries: we rap at heaven gate: we wreſt and wring mercy and grace out of Gods hands.*

4. We ſhould ſhew our compaſſion towards them, by being forward, according to our ability, to helpe and relieve them. [q] *Let us love*, ſaith the Apoſtle, *not in word and tongue; but in deed and truth*: Elſe, [r] *If any man have this worlds good, and ſee his brother be in need, and ſhutteth up his bowels*, yea or his purſe either, *againſt him*, (for if the one be not ſhut, the other will ſoone open:) *there dwelleth no love of God in that man*. That love that is in tongue onely, is not in truth. And, [s] *what availeth it*, ſaith *Iames if, when a brother or a ſiſter wants meate or apparell, you wiſh them warmth, and food their belly full, but you give them nothing of that, that they ſtand in need of?* What are they the better for your good wiſhes? No: our brethren are not of the *Chamæleon* kind; to live with [t] *Ephraim upon wind*; to be fed with faire words. We muſt goe further than ſo, if we will ſhew our ſorrow for them to be ſincere. [u] *Let mine out-caſt*, Moab, *dwell with thee: doe thou ſhelter mine exiles from the face of the Spoyler.* [x] *Yee inhabitants of Tema, bring forth water for the thirſty, and ſupply thoſe that flie with bread. For they flie*, poore ſoules, *from the Sword, from the drawne Sword, and from the bent bow, and from the extremity of warre.* And for thoſe that abide abroad ſtill in diſtreſſe, doe as they did at *Antioch*, when a generall dearth was foretold; [y] *The Diſciples, every man according to his ability, reſolved to ſend ſuccour to the brethren in Iewry; which they did alſo* out of hand accordingly, *by the hands of Barnabas* and *Saul*. Imitate thoſe worthy wel-willing *Macedonians*, of whom the Apoſtle beareth witneſſe, and it remaineth upon record to their everlaſting renowne, That [z] *to their power, yea beyond their power, they ſhewed themſelves willing, and preſſed the Apoſtle inſtantly to accept of their free gift for the reliefe of the Saints.* Otherwiſe, if we with-hold our helping hand, as [a] *Mordecai* ſometime told *Eſter*, *God may by other meanes ſend helpe and deliverance* to his diſtreſſed ones; but [b] *the curſe of Meroz* may light upon us;

Duty 4.

[h] *Lament.* 3.40,41.

[i] *Acts* 12.3,5.

[k] 2 *Theſſ.* 3.1,2.

[l] συναγωνίζεσθαι. *Rom.* 15.30.

[m] *Gen.* 32.24.26. *Hoſh.* 12.3,4.

[n] *Matth.* 15.22,25,27.

[o] *Luke* 18.5,7.

[p] *Coimus in cœtum & congregationem, ut Deum, quaſi manu facta, ambiamus: grata Deo eſt vis hæc: vota ſundimus, cœlos tundimus, Deum tangimus, miſericordiam extorquemus.* *Tertul. Apolog.*

[q] 1 *Iohn* 3.18.

[r] 1 *John* 3.17.

[s] *Iam.* 2.15,16.

[t] *Hoſh.* 12.1.

[u] *Eſai* 16.5.

[x] *Eſai* 21.14,15.

[y] *Acts* 11.29,30.

[z] 2 *Cor.* 8.2,3,4.

[a] *Eſter* 4.15.

[b] *Iudg.* 5.23.

us; we and ours may be deſtroyed: the deſtruction threatned them, may be inflicted upon us: or though it be not, yet as *Deborah* ſaith to *Barak*, [c] *It ſhall not be to our honour*, wee ſhall loſe the honour of being inſtruments, and meanes under God, of their delivery.

[c] *Iudg.4.9.*

Now I dare not ſay, as the *Geneva* tranſlation here hath it, but without warrant from the Originall, that *No man* (among us) *is ſory for the affliction of Ioſeph:* or with *Ieremie*; [d] *There is no man that layeth it to heart*: or with *Eſay*, [e] *There is no man that calleth upon Gods name, or ſtirreth up himſelfe to take hold on him:* or with *Ezekiel*; [f] *There is no man that ſtandeth up in the gappe to make up the breach:* or with *Eſay* againe; [g] *There is not any one that taketh Sion by the hand*; that helpeth to ſuccour and ſupport her. Many, I doubt not, there are, of whom *Deboraes* ſong may be ſung; [h] *Praiſe yee the Lord, for the willing people:* and the Lord encreaſe the number of them, and reward abundantly, what they doe in this kinde, into the boſome of them and theirs. But yet it is not to bee doubted, but that there are too many among us, in whom this propheſie is too too truly fulfilled. And the moſt, yea the beſt and the forwardeſt, it is to bee feared, are over defective, and come farre ſhort of that, that ſhould bee, in that dutie, whereof the Prophet lamenteth and complaineth of an utter want in them. Well, as one ſpeaketh in another caſe, [i] *They are worthy to be bewailed, that doe not* heartily *bewaile* the diſtreſſes of thoſe, whom it ſo neerely concerneth them to have a regard of. They are but [k] *carkaſſes of Chriſtians*, that are ſo affected; and ſhew evidently thereby, that there is no ſpirit of life in them. But let us all in the feare of God, as we deſire to eſcape the judgements hereafter denounced, rancke our ſelves among thoſe rather, that are truly and unfainedly touched; yea that are even ſicke at the very heart againe, with griefe and ſorrow, for the afflictions of *Ioſeph*, and the diſtreſſes of *Sion*, and eſteeme them (for ſo they are indeed, if they be Chriſts) as their owne. Neither let the backwardneſſe of any ſuch as were here taxed, pull any of us backe; nor their coldneſſe coole our zeale and courage therein; but let it rather be, as the blaſt of the bellowes is to the fire, a meanes the more to enkindle and enflame our affections. It ſhall be a meanes to ſeale up, as our love to Gods Church, ſo our good will to Gods cauſe. It ſhall argue a beginning of ſpirituall life in us. And it ſhall give us an aſſurance of eternall life laid up for us: which [l] our Saviour himſelfe hath promiſed to reward all thoſe with, that commiſerate, and out of commiſeration are carefull to ſupply and relieve the wants and neceſſities of any his diſtreſſed ones: as [m] reckoning whatſoever is in this kinde done to them, to be done unto himſelfe.

[d] *Ier.12.11.*
[e] *Eſai.64.7.*
[f] *Ezech.22.30.*
[g] *Eſai.51.18.*
[h] *Iudg.5.2.*
[i] *Gemendus eſt valde, qui non gemit. Gregor. in homil.34. Dolendus magis es, ſi non doles. Bern. de conſid.l.1.*
[k] *Dolenda intueri nec dolere, mortis eſt ſignum & damnationis indicium. Membrum enim quod dolorem non ſentit, mortuum eſt: & morbus inſenſibilis eſt & incurabilis. Bern. medit. c.12. Quod valde putre eſt, nec dolet: quod non dolet, non pro ſano habendum, ſed pro mortuo computandum eſt. Aug. hom.28*
[l] *Mat.10.42. & 25.34.*
[m] *Mat.18.5. & 25.40.*

FINIS.

GODS PARLEY WITH PRINCES:

WITH AN

APPEALE

From THEM to HIM.

The Summe of two Sermons upon the three laſt Verſes of the 82. Pſalme;

Preached at SERGEANTS-INNE in FLEET-STREET.

BY

THOMAS GATAKER *B. of D.*
and Paſtor of *Rotherhith.*

LONDON,
Printed by ANNE GRIFFIN.
1637.

THE GODS
PARAGE
WITH
PRINCES.
AND
THOMAS CLARKE, B. of D.

To the right Honourable, his ſingular good Lord,

Sir HENRY HOBART, Knight and Baronet, Lord Chiefe Iuſtice of the Common Pleaes, encreaſe of true Honour here, and eternall happineſſe hereafter.

Right Honourable,

WHat hath formerly beene offered to your RELIGIOUS eare, is now further preſented to your IUDICIOUS eye. Neither doubt I, but that, as it then found attentive audience with the one, ſo it will now finde kinde welcome and acceptance with the other: the rather it being, for the matter and ſubſtance of it, the meſſage of Him in whoſe ſeate you ſit, though brought by a weake and unworthy Meſſenger, and delivered in meane and unpoliſhed manner. Meſſages are wont to bee reſpected and received, and Preſents eſteemed and accepted more, for the party from whom they come, than for the Perſon by whom they come, or for the manner of the delivery of them. The matter, I hope, will not be altogether unprofitable or unfruitfull, though not handled ſo artificially or methodically as it might, or as were meete. But neither mine inceſſant incumbrances, and perpetuall diſtractions, imbecillity of body, variety of buſineſſe, and ſlender meanes of aſſiſtance, will afford leaſure or liberty for any accurate and exact diſcourſe: Nor is there much need of Art to perſwade godly regard and holy obedience, where the power of piety hath already in ſome good meaſure poſſeſſed the heart. The Truth

of God cannot but finde good entertainment with all those that sincerely love and like it, although it come naked and bare, as [a] *best beseemeth it; or but meanely attired, not bedecked and set out with such ornaments and dressings, as the naturall eye and eare only affect and regard. If in ought it seeme over-harsh unto any,* [b] *the fault is in themselves, not in it.* [c] The word of God, *saith the Prophet,* is good, *yea and* pleasant *too, as* [d] *the word used there signifieth,* to every one that walketh uprightly: [e] as sweet as hony, *yea* [f] sweeter than [g] the purest hony *to such; as* David *professeth of himselfe. But even* Hony *it selfe, though of it selfe* [h] good *and pleasant, and wholesome and medicinall, yet* [i] *causeth paine and smart to an exulcerate part: And* [k] *children therefore that, at other times much desire it and crie for it, yet will not endure to have it come neere their lips, when they have sore mouthes.* [l] *It is mans love of his owne corruptions and impatience of cure, that maketh the word of God harsh and unpleasant unto any. But there is no feare or doubt that ought here should in this kinde bee distastfull to your Lordship, whose discreet, moderate and upright carriage in your place is so generally acknowledged and testified of all sorts. If at vacant houres your Lordship shall vouchsafe to cast your eye on it, it shall be more than a sufficient recompence of my paines in it. A monument it shall at least be of that duty, that I deservedly owe unto your Honour, and of my thankfull acknowledgement of that undeserved favour and countenance that your Lo. hath beene pleased from time to time to vouchsafe me, as well before, as since I came under the wing of your Honourable protection. And the Lord of Lords protect your Lordship, encrease in you his graces, direct you in your courses, and blesse you with long life and many good daies, to his glory, the publicke good, your owne spirituall comfort in this life, and your eternall salvation after this life.*

Your Lordships at command
in all Christian duty,

THO. GATAKER.

[a] Ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔρυ. Κ' ὐ ποικίλων δεῖτ' αὐδιχ' ἁρμιωδμάτων. Ἔχει γὰρ αὐτὰ κρεῖν. ὁ δ' ἄδικος λόγ Νοσῶν ἐν αὐτῷ, φαρμάκων δεῖται σοφῶν. Eurip. Phœniss. Veritatis simplex oratio est. Sen. Epist. 49. Quæ veritati operam dat oratio incomposita debet esse & simplex. Ibid. 40.

[b] Cuncti qui oderunt mandatum sacrum, causam odii in seipsis habent. omne illis fastidium non in legis præceptis, sed in moribus suis. Salvian. ad Eccles. cathol. l. 4.

[c] Mica 2.7.

[d] רטב ורטיבו à quod idem cum טוב.

[e] Psal. 119. 103.

[f] Psal. 9. 11.

[g] נפחצרפים distillatione favorum. i. melle accepto, sive maximè laudabili, quòd è favo ultrò stillat. Iun. ex Plin. hist. nat. l. 11. c. 15.

[h] Prov. 24. 13.

[i] Τὸ μὲλι τῇ μὲ γλύσει γλυκὺ, σῤριμὺ ϑ τοῖς ἕλκεσι. Alex. Aphrod. Iss. problem. l. 2. 130. Τοῖς μὴ ὑγιαίνουσιν ἥδιστον χ γλυκύπατον, τοῖς ϑ νοσοῦσι χ πυρέπουσιν ἀηδέστατον, χ τὰ ἑλκωμένα χ πεπονθότα δακνειν πέφυκε. Dion. Chrysost. orat. 57.

[k] Τὰ παιδία, ὧν νέμεται τὸ στόμα χ διεφθαρμένον ὄζει ὑπὸ ἑλκῶν, ἀηχαχίζειν εἴωθε χ βοᾷν μέλιτος γλυκύμενα. Idem ibid.

[l] Quam diù blanditur sibi & dulcis est iniquitas, amara est veritas. Aug. de verb. Dom. 4.

GODS PARLEY WITH PRINCES:

WITH AN

Appeale from THEM to HIM.

PSALM. 82. verſ. 6,7,8.

6. *I have ſaid; Yee are Gods, and Sonnes of the moſt High, all of you.*

7. *But yee ſhall die like men; and fall as one of the Princes.*

8. *Ariſe, O God, judge thou the earth: for thou inheriteſt*[a] *all Nations.*

[a] Or, over all Nations.

THe Booke of Pſalmes, though it be called from [b] the greater part, by the name of [a] *Davids Pſalmes*; yet were [c] not all the Pſalmes in it compoſed by *David*; but ſome of them [d] by *Moſes*; ſome [e] by *Heman*, ſome of them [f] by *Ethan*, ſome [g] by others. This Pſalme, as [i] divers others, uncertaine, whither written [h] *by* or *for Aſaph*: the Hebrew will beare either: But being certaine, that it was endited [k] by the Spirit of God (our Saviour himſelfe [l] alleadging part of it giveth expreſſe teſtimony thereunto) [m] wee need not ſtand to diſcuſſe by

[b] *Certis Pſalmus Davidis numeris conſtare. Aug. Epiſt. 131. Davidem Hebræi 5. inciſionibus & uno Pſalmorum volumine comprehendunt. Hieron. prolog. galeat.*

[a] 74 Pſalmes are expreſſely ſo entitled, that ſome others that want titles expreſſing their Penmen were his alſo, ſee *Act.* 4. 25.

[c] *Contra quam Euthymius præfat. in Pſalt.*

[d] Pſalm. 90. [e] Pſal. 88. [f] Pſal. 89. [g] Pſal. 137. [i] Sicut & Pſal. 50. & 73. & 74. & 75. & 76. & 77. & 78. [h] לאסף vel *Aſaphi, vel Aſapho. Viſ. Druſ. obſerv. lib. 5. c. 3. ſic* לשלמה Pſal. 72. & 127. *quod alii Salomonis, alii pro Salomone.* [k] Πᾶσα γραφὴ θεόπνευστος. 2 Tim. 3. 15. [l] Γεγραμμένον ἐστὶν ἐν τῷ νόμῳ ὑμῶν. Ioh 10. 36. [m] *Quis hæc ſcripſerit, ſuperva-cuè quæritur, cum autor ſcripti Spiritus Sanctus fideliter credatur. Greg. Rom. præf. in moral. c. 1.*

what or whose penne it was written. [n] When letters or mandates are knowne to come from the King and to bee signed with the Kings owne hand, it is needlesse to enquire either by what Secretary they were drawne, or with what quill his name was subscribed.

[n] *Regis epistolis acceptis, quo calamo scriptæ sint, ridiculum est quærere. Ibid.*

The matter of the Psalme doth mainely and principally concerne Magistrates: Which to make the more effectuall, [o] God himselfe is produced here sitting on the bench, said to bee [p] *his*, amids the Judges tearmed [q] *Gods*; *tam præses quàm præsens*, not as *present* onely with them *in place*, but as *President in power*; and by vertue of that power of his parlying and expostulating with them; and that

[o] *Vers. 1.*
[p] עדת-אל
[q] אלהים

1. [r] By way of reprehension; rebuking them sharpely, and taking them up roundly, for their unjust and corrupt carriages in matter of justice.

[r] *Verse 2.*

2. [s] By way of admonition, in citing them to the due and diligent performance of their office, and discharge of their duty in the upright and unpartiall administration and execution of justice.

[s] *Verse 3. 4.*

3. [t] By way of admiration; as wondring at their sottish and senslesse behaviour; that, though [u] the pillars of the whole State, and their owne seates withall were shaken under them, partly through their owne misgovernment, and partly also through the just judgement of God upon it; yet they would not see it and take notice of it, to amend what was amisse; but go on still wilfully in their corrupt courses, till all came to confusion.

[t] *Verse 5.*
[u] *Terræ fundamina dimoventur.*

Now because such great men might peradventure alledge for themselves that [x] *Iudges* (as [y] some expound the Psalmist) *are Gods upon earth*: yea that [z] God himselfe hath so stiled them, he hath said himselfe as much of them: and therefore [a] they may doe what they list [b] without checke or controle. This the Spirit of God here maketh answere to, partly [c] by way of concession, and partly [d] by way of correction: as if he had said: *True it is indeed; I have said it; and I still grant it; yee are by office and commission Gods, and Gods sonnes and Heires, as it were, in some part of his power. But yet neither doth this exempt you from your native condition of frailety and mortality; nor deprive or abridge God of his authority and soveraignty, which he hath in part so imparted to you above others, as yet [e] he retaineth over you and them still: That which you shall one day finde and feele, when you that are now above others, shall die as well as others, even [f] as other ordinary men doe, and as others of your owne ranke have done before you; and you that now judge others shall be judged with others, comming [h] after death to give up your accounts unto him.*

[x] ישאלהים שפטים בארץ
Psal. 58. 11.
ἐγὼ μὲ φύσει πεπαίτων ἄειτον ὁ Θεός· ἐγὼ δὲ καὶ γᾶν καὶ τὸς ἀνθρώπος ὁ Βασιλεύς. ὁ γὰρ Βασιλεὺς ἀρχὰν ἔχων αὐτοκράτορον, καὶ αὐτὸς ὡς νόμῳ ἔμψυχῳ, Θεὸς ἐν ἀνθρώποις παρεγαμάσθη. *Diogen. Pythag. de regno apud Stob. tom. 2. c. 46. Sive dubio Deus terrenus est Imperator. Paulus Diac. in Theodor. & Principes instar Deorum. Tacit. annal. lib. 2.*

[y] Leyfeild.

[z] *Exod. 22. 8, 9, 28. cum Act. 23. 5. Aug. quæst. Exod. 86. Sed & Levit. 24. 15. si Drusium audimus miscel. l. 2. cap. 65.*

[a] *Quod Iovi, hoc Regi licet. Lycus apud Sen. Herc. fur act. 2. sc. 2. Quod & à Clyti cade Anaxarchus Alexandro adulatus, ut Plut. ad præfect. indoct. Sic Persis Regibus licere quicquid liberet, à Magis responsum Cambysi relatum: Herodot. l. 3. Memento mihi omnia & in omnes licere. Cajus apud Suet. c. 29. Et Iulia incesta Bassiano apud Spartianum: Si licet, licet. An nescis te Imperatorem esse, & leges dare non accipere. Iezebel altera. 1 Reg. 21. 7.*

[b] *Culpas isthic redarguere præsumit mortalium nullus. de Papa Bonifac. dist. 40. Papæ nemo audeat dicere, Domine, cur sic facis? Gloss. ad extr. de concess. præbend. neque enim legi Papa subjacet ulli, Ostiens. de offic. Legat.*

[c] Συγχωρητικῶς καὶ ὀδυρτικῶς, *ut Iun. parall. l. 1. c. 77. vers. 6.*

[d] Ἐπανορθωτικῶς. *vers. 7.*

[e] Ἔχει γὰρ ὡς Θεὸς πρὸ κόσμου, βασιλεὺς πρὸ πόλιος· καὶ ὡς πόλις πρὸ κόσμου, βασιλεὺς πρὸ Θεόν. *Diogen. de regno. Regum timendorum in proprios greges: Reges in ipsos imperium Iovis est. Horat. carm. lib. 3. ode 1.*

[f] כאדם *Adam pro homine plebeio, ubi opponitur to* איש *uti Psalm. 49. 2. & 62. 9.*

[g] *Sicut unus (aliorum) principum. eorum scil. de quibus Psal. 89. 9, 10, 11.*

[h] *Post mortem judicium. Heb. 11. 26.*

In

In [i] the laſt verſe is the concluſion of the Pſalme; (as the Preface was in the firſt verſe) wherein the Pſalmiſt by an *Apoſtrophe* turneth his ſpeech: and, whereas before he ſpake in the perſon of God unto Rulers, he now leaveth them, as little hoping to prevaile oughts with them; ſo bent eſpecially as [k] then they were ([l] It is in the reformation of a State, as in flaying of a beaſt, the matter ſticketh moſt when it commeth to the heads:) And hee ſpeaketh now in his owne perſon, or in the perſon of the poore and oppreſſed, whom he had [m] before mentioned, concerning them unto God: Entreating him, whoſe [n] *the Shields of the world* are, and [o] whoſe *Inheritance* the whole world is, [p] to take the matter into his owne hand, and [q] to execute juſtice himſelfe for thoſe that ſuſtaine wrong, as well on thoſe by whom they are wronged, as on thoſe that refuſe to doe them right.

i *Verſ.* 9.
k *Verſ.* 5.
l Drant on *Eccleſ.* 11.1
m *Verſ.* 4.
n מגני-ארץ *ſcuta terræ. i. protectiones. Jun.* *Pſal.* 47.9.
o *Pſal.* 2.8.
p *Pſal.* 10.14.
q *Pſal.* 146.7.

And thus much both for the Generall ſumme of the Pſalme, and the principall parts of it; which might eaſily bee minced out into many more particulars: But becauſe [r] *multiplicitie of diviſion*, as one well obſerveth, *breedeth but confuſion*; this for the preſent ſhall ſuffice.

r *Æquè confuſa eſt diviſio & nimia & nulla.* *Senec. epiſt.* 89. *Itaq; in partes dividi utile eſt, non in fruſta concidi (vel comminui etiam)* *Ibid.*

Now to leave the reſt of the Pſalmiſts diſcourſe either of, or with theſe earthly Gods and Governors; in the three laſt verſes, which my purpoſe is principally to inſiſt on, we may conſider according to the former analyſis and reſolution of them, theſe two parts;

1. [s] A parley with them: and,
2. [t] An Appeale from them.

s *Verſ.* 6,7.
t *Verſ.* 8.

In the former the ſpeciall points obſervable, may be referred to two heads;

1. [u] The dignity and eminencie of Rulers and Magiſtrates above others, in regard of their divine conſtitution;
2. [x] The frailty, miſerie and mortality common to them with others, in regard of their humane condition.

u *Verſ.* 6.
x *Verſ.* 7.

For the former of theſe: The dignitie and excellencie, * as of Angels above other Creatures, ſo of Magiſtrates above other men, herein appeareth, in that the name of God himſelfe is given unto either. To Angels, where the Pſalmiſt ſaith of man. [y] *Thou haſt made him little leſſe than the Gods*: that is, [z] *than the Angels*. And of Chriſt the ſonne of God; [a] *Worſhip him, all ye Gods*: that is, [b] *all yee Angels of God*; as the Apoſtle himſelfe expoundeth it.

* *Vide Iuſtin. orthod. quæſt.* 142.
y *Pſal.* 8.5.
z *Hebr.* 2.7. *Et ſic Sept.* παρὰ Ἀγγέλους.
a *Pſal.* 97.7.
b *Heb.* 1.6. *Et ſic Sept.* πάντες Ἄγγελοι αὐτοῦ.

To Magiſtrates, where it is ſaid: [c] *He ſhall appeare before the Gods*: and, [d] *Thou ſhalt not raile upon the Gods, nor revile the Ruler of thy People.* And, not to goe farre, as [e] before, where God is ſaid to ſit in judgement [f] amidſt the *Gods*: ſo here, where he both avoweth the ſtile, and extendeth it to all of them, what ever they be otherwiſe, good or bad, juſt or unjuſt, godly or godleſſe; *I have ſaid it: Yee are all of you, both* [g] *Dii, Gods, and* [h] *filii Dei, Sonnes of God*: as the Heathen Poet calleth [i] *Kings, Perſons divinely deſcended*; and the Heathen King ſpeaking in his heatheniſh language, ſaith [k] he ſaw in the furnace with thoſe three ſervants of God that abode ſafe in the fire, [l] which though it burſt their bonds aſunder, yet burnt not their bo-

c *Exod.* 22.8. & 21.6.
d *Exod.* 22.28. *Act.* 23.5.
e *Verſ.* 1.
f אלהים בקרב
g אלהים
h בני עליח
i Διογενεῖς βασιλῆες *Homer. paſſim. Et Plin. Panegyr. Necdum Imperator, necdum Dei filius eras.*
k *Dan.* 3.25.
l *Illis ſed pia flamma tunc pepercit.* *Prudent. Stephan.* 6. *Et quorum veſtimenta non attigit, vincula conſumpſit, ut uno eodemque tempore & haberet flamma virtutem ſuam ad ſolatium, & non haberet ad tormentum. Greg. mor. lib.* 9. *cap.* 49. *& dialog. lib.* 3. *cap.* 18.

dies,

dies, a fourth person m *like a sonne of the Gods*, that is like n some rare and excellent personage.

Now if we aske the question, why Kings and Rulers are so tearmed; our Saviour himselfe will informe us, if wee conceive him aright. o *Si illos dixit Deos,* p *ad quos sermo Dei factus est: If hee called them Gods, to whom the word of God came*; or, *was made*, or, *was*. They were (saith our Saviour) called *Gods*, not, because q *the word of God was spoken to them*: but r *because the word of God came*, or word for word, s *was made unto them*. *Word* by an *Hebraisme* is used commonly for charge, command, commission, or warrant. So t *decem verba*, Gods *ten words*, for his ten precepts or edicts. And, u *verbum Regis*, *The Kings word*, that is, his command, *was urgent*. And * *Queene Vashti refused to come, ad verbum Regis, at the Kings word*, or command. And, y the Posts went out speeded z *in* or *cum verbo Regis*, *with*, or *by the Kings commission*. As by *the Kings word* then is meant the Kings commission or warrant: so by *Gods word* in our Saviours speech may his charge, warrant or commission bee well understood in the judgement of very a good Divines. And as it is said of b *Hoshea*, c *Ionas*, d *Iohn* the Baptist and others, that *the word of God came*, or, e *was made unto them*, because they had speciall charge and commission from God for the performance of some Offices with the people of God: so f of Magistrates saith our Saviour that *the word of God is made to them*, because they have a speciall commission signed them from God, for the executing of a speciall place under him and from him.

m לבר אלהין רמית *Sicut Aq.* Ὅμοιον υἱῷ ἀνθρώπου. Like a sonne of man. W. May.

n *Alexandri Sacerdoti Jovis filium nuncupanti*: Οὐδὲ θυμαχὸν πάντων μόνῳ χαίρει ὁ Ζεὺς φύτην τινὰ ἢ ὅτι, ἐπιτῆδες ποιεῖ τὰ τοῦ ἀέτους. *Plut. apophth.*

o Ioh. 10. 35.

p *Sic vetus vulg. Vatabl. Leo Ind. Erasm. Beza, &c.*

q *Sicut Angl. vetus tum communis tum Gener.*

r *Sic Syr. Quia.* Πρὸς οὓς ἐγένετο. *Gr.* תוה *fuit Syr. prout. & Ebr. Ioel. 1. 1 & Ion. 1. 1*

t Deut. 10. 4.

u Dan. 3. 22.

מלת *ut* Ioan. 10. 35. *Syr.* מלהא

x Ester 3. 12, 15.

y Ester 3. 15. & 4. 3.

z *Vel cum edicto, vel Rege jubente. Drus.*

a *Vide Zanchium ad Hosh. 1. 1.*

b Hosh. 1. 1.

c Ion. 1. 1.

d Luk. 3. 2. e היה ἐγένετο. f *Frustra enim est Origen. qui ad Angelos detorquet, in Exod. hom. 8. frustra etiam, quod ad totum genus humanum dixit, addit idem in Rom. 3. de quo Aratus tamen vere,* Τοῦ γὰρ καὶ γένος ἐσμέν. --- *ad sanctos scilicet universos, Iustin cum Tryph. Tertull. ad Hermogen. & Hieron. ad Gal. 1. de quibus 2 Petr. 1. 3, 4. Et Sen. in Ap. col. Pietas & justitia principes Dii sunt.*

That Kings and Princes therefore are tearmed *Gods* and *Sonnes of God*, it is g not in regard of nature or naturall descent, but in regard of honour, authority and power conferred upon them from God. For, h *By me*, saith i the eternall Sonne of God by *Salomon doe Kings reigne and Lords execute judgement: By me Princes rule and Nobles, even all the Iudges of the earth.* They rule and reigne all of them *aut missi, aut permissi*, Either k *sent of him* or l *suffred by him*: wrongfull Usurpers by permission of him, rightfull Governours by commission from him: by his providence the one, by his ordinance the other: For, m *there is no power but it is of God: and the powers that are, are ordained of God*: saith the Apostle *Paul* of the one: And, n *Thou couldest have no power over me, were it not given thee of God*: saith our Saviour himselfe of the other. o *Of him* alone *are their places, of whom are their persons*, whatsoever their persons are: And p the power it is his, howsoever they come by it, or howsoever they abuse it.

g Διοσῤῥεῖς τοὺς βασιλεῖς λέγει, οὐχ ὅτι ἐκ Διὸς τὸ γένος ἔλαχεν. ἀλλ' ὅτι ἐξ ἐκείνου αὐτοῖς ἡ τιμή. *Eustath. Itaque quod Hesiod. in Theogon.* Ἐκ δὲ Διὸς βασιλῆες. *Homer Iliad. β.* Τιμὴ δ' ἐκ Διός ἐστι. τοὺς βασιλεῖας λέγει. *Eustath.* Διὰ τοῦτο ἐγχειρίζεσθαι αὐτοῖς ἀρχάς, ἵνα ὦσι τοῦ Θεοῦ τοῦ τάξιν καὶ τοῦ κλῆσιν ἔχειν. *Iust. quest. orth. 142. Ob communicatam ipsis potentiam & potestatem Zanc. de nat. Dei. lib. 1. cap. 12. Non quòd natura sint Dii, sed quòd officium eorum sit ordinatio divina. Brent. in Joan. 10.*

h *Prov. 8. 15, 16.* i P. 8. 23, 25. k πεμπόμενοι ὑπ' ἀυτοῦ. 1 Pet. 2. 18. l *Judg. 3. 8. & 4. 2.* m Rom. 13. 1. n Ioan. 9. 11. o *Inde est Imperator, unde & homo antequam Imperator: inde potestas illi, unde & Spiritus, Tertull. apolog. Cujus jussu homines nascuntur, hujus jussu & Reges constituuntur. Iren. l. 5. c. 24. Potestas enim omnis (etiam nocentium. Aug. de nat. boni. cap. 32.) à summâ Dei potestate omnino datur. Idem cont. Secund. c. 10. Qui dat regnum cœlorum solis piis, regnum terrenum & pus & impiis, sicut ei placet, cui nihil injustè placet. Idem de civit. l. 5. c. 21. A quo sunt omnes potestates, quamvis ab illo non sint omnium voluntates. Ibid. c. 8. Legatur & Theophyl. in Rom. 13.*

Hence it is that the Kings chaire of estate is called *Gods Throne*. q *Salomon sat on the Throne of God as King in stead of David his Father.*

q 1 Chron. 29. 23.

And

And the Bench of Judges is called *Gods Bench.* [r] *God ſtandeth in the Congregation*, or *aſſembly of God.* And the judgement they execute is ſaid to be *Gods judgement.* [f] *The judgement ye judge is not Mans, but Gods.* Yea hence it is that Kings and Princes are tearmed *Chriſti Domini, The Lords annointed:* not *Hebrewes* onely, as *Saul*, though a bad one and one that feared not God; [r] *He is*, ſaith *David, the Lords annointed*; but even Heathens too, as *Cyrus* though a Pagane and one that knew not God; [u] *Thus ſaith the Lord to Cyrus his annointed*; *I ſtrengthen thee, though thou knoweſt not me.* And not *Chriſti Domini*, [x] *the Lords anointed* onely, but *Domini Chriſti*, [y] *Lords anointed*, or *Gods anointed*, if you will: as [z] anointed of God, ſo anointed, [a] that is, ſolemnly appointed to be *Gods*, though not by nature, yet by office, by deputation from God, as [b] Deputies, Lieutenants and Vicegerents unto God.

[r] *Verſ.* 1. *in cœtu Dei. Iun.*
[f] 2 *Chron.* 19. 6. & *Deut.* 1. 17.
[r] 1 *Sam.* 24. 7.
[u] *Eſai* 45. 1, 5.
[x] 1 *Sam.* 12. 3. 2 *Sam.* 1. 14, 16.
[y] 1 *Cor.* 8. 5. *Chriſtus Cherub. Ezech.* 38. 14.
[z] *Pſalm.* 89. 20. 1 *Sam.* 10. 1.
[a] *Pſalm.* 45. 6, 7. *Eſai* 61. 1. & 1 *Reg.* 19, 15, 16. *ungere ſic ſumitur.*
[b] *Ego ex omnibus mortalibus placui electuſque ſum, qui in terris divina vice fungerer. Sen. de clem. lib.* 1. *c.* 1. *Sed & Eleutherius Epiſc. Rom. Lucium noſtratem Dei in regno ſuo Vicarium agnoſcit.*

Neither is this an idle appellation onely, *titulus ſine re*, a naked title without truth, or a bare ſhadow without ſubſtance. *Deus cum benedicit, facit quod dicit: God where hee bleſſeth, hee doth what hee ſaith:* when he impoſeth a name, hee imparteth withall what the name impoſed doth import. As hee hath given an eminent appellation unto them: ſo he hath conferred an eminent power and authority upon them, [d] a divine power repreſenting and reſembling his owne ſoveraignty. He hath made them ſacred and ſoveraigne; he hath put his owne ſword the ſword, of Iuſtice and Iudgement, into their hands. The Magiſtrate is [e] *Enſifer Dei, Gods Sword-bearer*: ſaith the Apoſtle: and that not to beare, or weare the ſword for a ſhew; ([f] *for he hath it not for nought*:) but to draw it out, and [l] to make uſe of it according to ſuch directions as from God himſelfe hee hath received. [m] He hath *jus vitæ & necis, power of life and death*, the moſt ſoveraigne power that may be: the greatneſſe whereof may hereby appeare, in that [n] that being done in due ſort at his appointment is good juſtice, which being done without him were no better than murther, the higheſt degree of injuſtice, even to them that ſhould deſerve it-

[e] *Aug. in Pſal.* 108.
[d] Ὁ γὰρ βασιλεὺς, ὥσπερ θεὸς ἐν τῷ κόσμῳ, ἄγαλμά τι καὶ μίμημα τοῦ ἀϊδίου. *Diotog. de regno.* Εἰκὼ, τὸ ἀνώτερον βασιλέως, ὃς ἐπιχειροῦσι σὺν ἀρχετύπῳ χρώμενοι θεῷ. *Ecphantes Pythag. de regno apud Stob. tom* 2. *c.* 46. Καθ' ὁμοίωσιν τῆς ἐπουρανίου βασιλείας ἔδοξέ σοι τὸ σωφρονέστερον τῆς ὁπηνεκοῦς δυναστείας. *Agapetus Iuſtiniano. Inde &* βασιλείαν μέγιστα δνόματα *Diogenes, ἐξουσίαν ἰσόθεον Philippus Mac. dicit: quod Plin. in Panegyr.* Æquatam diis poteſtatem [e] Θεοῦ μάχαιραν φορεῖ. *Rom.* 13. 4. [f] Οὐ γὰρ εἰκῇ. *Ibid.* [l] Ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. [m] *Vos quibus rector maris atque terræ Ius dedit magnum necis atque vitæ. Sen. Thyeſt. act.* 3. *ſc.* 3. *Vitæ neciſque gentibus arbiter datus. Senec. de clem. l.* 1. *c.* 1. [n] *Non ſit reus homicidii, qui hominem occiderit, obediens poteſtati; reus, niſi fecerit, imperii deſerti, quod tamen ſi ſua ſponte atque ſine authoritate feciſſet, in crimen effuſi humani ſanguinis incidiſſet. Aug. de civit. l.* 1. *c.* 26. *Non enim ipſe occidit, qui miniſterium debet jubenti; ſicut adminiculum gladius eſt utenti. Ibid. c.* 21. *Viſatur Thom. p.* 2a 2æ. *q.* 74. *a.* 3.

And thus you ſee ſummarily both the ground and reaſon of this Title; as alſo the great dignity and excellency that it importeth.

The Uſe whereof concerneth eyther Rulers themſelves, or others in regard of them.

For the former: (Give, I beſeech you, not me leave, but *God leave*, in whoſe place I ſtand here, as your ſelves fit elſewhere, to put you in mind and admoniſh you of your duty to him:) Hath God himſelfe conferred this great honour on you? [o] *Non datur beneficium niſi propter officium*: *No benefice*, ſaith the Canon, *is beſtowed upon any, but in regard*

[o] *Apud Grat. Alexand.* 2. *diſt.* 81. *c.* 18. *& Lucius c.* 19. *Et Boniface.* 8. *in* 6. *decret. l.* 1. *tit.* 3. *c.* 15.

regard of ſome office to be performed for it. Then as he hath honoured you, to be carefull to honour him.

It is a point of great equity. For [q] what can be juſter or more equall, than that you ſhould honour him againe when he honoureth you, whom you ſtand bound to honour whether hee thus honour you or no? yea what is more agreeable both to religion and reaſon than [r] that they ſhould honour him more than others, whom above others he hath honoured? [s] *Why*, ſaith he, *ſhouldeſt not thou be a prime Scholler in Chriſts ſchoole, that art a prime perſon in the State?* Why ſhould not you be more forward than others in advancing of Gods glory, whom God hath in ſuch glorious manner advanced above others? And on the other ſide [t] what can bee more unworthy or unequall, than for you to repay God againe with evill for good, for ſo high an honour, for ſo great a good? where conſider (I beſeech you) in the feare of God, what a fearefull thing it is when it falleth out as it did in *Ieremies* time. [o] *I will get me to the great ones*: ſaith the Prophet, when he could not prevaile with the poorer ſort of the common people: *they* (I am ſure, though the other *be fooliſh and ſottiſh*;) *know the way of the Lord, and the judgement of their God*: But how found hee them affected? *But they have wholly ſhaken off the yoke, and broken the bonds*: not unlike thoſe of the ſame ranke, that ſay in the Pſalme, [x] *Let us breake his bands aſunder, and caſt his cordes away from us.* The greateſt men were the greateſt Rebels; [y] as *formoſt in wealth* and worſhip, ſo *forwardeſt in wickedneſſe*. And remember withall, as that of the Wiſeman, that [z] *Mighty men ſhall be mightily puniſhed*: ſo that alſo of the Centuriſts, that * *Extraordinary bleſſings, ſeconded with extraordinary ſinnes, will at length draw downe extraordinary iudgements.*

[q] *Quid æquius, quid juſtius, quàm ut vos honorantem honoretis ipſi?*

[r] Τὸν Ἄρχοντα δεῖ τὰ πρὸς τοὺς Θεοὺς φαίνεσθαι ἀεὶ ἀποδάζοντα διαφερόντως. *Ariſtot. polit. l. 5. c. 11.* Τιμῆς ἁπάσης ὑπέρτερον ἔχων ἀξίωμα, μᾶ βασιλεῦ, τιμᾶς ὑπὸ ἁπάντων τὸν τοῦτο σε ἀξιώσαντα Θεόν. *Agapet. Iuſtin.*

[s] *Cur qui in ſæculo primus es, non in Chriſti familia primus ſis? Hieron. Iuliano.* Κόσμῳ, ἀλλὰ τῇ βασιλείᾳ εὐσέβεια. *Pietas optimus eſt Imperatoris cultus. Sozom. præfat. ad Theodoſ.*

[t] *Quid iniquius, quid indignius quàm beneficio tanto maleficium rependere? Ier. 18. 20.*

[u] *Ierem. 5. 5.*

[x] *Pſal. 2. 3.*

[y] *Vt divitiis, ſic vitiis primi fuere. Salvian. de provid. l. 7.*

[z] *Potentes potenter tormenta patientur. Sap. 6. 7. Leviúſque ferit leviora Deus. Sen. Hippol. act. 4.* * *Ingentia beneficia, ingentia flagitia, ingentia ſupplicia. Cent. 5. præfat.*

[a] It is a point of good Policy. For, [b] *Honorantes me honorabo*; *Thoſe that honour me*, ſaith God to *Eli*, *them will I honour*. And, [c] *Promotion commeth neither from* [d] *the Eaſt, nor from the Weſt, nor yet from the South*, [e] where the warme Sunne-ſhine is: *but God is the ſoveraigne Iudge that ſetteth up and pulleth downe*. It is God that maketh Gods and that unmaketh them at his pleaſure: it is he, [f] *qui Reges deponit, regna diſponit*, that *depoſeth Kings and diſpoſeth Crownes*, and much more then other inferiour places and powers. From him it is that you have them; by him it is that you hold them. * And as he hath given you this honour, ſo he can take it againe from you. [g] What he hath conferred upon you without deſert, hee can for your evill-deſert withdraw from you againe: And not ſo onely; but (as he juſtly may and uſually doth) [h] make your puniſhment proportionable to your former preeminence. For, [i] *profundit contemptum ſuper Principes*; *Hee*

[a] *Intereſt hominis Deo cedere. Tertul. apolog. Diis te minorem quod geris, imperas: Hinc omne principium, huc refer exitum. Horat. carm. lib. 3. ode 6. Sic enim omnibus major eſt, dum ſolo vero Deo minor eſt. Tertul. ad Scapul. Ideò magnus eſt, quia cœlo minor eſt. Idem apolog. Tu delubra non niſi adoraturus intras: tibi maximus honor excubare pro templis, poſtibuſque præterire. Sic ſit ut Dei ſummum inter homines faſtigium ſervet, cùm Deorum ipſe non adeptus Plin. Paneg.*

[b] *I Sam. 2. 30.* [c] *Pſal. 75. 6.* [d] Τὸν ἥλιον ἀνατέλλοντα πλείονες ἢ δυνόμενον προσκυνοῦσι. *Pompeius Sylle, non Cirne, ut Evaſ. chil. 3. Cent. 3. adag. 15. teſt. Plut. Et Macroni Tiberius; Occidentem ab eo deſeri, Orientem ſpectari Tacit. annal. lib. 6. Ezech. 8. 16. Eccleſ. 4. 15.* [e] *Eccleſ. 1. 6.* [f] *Dan. 2. 21.* * *Qui dedit hoc hodiè, cras, ſi volet, auferet: ut ſi Deus leviſſet faſces, indigno detrahet idem, Horat. ep. 15. l. 1.* [g] *Quod contulit immerentibus, tollit malè meritis. Quod illo dante ſit noſtrum, nobis ſuperbientibus fit alienum. Aug. homil. 14.* [h] *Deus alios exaltat; alios ſubmittit: nec molliter ponit, ſed ex faſtigio ſuo nullas habituri reliquias jactat. Sen. nat quæſt. l. 3. Vt rebus lætis par ſit menſura malorum. Iuvenal. ſat. 10.* [i] *Iob 12. 21. Pſal. 107. 40. Sicut diffundi dicitur gratia Pſal. 45. 2. profundi ſpiritus Ioel 2. 28. & Act. 2. 17. cum 1. 5.*

poureth

poureth out contempt, ſaith the Spirit of God, *upon Princes.* [k] He heaveth durt and diſgrace in his wrath with a full [l] Viall in their faces, as with [m] a full horne in mercy, hee had before heaped honour on their heads. Oh, thinke yee not therefore, becauſe yee are by God himſelfe tearmed *Gods*, that [n] you are thereby diſcharged of your duty unto God. [o] This honour conferred on you, tieth you ſtreighter than others. [p] Who owe more duty to their Soveraigne than thoſe, that have beene by him higheſt advanced? It is a foule imputation, and no ſmall blemiſh for great Ones, not onely to goe beyond others in diſhonouring of God, but to come ſhort of others, yea not to out-ſtrip others in ſeeking the glory of God, in doing their duty unto him, to be more ſlacke, leſſe frequent and fervent, [q] in hearing, in reading, in prayer, in the generall practiſe of piety, either wholy neglecting ſuch offices and religious exerciſes, or ſo performing of them, [r] out of cuſtomary faſhion, more than out of religious regard, as if they graced God by doing ſome ſuch ſervice unto him, or as if God were beholden to them for vouchſafing to ſerve him: So that God may have juſt cauſe to complaine of them, as [ſ] he doth by the Prophet, that *he hath trained up ſonnes, and advanced them to high place; and they either ſpurne and rebell againſt him*, or at leaſt *take no notice of it* to honour him againe for it.

And here, let me more particularly, [t] *as from God, and in Gods name, intreat you*, to have a ſpeciall regard of obſerving Gods Sabbaths. You that [u] are to ſee them obſerved by others, ought not you much more to obſerve them your ſelves? [x] *Your carriage is a kind of cenſure: that all men fixe their eyes upon, that moſt men ſhape their courſes by.* If others then ſhall ſee you riding in your circuits on the Sabbath, will not they thinke within themſelves? *And why may not I as well ride on the Sabbath to a Faire, as the Iudge may to the place of Aſſiſe?* If they ſhall be warned to appeare before you for ſome hearing by themſelves, or by their Counſell upon the Sabbath, will they not be ready to argue from the workes of your calling, to the workes of their owne? *And why may not I as well be about my worke as they about theirs?* And in truth (to ſpeake plainly as the thing it ſelfe is) why may not a Smith as well work at the forge, or an Husbandman at the plough, as [y] a Judge ſit to heare civill cauſes on the Sabbath? The one hindereth the ſanctification of it as well as the other. And if it be alleadged that the one is (as before was proved indeed) more ſpecially [z] Gods worke. So were the repairing of a Church, which yet the Maſon or Plumber may not worke about on the Sabbath; no more than *Beſaleel* or *Aholiab* might about the worke of the Tabernacle, *for the furtherance whereof, God would not admit or give way to the leaſt violating of his Sabbath. But I leave this to your grave and diſcreet conſideration. You are wiſe and reverend: and *a word with the wiſe is ſufficient*. I forbeare therefore to preſſe this further, and paſſe on to another branch not much unlike this.

k *Mala.* 2.3.
l *Apoc.* 16.1.
m 1 *Sam.* 16.1,13.
n Κύριος μὲν πάντων ἐστὶν ὁ βασιλεὺς, φίλος δὲ οὐ πάντων ὑπάρχει θεῷ. *Agapet.*
o Δεῖ γὰρ τὸ ἀρεῖον εἶναι τοῦ ἀρίστου παιδαγωγὸν, καὶ τοὺς ἀρχομένους εἶναι τῶν ἀρχόντων. *Diogen. de regno.*
p *Ezra* 4.14.
q *Deut.* 17.17,18,19, 20. *Pſal.* 2.11. & 22.29. *Ezech.* 46.1,2,9,10.
r *Quomodò de Theodorico Sidon. epi.* 1. *lib.* 1. *ſic Deum venerari ſolitum, ut poſſit quivis animo advertere, quòd ſervet iſtam pro conſuetudine potiùs quàm pro religione reverentiam. Legatur & Aug. de temp.* 251.
ſ *Eſai.* 1.2,3.
t Ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ. 2 *Cor.* 5.20.
u *Exod.* 20.10. *Deut.* 5.14. *Nehem.* 10.31. & 13. 16,17,18.
x *Vita principis cenſura eſt, eaque perpetua: ad hanc convertimur; ad hanc dirigimur. Plin. Panegyr. ad Trajan. Itaq; rectè faciet Princeps cives ſuos faciendo docet. Velleius hiſt. l.* 2. *Et contrà, vitia principes non ſolùm ipſi concipiunt, ſed etiam in civitatem infundunt: pluſq; exemplo quàm peccato nocent. Cic. de leg. l.* 3. --*totus enim componitur orbis Regis ad exemplum; nec ſic inflectere ſenſus Humanos edicta valent, quàm vita regentis. Clau. de* 4. *Coſſ. Honor. Rex velit honeſta, nemo non eadem velet. Sen. Thyeſt. act.* 2. *ſc.* 1
y *Cauſas die Dominico vel audire vel agere prohibent, apud Grat. Aerian. pp. c.* 15. *q.* 4. *Item Conc. Epheſin. Et Conc. Tarracon. can.* 4. *Item Conc. Matiſcon.* 2. *c.* 1. *& Sueſſ. c.* 5, *&* 8. *& Conc. ad Compend. c.* 2. *apud Burchard. decr. l.* 2. *c.* 81,82,85,87. *Sed & Conc. Tribur. cap.* 5. *apud Creſpet. in Sum. Viſatur & Aug. de temp.* 251.
z *Deut.* 1.17. 2 *Chron.* 19.6. * *Exod.* 31.2,6,11, 13,14,15. *de quo rectè exponit* Bound *illud Exod.* 35.2,3. *quo ignis per Sabbatum aſſendi prohibetur: quod tamen de fornacibus calcariis, &c. Vatablus intelligit*; Bradſhaw *ad tempus commorationis in eremo reſtringit.*

In the next place then. Are you *Gods* in regard of your eminent places? [a] *It is a great honour indeed; but it is a weightie charge that this honour laieth on you.* It is moſt equall that thoſe that are tearmed *Gods*, ſhould in their courſes and carriage moſt reſemble him whoſe name they beare.

They performe but evill Offices, that buzze into great mens eares, that *they may bee borne with, though they doe oft otherwiſe than they ought; becauſe* [b] *they have ſtronger temptations than others, and fewer meanes of reſtraint; they have winde and tide againſt them, and therefore, as the manner of thoſe is that row on the river, they muſt be all wet the beneſt of the bancke.* For [c] they are too plaine and palpable that inſtruct them *to confound* [d] *might with right, and* [e] *goodneſſe with gainefulneſſe*; that [f] reach them to meaſure all things by the crooked met-wand of their private profit or pleaſure: as alſo thoſe that liſten to ſuch Inſtructors, and [g] that follow ſuch advice; taking occaſion to live diſorderly and to deale injuriouſly by the priviledge of their place, becauſe none may compell them to doe otherwiſe, or dare controle them when they ſo doe; as [h] if *looſeneſſe and licentiouſneſſe* were the proper *fruit of greatneſſe*, and [i] ſoveraignty conſiſted in nothing elſe but in giving great ones liberty to live as they liſted.

[a] *Grandis honos; ſed grave pondus iſtius eſt honoris. Greg. Rom. in Evang. hom. 26.*

[b] Τὰς δὲ ἁμαρτίας ὅτι πολλὰ παραπαίουσι, καὶ μάλιστα μὲν τὰ μὴ ῥᾳδίως, ἔπειθ' ὅτι πολλοί, ἔπι δὲ ἀπαρηγορίᾳ, καὶ τὸ φανερὸν ὡς ἐξεινεγκεῖν τοῖς φίλοις ἐμπλῆξαι, καὶ τοῖς ἐχθροῖς, ἐπιθεῖναι δὲ ἀλλήλων ἁμαρτίαις τοῖς ἄρχουσι νῦν πέπονθεν ἐκ ἀρχεῖ, ἀλλ' ἃς μᾶλλον ἔδει τοὺς ἄλλων παιδαγωγοὺς, ἐπὶ δὲ καὶ εἰς τὰ ἀχρεῖα καταδῦναι, καὶ δεικνῦσι διαλελῦσιν. *Iſocr. ad Nicocl.*

[c] *Quibus omnia principum honeſta atque inhoneſta laudare moreſt. Tacit. annal. l. 3.* Παντὰ κλαὶ καὶ δίκαια τοῖς βασιλεῦσι. *Adulator Anigeno in Plut. apophth. Indigna digna habenda ſunt quæ rex facit. Plaut. capt. 2. 1.* Unde καὶ ἐρεσιχθὼν καὶ Ἡσίοδος ἔφη, Οἱ νικῶντες τοὺς κρείττους ἀλλ' οὐ τοὺς χείρους καλὸν ἔχοντες τὸ δίκαιον. *Euſtath. ad Iliad. β. In ſumma ſortuna id æquius quod validius. Tiridates apud Tacit. annal. l. 15.* Τὸ δίκαιον οὐκ ἄλλο τι ἢ τὸ τοῦ κρείττονος ξυμφέρον. *Thraſymachus apud Plat. de repub. l. 1. Id eſſe jus quod ei qui plus poteſt utile eſt. Aug. de civit. l. 19. c. 21.* [f] Ἀνδρὶ τυράννῳ οὐδὲν ἄλογον, ὃν ξυμφέρῃ. *Euphemus apud Thucyd. l. 6. Nihil glorioſum niſi tutum: & omnia retinendæ dominationis honeſta eſſe. Lepidus apud Saluſt.* Itaque omnia recta & honeſta negligant, dummodò potentiam conſequantur. *Cic. offic. l. 3.* [g] Οἱ πολλοὶ τῶν ἐν δυναστείαις, ὅτι μὲν ἔξεστι αὐτοῖς πάντα λαμβάνειν πάντων ἐπιθυμοῦσιν· ὅτι δ' ἐπ' αὐτοῖς ἐστι τὰ δίκαια, διὰ τοῦτο οὐ σπεύδουσιν· ὅτι δὲ οἱ φοβοῦντες τοὺς νόμους, οὐδὲν οἴονται ἀδικεῖν· ὅτι δὲ ἐν ἀσφαλείᾳ πονηροὶ, ἅπαντα παραπαίοντες ὁρῶσιν· ὅτι δ' οὐδεὶς ἐμμένεται πακῶς πάσχων, οὐδέποτε παύονται πλεονεκτοῦντες. *Dion. Chryſ. ſerm. 62.* [h] *—ſanctitas, pietas, fides privata bona ſunt: quâlubet, reges eant. Sen. Thyeſt. 2. 1. Ubicunque tantum bonæſta dominanti licent. Precario regnatur. Ibid.* [i] *Sceptrorum vis tota perit, ſi pendere juſta incipit. Lucan. l. 8. Id eſſe regni maximum pignus putant, Si quicquid alijs non licet, ſolis licet. Sen. Agam. 2. 2. Magnitudinem fortunæ ſuæ peccandi libidine metiebatur, quicquid liberet pro licito vindicans. de Iulia Velleius l. 2. Impunè quidlibet facere, id eſſe Regem eſſe. Memmius apud Saluſt. Iugurth.*

[k] *In maximâ fortunâ minima eſt licentia. Cæſar. apud Saluſt. Catilin. Quanto plus liceat, tam libeat minus. Auſon. 7. Sap. Minimum decet libere, cui nimium licet. Sen. Troad. Magna ſervitus eſt magna fortuna. Sen. ad Polyb. c. 26.*

[l] *Luk. 12. 48.*

[m] *Salvian. de provid. l. 4*

[n] *Mat. 5. 14. Tu te totius medio telluris in orbe Vivere cognoſcas: cunctis tua gentibus eſſe facta palam: nec poſſe dari regalibus unquam Secretum vitiis: nam lux altiſſima fati occultum nihil eſſe ſinit, latebraſque per omnes Intrat, & abſtruſos explorat fama receſſus. Claud. de 4. Coſſ. Honor. Obſervantur à turba circumſtante oculi tui. liberiora omnia ſunt his, quorum affectus tegi poſſunt. Ibi nullum ſecretum liberum eſt: in multa luce fortunæ te poſuit. Sen. ad Polyb. c. 25.* [o] *Perlucet omne regiæ vitium domûs. Sen. Agam. 2. 1. Omne animi vitium tanto conſpectius in ſe Crimen habet, quanto major qui peccat habetur. Iuven. ſat. 8.* [p] *Qui demiſſi in obſcuro vitam agunt, ſi quid deliquere, pauci ſciunt; fama atq; fortuna eorum pares ſunt. Qui magno imperio prediti, in excelſo ætatem agunt, eorum facta cuncti mortales norere. Saluſt. ad Cæſar. Ad te oculos, auresq; trahis: tua facta notamus: Nec vox miſſa poteſt Principis ore tegi. Pedo ad Liv. Noſtros motus pauci ſentiunt; tibi non magis quam ſibi latere contingit. multa circa te lux eſt: omnium in iſta converſi oculi ſunt. facta dictáq; veſtra rumor excipit. Et ideò nullis magis cavendum eſt, qualem famam habeant, quam qui qualemcunque meruerint, magnam habituri ſint. Sen. de clem. l. 1. c. 8.*

[k] Rather the higher their places are, the leſſe liberty is left them: Not in regard of God onely: becauſe (as before) [l] *where he hath conferred much: there he expecteth the more:* And, as he ſaid ſometime of Chriſtians, ſo may we well ſay of great Ones; [m] *Ideò deteriores eſtis, quia meliores eſſe debetis: Therefore are they worſe than others*, if they bee but as bad onely, *becauſe they ought to be better.*

Or in regard of men, of others: becauſe they are in the eye of the world, and all mens eyes are on them. [n] *A city*, ſaith our Saviour, *ſet on an hill cannot be hid.* A blemiſh on the eye, or the face, is ſooner ſeene than on any other part of the body. [o] Faults are ſooner eſpied in great Ones than in others: and [p] not their principall actions and affections only; but even the leaſt and the lighteſt things, every looke, and gate, and geſture is in them eyed and regarded.

But

But even in regard of themſelves too; what for danger, what for dignitie.

What for danger, I ſay. Becauſe their places as they are lofty, ſo they are [q] *ſlippery*. [r] Many a mans advancement hath beene his utter overthrow. [ſ] *Even height it ſelfe maketh mens braines to ſwimme.* And, [t] *Inſolency* ſaith the Heathen man, *never ſate long ſure.* Examples are too too rife. [u] They had need therefore tread more warily that ride the ridge of an hill, than thoſe that travell on foot below in the plaine. Otherwiſe as [x] they are more in danger of falling; ſo [y] the higher the place is, the heavier will their fall bee, and [z] the more fearefully will they come downe, if they doe fall.

[q] Pſal. 73. 15. *Confragoſa in faſtigium dignitatis via eſt. non in præruptо tantum illic ſtabis, ſed in lubrico. Sen. Ep. 14. Aulæ culmen lubricum. Sen. Thyeſt. Lubricum eſſe ſecundum apud reges locum.* Pius 2. *apud* Plantinam. *Sed & regum. In gradu alto imminet & major cadendi facilitas, & leſionis in cadendo gravitas. Rob. Groſthed. epiſt. 65. Quæ exceſſa videntur, prærupta ſunt. Sen. de tranq. cap. 10.* [x] *qui nimios optabat honores, Et nimios poſcebat opes; numeroſa parabat excelſæ turris tabulata, unde altior eſſet caſus, & impulſæ præceps immane ruina. Iuven. ſat. 10. Quid Craſſos, quid Pompeios evertit? Summus nempe locus nullâ non arte petitus. Ibid. Sciè itaque de Themiſt.* Pallad. *anthol. 4. 52.* Δεῖρ' ἀνάβαθι κάτω, γυῖ· ὁ δὲ κάτω κατίδης. [ſ] *Ipſa altitudo attonat ſumma. Mæcenas in Prometh. i. attonita habet. Sen. Epiſt. 19.* [t] *Nunquam ſolido ſtetit ſuperba felicitas. Fuſcus apud Sen. ſuaſor. 2. Elatio dejicit, dum extollit. Greg. mor. l. 23. c. 16. Et allevatio ipſa ruina eſt, Idem l. 1. epiſt. 5. Cito ignominia fit ſuperbi gloria.* P. Syr. 9 [u] *Quantum ad ſucceſſum acceſſerit, ad metum (ad cautelam ſaltem) accedat. Sen. ep. 19.* [x] *Humili loco ſed certa ſedet ſordida parvæ fortunæ domus: Alte virtus animoſa cadit. Sen. Here. fur. 1. 2. Quicquid in altum fortuna tulit, ruitura levat. modicis rebus longius ævum eſt. Nec inſulsè Autor oculi mor. c. 12. Præpoſitioni quot accidunt? Unum. Quid? Caſus tantùm. Quot Caſus? Duo. Qui? Accuſativus & Ablativus. Hæc enim prælatum oportet timere; ſcil. accuſari à crimine, & auferri a regimine, & ſic ignominioſè cadere.* [y] *Quanto gradus altior, tanto caſus gravior. Ocul. mor. c. 12. Qui cadit in plano; vix hoc tamen evenit unquam; Sic cadit ut tacta ſurgere poſſit humo. At miſer Elpenor tecto delapſus ab alto, Occurit regi flebilis umbra ſuo. Ovid. triſt. lib. 3. el. 4. celſæ etenim graviore caſu Decidunt turres, Horat. carm. lib. 2. od. 10. Et gravius ſummo culmine miſſa ruunt. Maximin. eleg. 1.*
[z] Pſal. 73. 18.

What for dignity: that they may not diſgrace themſelves & their places. For [a] *many things may beſeeme meane men, that will not beſeeme great Ones.* God, as [b] *he gave Saul a new heart*; ſo he required of him a new carriage, when he called him to bee a King. [c] A meaner man may ſtoope and take up that without note, that *Themiſtocles* himſelfe may not. And an other man, and a good man too, might have received of the King of *Sodome*, having done him that ſervice that *Abraham* did, that which [c] *Abraham* yet would not accept. [d] When *Shemaiah* one of *Sanballats* conſorts would cunningly have perſwaded *Nehemy* to take Sanctuary in Gods Temple for the ſaving of his life; *Should ſuch an one as I am*, ſaith *Nehemy*, *flie? Who is hee, being as I am, that to ſave his life, would betake himſelfe to the Temple? For my part, I will never doe it.* As if he had ſaid; *Though it might well enough beſeeme ſome other private perſon in the like caſe, thus to withdraw himſelfe for feare; yet being as I am, it ſtandeth not either with my duty, or with the dignity of my place ſo to doe.* And ſurely as any blemiſh is ſooner ſeene in the face or in the eye, than in any other part of the body beſides: ſo [e] that is no ſmall blemiſh there, that would ſeeme but ſmall were it elſewhere: yea that is a ſore eyeſore oft in the eye, that in the hand or the heele or any other limme leſſe eminent, would be little or no diſgrace at all. [f] A wart or a freckle there is more than a ſcar or a maime where it may be. As any defect in great perſons is ſooner eſpied and more eyed, than in other inferiour ones: ſo that is a great fault in great ones, that were not ſo great in meaner ones; that is unſeemely in the one that might well enough beſeeme the other; & that is ugly in the one, that were but unſeemly in the other. For [g] *an*

[a] *Multa tibi non licent, quæ humillimis & in angulo jacentibus licent. Sen. ad Polyb. cap. 26. Cui omnia licent, propter hoc ipſum multa non licent. Ibid. Quàm multa tibi non licent, quæ nobis beneficio tuo licent? Idem de clement. lib. 1. cap. 8.*
[b] 1 Sam. 10. 9.
[c] Gen. 14. 22, 23.
[c] Ἀνελοῦ σαυτῷ· σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς. *Amico comitanti de caſorum ſpoliis per terram ſparſis. Plut. Themiſt.*
[d] Nehem. 7. 10, 11.
[e] Εἰπὲ γὰρ φλαυρὸν παρειδόντα, τάχα τοι φίρᾳ πάρεδρον. Pindar. *ad Hieron. Pyth. ode. 1. Magna in oculo reputatur macula, quæ in cæteris membris modica, aut etiam nulla cenſeretur. Autor. ocul. mor. cap. 12. propr. 7.*
[f] Ὡς γὰρ ἐν τῷ προσώπῳ φακὸς καὶ ἀκροχορδὼν δυσχεραίνεται μᾶλλον ἢ στίγματα καὶ καλοβότρυς καὶ ὑλαὶ τῶν λοιπῶν σώματος· ὅπου τὰ μικρὰ φαίνεται μεγάλα τῶν ἁμαρτημάτων ἐν ἡγεμονικοῖς ὁρᾶσθαι βίοις. Plut. *præcept. polit.* [g] *Monſtroſa res eſt, gradus ſummus & animus infimus, ſedes prima & vita ima. Bern. de conſid. lib. 2.*

high seate and a base mind, a principall place and a vulgar carriage, is a thing not unsightly and unseemely only, but even ugly and abominable, saith one of the Ancients.

Great-men may easily be inteated to take notice of the eminency of their places, for the clayming of Offices of respect and regard from others their inferiours: Happy were it for them, could they as readily bee induced seriously to consider of it for the exacting of wise and wary, discreet and seemely carriage from themselves, that they might not by their unadvised and undiscreet carriage, or by any base and unbeseeming course, bring the least aspersion upon either their persons or their places: If they could and would say to themselves, when they are either by others solicited, or of themselves inwardly moved to doe ought, yea though it be not simply evill of it selfe, yet that it is such as will not stand with their honour, and with the honour of their places, as *Nehemy* before, [h] *Should such an one as I flie?* so, *should such an one as I am, receive gifts from* [i] *Naaman,* [k] *take bribes of such as have businesse before me, or wit' me, either by my selfe or by my servants? Should such an one as I am abuse my power and my place, to gild over a rotten post, or to shore up an Ale-signe; or to make those that live neere me, serviceable to me for feare of worse usage otherwise? Should such an one as I am give countenance to lewd and loose persons, or helpe to bolster and beare them out in their bad and base courses? Do such things beseeme those that have the stile of Gods by God given them? Or* [l] *doth it beseeme such to be transported with choler, to bee corrupted with pride; to be greedy of base gaine, to be earthly minded, yea or to be ambitiously affected;* [m] *to make a mocke of mens miseries,* [n] *to pursue things to extremity,* [o] *to trample upon the oppressed,* [p] *to suffer their servants and Officers to tyrannize over Gods poore people? &c. Doe these things beseeme them who as by God they are called Gods, so should in their whole carriage of all others, come neerest him, whose name they beare.* Happy, I say, were it for Great-men, could they with themselves thus weigh well and seriously [r] consider, what might stand not with the might of their power, but with the majesty of their places: and abhorring all such base and unworthy courses as may any way disparage them, endeavour so to resemble him in their whole carriage, whose person they represent, that those that see and observe them, as they cannot but be seene and are sure to be observed, may truely say of them, as the Apostle speaketh in an other case, [s] *Certè Deus est in vobis; Surely God is in these men: They are not unworthily tearmed gods and Sonnes of God, that in all their courses carry themselves so like unto him.* And on the other side wretched and thrice-accursed are they, if their carriage bee not correspondent to this their divine title: if they bee, as [t] those Roman Emperours, sometimes were, *Gods in name*, but *Divels* rather *in deed.* For as hee saith of ungodly Christians, so is it no lesse true of unworthy Rulers: [u] *Reatus impii est pium nomen; The God-like stile maketh the guilt the greater, that are God-lesse in their lives:* that are any thing indeed and truth

rather

h Nehem. 6. 11.

i 2 Kings 5. 16, 26.

k Non accipio sturienem, nisi receperis pretium. Galfrid. Carnot. Et Martinus Episcopo qui equum ei necessarium attulerat, Tolle equum, decepisti me; nesciebam negotium tibi imminere Bern. de consider. lib. 4. Scelus est accipere a reo: quanto magis ab accusatore? quam etiam sceleratius ab utroque? Cic. Ver. 4. Ne donum munusve Proconsul. accipiat. Sever. & Antonin. apud Vipian. D. l. 1. t. 16. lib. 6.

l -Dis proximus ille est; Quem ratio, non ira movet, justique tenorem Flectere non odium cogit, non gratia suadet. Claud. de Mallii Consul.

m Ludus, jocus, sævitia & delatores fuere Caio Calig. Sueto c. 29, 32.

n Summum jus summam crucem antiqui putârunt Columel. l. 1.

o Amos 5. 11, 12.

p Nehem. 5. 15.

q Osores avaritiæ, Exod. 18. 21.

r Nec tibi quid liceat, sed quid fecisse decebit, Occurrat, mentémq; domet respectus honesti. Claud. de 4. Honor. Consul. Quid decet vos, non quantum liceat vobis spectare debetis. Cicer. pro Rabir. Vbi est sapientia judicis? In hoc, ut non solum quid possit, sed etiam quid debeat ponderet, nec quantum sibi permissum, meminerit solum, sed & quatenus commissum sit. Ibid. Id facere laus est quod decet, non quod licet. Sen. octav. 2, 2.

s 1 Cor. 14. 25. Princeps Diis similimus & divinitus constitutus. Plin. panegyr.

t Legatur Plinij Panegyr. Trajano dictus.

u Salvian. de provid. l. 4.

rather than that, which the Divine appellation impoſed on them implieth.

And this for the generall courſe of our lives; now further for your ſpeciall carriage in your particular places.

Are you *Gods* then? And *hath* [x] *God*, ſaith one of the Ancients, *imparted as his ſtile, ſo his power and his place unto you?* [y] *Then judge yee, as God himſelfe would judge.* How is that? may ſome ſay.

I anſwere: Firſt advisedly, not raſhly. For [z] *Temeritas Iudicis calamitas innocentis: The Iudges temeritie is the guiltleſſe perſons calamitie.* And, [a] *Præjudicium non eſt judicium, ſed vitium; Raſh judgement is no judgement but miſ-judgement*, ſaith *Auguſtine.* And [b] *an over-haſtie ſentence conſeth haſtie repentance*, if not a worſe matter. It was [c] *Davids* caſe in *Mephiboſheths* cauſe, as it was [d] *Sauls* before in *Davids* cauſe: and that lett upon record, as other ſlips of Gods Saints; [e] to the end that their trippings might make others, that come after them, [f] the more wary. To this purpoſe God himſelfe preſcribing theſe his Deputies what courſe to take in ſuch caſes, willeth them not onely [g] to heare ere they judge indifferently, but [h] to ſift and ſearch and make diligent enquiry, for the diſcovery of the truth and the bolting out of it, ere they proceed to cenſure or to ſentence. Yea, [i] *ita geſſit, uti juſſit*; this courſe as by precept he commandeth them, ſo by his owne practiſe hee further commendeth unto them. To omit [k] the enquiry made by him about *Adam* and *Eves* act; and [l] his queſtioning of *Cain* about the murther of *Abel*: [m] When the cry of *Sodomes* ſinne was come up to him into heaven, *I will go down*, ſaith he *and ſee whether they have done according to the crie, that is come up unto me or no.* [n] God almightie that knoweth all things, before proofe made ſeemeth to doubt of ſomething: for what cauſe, but to give us an example of gravitie, not to be light of beliefe in conceiving evill of others, before wee ſee things plainely proved. For [o] though many things may be true; yet ought not a Judge to give credit to them till hee ſee evident proofe made of them. And it is no evill rule here, that as *Lex quemque peſſimum fore præſumat; The Law ſhould ſuſpect that every man may be corrupted*; and therefore leave as little as may be to the diſcretion of any: ſo *Iudex optimum quemque eſſe præindicet*, that *A Iudge ſhould ſuppoſe every man to bee guiltleſſe and innocent*, and ſo eſteeme of him, * till the contrary upon diſcuſſion of his cauſe be diſcovered.

x ἔδωκα ὑμῖν τὴν τιμὴν τὴν ἐμὴν, καὶ τὴν τάξιν. καὶ τὴν κλῆσιν. *Author. orti od. quæſt. apud Juſtin. q. 142.*

y Ὡς ἂν ἐμοὶ κρίναντα, ὅτε κρίνατε *Ibi.*

z *Quod de ignorantia. Aug. de civit. l. 22. c. 6.*

a *Aug. de temp. ſer. 236.*

b *Ad pœnitendum properat, citò qui judicat. P. Syrus. Conſiliorum celeritatem celerem pœnitentiam, ſed eam ſeram & inutilem ſequi. Æſopus apud Livium. l. 31.*

c *2 Sam. 16. 2, 3, 4. & 19. 26, 27, 29.*

d *1 Sam. 24. 10.*

e *Ut ruina majorum ſit cautela minorum. Greg. mor. l. 33. c. 15. Facilitas credulitatis callidiſſima vulpecula, cujus magnorum neminem comperi ſatis caviſſe verſutias. Inde innocentium frequens addictio, inde præjudicium in abſentes. Bern. de conſider. l. 4. Quid miramur ſi fallimur, qui homines ſumus, cum David ſpiritum prophetiæ habere ſolitus. contra innocentem ſententiam pronunciavit, cum mentientis verba audivit. Greg. dialog. lib. 1. cap. 4.*

f *Cautum debet reddere, non ſequacem erroris alienus. Caſſiod. variar. l. 7. epiſt. 2.*

g *Deut 1. 17.* ὁ σεμνὸς παραγγελτικὸν ἡμῖν ἀκριβῶς σαφῶς, αὐτὸς πονηρός ἐστι, πᾶσι δίσας κακῶς. *Menand.*

h *Deut. 13. 14, 15.* Σοφὸν γὰρ ἀνδρῶν πᾶς ἁμαρτίας καλῶς κρίνειν, τὸ δ' εἰκῇ κακὸν. *Cherem. apud Stob. tom. 2. c. 44.*

i *Bern. de conſider.*

k *Gen. 3. 9-14.*

l *Gen. 4. 9, 10.*

m *Gen. 18. 20, 21.*

n *Omnipotens Dominus, omnia ſciens, cur ante probationem quaſi dubitat, niſi ut gravitatis nobis exemplum proponat, ne mala hominum ante præſumamus credere quam probare? Greg. mor. l. 19. c. 23. & Eucher. in Gen. l. 2. c. 28.*

o *Quamvis vera ſint quædam, non tamen judici facilè credenda, niſi certis indiciis demonſtrentur. Aug. homil. 50. Legatur Chryſoſt. in Gen. hom. 42. Inauditi enim & indefenſi tanquam innocentes pereunt. Tacit. hiſt. l. 1. Prædamnari quemquam incognita cauſa non licet. Lactant. inſtit. l. 5. c. 1. Qui ſtatuit aliquid parte inaudita altera, æquum licet ſtatuerit, haud æquus fuit. Senec. Med. 2. 2.*

Secondly, [p] juſtly and uprightly; without reſpect of perſons for favour, friendſhip or other ſiniſter reſpect. Such is Gods judgement. [q] *I know O Lord, that thy judgements are juſt.* And, [r] *God is juſt, and there is no iniquitie with him.* And ſuch therefore alſo ſhould yours be: As *Iehoſaphat* telleth the Judges of his time in giving them their charge: [s] *Take heed that you doe juſtly with an upright heart: For*

p *Deut. 1. 16, 17.*

q *Pſalm. 119. 75.*

r *Pſal. 92. 15. Deut. 32. 4.*

s *2 Chron. 19. 7.*

there is no iniquitie with the Lord your God, nor respect of persons, nor receiving of bribes. Remember you that your seats are [t] *seates of judgement, of justice.* And it is an evill of all others most foule and most fearefull, [u] when *oppression is found in the place of judgement, and iniquitie setteth in the seate of justice:* [x] when *a wrong sentence proceedeth from the face of him that ruleth* and should doe right.

t Psal. 122. 5.

u Eccles. 3. 16. *cum inde manant injuriæ, unde jura sumerentur.* Petr. Bles. epist. 68.

x Eccles. 10. 5.

[y] *The Elements weigh not heavie when they are in their owne place,* as they doe when they are out of them, in the roome of some other element. A man that diveth under water, perceiveth not the weight of it, though he have a whole tun of water over his head: whereas were there but halfe an hogshead of the same water put into some vessell, and set above water on his head, he were by no meanes able to stand under the weight of it. In like manner [z] is vice or sinne nothing so offensive, while it is in its owne sea, as when it is in the seat of the contrary vertue. For a man to bee cozened by some cheating Companion, some shifting Mate that liveth, as wee say, by his wits, we are wont to make no great matter of it; *He hath put a tricke upon me; and I am well enough served: I had little reason to looke for other at his hands.* But for a man to be over reached by one that he hath trade and trafficke with, and professeth to deale honestly and uprightly with him, that wee cannot so well brooke or beare; we looke for square dealing at the hands of such, and to have monies-worth for our mony.

y Elementum in loco non ponderat, extra locum grave fit.

z Psal. 41. 9. & 55. 12, 13, 14, 20.

So here, for a man to be robbed by the high-way-side, or to have his pocket or purse pickt by a common Diver or Pick-purse, it is nothing so grievous: there is wrong and robbery in his owne proper subject. But for the Judge that sitteth in the seat of justice to wring or wrong the party that sueth to him for right: to be *as the bush, or the bramble,* (it is the Prophet [a] *Michaes* comparison) that teareth the fleece from the sheepe, that flieth to it for succour and shelter against the storme: yea worse than bush or bramble, in stripping not the fleece onely from the skin, but [b] the skin also from the flesh, and the flesh from the bone; and so [c] preying upon those, whom they ought to protect, worse than those, against whom they ought to protect them: for Iudges and their Officers or Followers to be *Partners and Sharers with Theeves and Murtherers:* (it is the Prophet [d] *Esaies* complaint:) When courses of law and justice are so perverted and corrupted, that (as [e] one of the Popes sometime said, and it is no other similitude than the Prophet [f] *Ieremie* long before him used:) [g] *The Suiters are as Foules, the Pleaders as Fowlers, the Court the Floore, or the Plat, and the Iudge the Net:* When [h] the Counsellor treacherously betraieth his Clients cause, whom hee hath undertaken to defend; and [i] the Iudge setteth his doome and sentence to sale; and he that sitteth to reforme sinne, committeth sinne there himselfe; hee that is called to redresse wrong, doth wrong there himselfe, and that to those that repaire to him for right; and * maketh himselfe guilty by condemning the guiltlesse: [k] This it is of all

a Mich. 7. 4.

b Mica 3. 1, 2, 3.

c *Quid est aliud omnium dignitas sublimium quàm proscriptio civitatum? aut quid aliud quorundam præfectura quàm præda? nulla siquidem major est populorum depopulatio quàm potestas.* Salvian. de provid. l. 4.

d Esai. 1. 23.

e Pius 2. teste Platina.

f Ierem. 5. 26, 27.

g *Litigatores aves, forum aream, judicem rete, patronos aucupes.*

h *Patronus prævaricatur & decipit.* Cyprian. ad Donat. *Publicæ mercis nihil tam venale quàm advocatorum perfidia.* Tacit. annal. l. 11.

i *Iudex sententiam vendit. Et qui sedet crimina vindicaturus admittit: & ut innocens pereat, fit no ens judex.* Cyprian. Ibid. * *Verè & sivere* P. Syrus; *Index damnatur, cum nocens absolvitur. Quantò magis, innocens cum addicitur?* k *Eodem loco pone Latrones & piratam, quo regem animum latronis & piratæ habentem.* Sen. de benef. l. 2. c. 19. *Remota enim justitia quid sunt regna nisi magna latrocinia?* Aug. de civit. l. 4. c. 4. *Et de iniquo judice, judiciisque injustis idem dixeris; esse illum latrone deteriorem, hæc latrociniis gemina, vel eisdem etiam deteriora.*

all other moſt grievous and intolerable; becauſe here is now injuſtice and iniquity in the roome of juſtice and equitie: Which as it maketh the tranſgreſſion of ſuch the more hainous here, ſo ſhall it cauſe their condemnation to bee moſt hideous hereafter.

Thirdly, as juſtly and uprightly, ſo boldly with confidence and courage: *favoribus incorrupti, pavoribus interriti; as not ticed aſide with favour, ſo not forced aſide with feare.* Elſe as *Temeritas judicis*, ſo, *Timiditas judicis, calamitas innocentis:* as *the Iudges temeritie*, ſo *the Iudges timiditie may prove the innocents calamitie:* as it was in poore *Naboths* caſe: And therefore *Iethro* adviſeth *Moſes* to chooſe out men as *uncorrupt*, ſo [m] *of courage* to make Judges and Rulers. Remember to this purpoſe, and to encourage you herein, what *Moſes* telleth them there in giving them their charge: [n] *Feare not any mans face: for the judgement is Gods.* Yea are not *the Kings Iudges*, but [o] *Gods Iudges*; at leaſt your judgement it is his: as the Miniſters of the Word, though they be [p] called by men, and [q] miniſter to man, yet [r] their *Miniſtery* it is *Gods*, and they are [s] *Miniſters not of man*, but *of God.* And what followeth hence? Surely if your judgement bee Gods, and you judge according to God, God hee will undoubtedly beare you out in it. So doth *Iehoſhaphat* aſſure thoſe that hee called to that office: [t] *Take heed how you judge: for you execute the Iudgement not of man but of God: and he will be with you.* He will never bee wanting to his owne ordinance, nor faile to backe and beare out thoſe that duly execute it. See you doe it, becauſe it is his will you ſhould doe it. [u] *Smite him*, ſaith *Abſolom* to his ſervants of his brother *Ammon, and ſlay him; and feare not: have not I bidden you? bee bold therefore.* So ſmite you the wicked, as their wicked courſes ſhall require: ſmite them, I ſay, and feare not: hath not God bidden you? bee bold then. *Abſolom* could not ſecure them: God is able to ſecure you: yea as [x] the High Prieſts promiſed the Souldiers, though it was more than they could make good; Α'μειμνος ποιήσει. *He will ſecure you:* He will ſecure you, doe you your duty and you ſhall not need to take further care for it. [y] *The Lord will be with you*: ſaith *Iehoſhaphat:* as to aſſiſt you, ſo to protect you. As he heartneth *Ioſhua*: [z] *Have not I bidden thee? be ſtrong and couragious: feare not nor quaile not; for I the Lord will be with thee: as I was with Moſes, ſo will I be with thee; I will never leave thee nor faile thee.* And [a] *if God be with you*, as the Apoſtle ſpeaketh, *who can be againſt you?* If [b] God be with *Paul*, no man ſhall be able to lay hand on him to hurt him. If [c] God bee with *Ieremy*, though Prince and people band all together againſt him, yet ſhall he ſtand firme like an iron pillar, like a braſen bulwarke againſt them: they ſhall never bee able to hurt him that God guardeth. Whereas on the other ſide, if to pleaſe men you ſhall diſpleaſe God, ſhrinking and ſwarving from the rules that he hath preſcribed you, and for feare of mans face deale unfaithfully, in the execution of that office that he hath impoſed upon you: * by ſtepping aſide to ſhunne danger. As the Proverbe hath it: [d] *He that feares the froſt*

m *Exod.* 18.21.
n *Deut.* 1.17.
o Θεῦ Διάκονοι *Rom.* 13.4,6.
p *Act.* 14.23. *Tit.* 1.5.
q *Rom.* 15.8,16.
r *Coloſ* 4.17.
s 1 *Cor.* 4.1. 2 *Cor.* 3.6. & 6.4. & 11.13.
t 2 *Chron.* 19.6.
u 2 *Sam.* 13.28.
x Α'μειμνος ποιήσω. *Matth.* 28.14.
y 2 *Chron.* 19.6.
z *Ioſh.* 1.9,5.
a *Rom.* 8.31.
b *Acts* 18.9,10.
c *Ierem.* 1.18,19.

* *Fugiendo in media ſæpe fata ruitur. Liv. hiſt. l.* 8. *-multis ipſum timuiſſe nocet: multi ad fatum venere ſuum dum fata timent. Sen. Oedip.* 5.2. *-multos in ſumma periculum ſit venturi timor ipſe mali. -Lucian. l.* 7. d *Qui timent pruinam, irruet ſuper eos nix. Job* 6.16. *Viſe Druſ. prou. l.* 1. *cent.* 2. *prou.* 2.

shall be overwhelmed with the snow. [e] while you feare the frost of mans anger that lieth under your feet, and might easily bee overcome; you shall be overwhelmed with the snow of the divine vengeance, that descendeth from Heaven and cannot therefore bee avoyded. [f] While you flie the smoke of mans displeasure, you shall fall into the * flaming fire of Gods wrath, that burneth even to the bottome of Hell. [g] *Trepidus homo ponit tendiculam sibi: The fearefull man*, saith *Salomon*, *setteth a snare for himselfe.* And it is in this case verified that the Prophets have, and [i] the Jewes use as a by-word. [h] *He that flieth from the noise of feare, falleth into a pit, and hee that getteth up out of the pit, is caught in the snare.* We may well apply it with some transposition to the present occasion. When matters are to bee heard before you, and some Great mans letters come, whom the one party hath some interest in, here if you bee fearefull of doing your duty, your feare setteth a snare for you, and if for feare of offending him you decline from the right, while you flie from the noise of a false feare, you fall into a true snare: or while you seeke to shunne one snare, you fall into another, a worse snare: while you seeke to shun the snare of mans offence which you might easily have wound your selves out of againe, yea [k] God would have broken for you and set you free from; [l] you fall into the pit of Gods heavie indignation, out of which it is questionable whether ever you get up againe or no. In a word; it is a sinne for any man to feare man more than God, and for feare of man, to doe ought that may displease him: but it is much more a foule shame for those that are tearmed Gods, to feare any but God, & out of feare to faile in the doing of that duty, which with courage and confidence God hath called them to execute.

Fourthly and lastly, severely where God himselfe (were he present) would shew severity, and have willed severity to bee shewne. As ye have just cause to [m] take heed how ye deale rigorously; where God would have lenity and clemency used, as [n] *Saul* with the *Gibeonites*, * in lesser and slighter slips [o] with silly weake ones, in simplicity and infirmity over-taken rather, than offending out of malice and wilfull contempt: that were as the Prophet speaketh, [p] *to turne judgement into gall*: [q] It is as well a point of injustice above desert to punish the guilty, as it is without desert to punish those that be wholly guiltlesse. So have ye no lesse cause to beware, least, as [r] *Saul* with *Agag*, you spare there, where God would have you severe, [s] *Thine eye*, saith he, *shall not spare them, that the Lord thy God may spare thee: neither shalt thou shew any mercy unto them, that God may shew mercy unto thee.* [t] It is a like injustice not to punish the guilty, (as the quality of the crimes committed by them shall require,) and to punish the guiltlesse. [u] A discreet hand therefore is to bee held of you in the administration of justice, and in the sentencing and censuring of Transgressors and Offenders. You must remember that you are *sent by God* as [x] with *a rod* for some, so [z] with *a sword* for others, [y] *to take vengeance on malefactors.* And therefore you fulfill not your

[e] *Pruina inferius gelatur; nix de superioribus ruit. qui in terra hominem contra veritatem pavet, ejusdem veritatis iram cœlitus sustinet. qui conculcanda in infimis metuunt, à summis metuenda patiuntur, & cum transire nolunt, quod calcare poterant, iudicium de supernis accersunt, quod tolerare nequaquam possunt. Greg. mor. lib. 8. cap. 12.*

[f] Καπνὸν φυγόντες εἰς τὸ πῦρ πεσεῖσθον· τὸ πῦρ ἐν τῷ καπνῷ βιαζόμενοι, *ut Lucian. Necyomant. Fumum fugientes in flammam incidunt.*

* *Deut. 32. 22.*

[g] *Prov. 29. 25.*

[h] פח פחד ופחת *Esai 24. 17, 18. Ierem. 48. 43.*

[i] היפלאל הפחת גסמיקלפחד.

[k] *Psal. 124. 7.*

[l] Ἐπιχέεται μὴ βρέχει· εἰς βόθρον ἀπενίγη. *Apostolius. Fugiens pluviam incidit in lacunam. Drusl. l. 1, cent. 1, prov. 36.*

[m] *Neque enim debet dispensator crudelis esse, ubi pater-familias misericors est. Augustin. alicubi.*

[n] *2 Sam. 21. 2.*

* *Parvis peccatis veniam, magnis severitatem commodare, nec pœna semper, sed sæpius pœnitentia contentus esse. Tacit. Agricol.*

[o] *Dat veniam corvis, vexat censura columbas. Iuven. sat. 1.*

[p] *Amos 5. 7. & 6. 12.*

[q] *Etiam nocentes punire supra meritum manifesta iniquitas est. In quantum enim punitio excedit delictum, in tantum innocentia punitur. Rob. Grosthed. Ep. 48.*

[r] *1 Sam. 15. 9.*

[s] *Deut. 13. 8, 9, 10, 15, 16.*

[t] *Prov. 17. 15. Æqua iniquitas est, non punire nocentes, & punire innocentes. Grosthed ibid. Non eris innocens, si aut punias eum cui parcendum esset, aut parcas ei qui fuerat puniendus. Bern. de consider. l. 2.*

[u] *adsit Regula peccatis quæ pœnas irroget æquas: Ne scutica dignum horribili sectere flagello, Aut ferula cædas meritum majora subire verbera. Horat. serm. l. 1. sat. 3.*

[x] *Deut. 25. 2, 3.*

[z] *Rom. 13. 4.*

[y] Εἰς ὀργὴν πράκτορι. *1 Pet. 2. 14.*

charge

charge, you diſcharge not your truſt, if you put not the power which to that pupoſe hee hath given you in practice: And [a] you ſhall anſwere for it with your owne ſoules, as *Ahab*; not onely, [b] if you ſlay *Naboth*, but [c] if you ſlay not *Benhadad*. If you let murtherers, and Maſſe Prieſts, ſoule-murtherers, and other like malefactors eſcape, whom God hath committed into your hands, [d] your lives ſhall goe for theirs, you ſhall anſwere it with your owne lives for the ſaving of their lives. Yea, you ſhall not onely bring that curſe upon your ſelves, that [e] the Prophet denounceth againſt that man that doth the worke of God negligently, that with-holdeth his ſword from ſhedding of bloud when God calleth him thereunto: But, like either fearefull or unfaithfull Phyſitians, who by ſparing an ounce or two of corrupt bloud, that were better out than in, infect and taint all the reſt, and ſo endanger the whole body; [p] you ſhall bring upon your ſelves the guilt of all ſuch villanies as ſuch deſperate wretches ſhall by your prepoſterous and [q] pernicious lenitie and impunitie either ſurvive or [r] be encouraged to commit; yea and the wrath of God at length alſo upon the whole ſtate, which by ſuch meanes you ſhall cauſe to bee totally defiled therewith. For [ſ] *the whole land*, ſaith the Holy Ghoſt, *is polluted with bloud*, and with the like enormious crimes *and cannot be purged againe but by the bloud of thoſe that ſhed bloud*, and by the condigne puniſhment of ſuch as commit ſuch crimes.

[a] *Unde punitur, ſi fecerit injuſſus, inde punietur, niſi fecerit juſſus. Quod ſi ita eſt jubente imperatore; quantò magis jubente creatore, cujus non eſt fas juſſa contemnere? Aug. de civit. li. 1. c. 26.*

[b] 1 *King.* 21. 19.

[c] 1 *King.* 20. 42.

[d] *Nec iſta vobis manſuetudo & miſericordia in miſeriam vertet. Cato apud Saluſt. in Catilin. Miſericordia in perniciem caſura eſt, Memmius apud eund. Iugurth. videte ut proſit illis ignoſci, quos ad pœnam Deus ipſe deduxit. Quod ad me attinet, non ſum crudelis; ſed vereor: ne quod remiſero, patiar. Petron. ſatyr. Itaque hîc tenet monitum illud apud Stob. tom. 2. c. 9.* Δίκαιος ἐὰν μᾶλλον ἢ χρηστὸς θέλε.

[e] *Jer.* 48. 10.

[p] *Qui feriendi poteſtatem habet, ſolus in culpa eſt, ſi culpa non feritur quæ ferienda eſt, & eo impetu quo ferienda vel potius fulminanda eſt. Bern. epiſt. 238. Si iſtiuſmodi adhuc ſteterit, verendum eſt ne ſtatus ipſius ſit caſus veſter, dum quicquid mali adjecerit, non illi jam ſed vobis meritò imputabitur. Ibid.* [q] *Malorum omnium prima mater incuria; impunitas incuriæ ſoboles, inſolentiæ mater, radix impudentiæ, nutrix vitiorum. Bern. de conſider. l. 3. Impunitas auſum parit, auſus exceſſum. Ibid. l. 4.* [r] *Sicut eſt miſericordia ſæviens, ſic & crudelitas parcens. Aug. Ep. 54. Perniciosè miſericors, ubi ſeverus eſſe debueras. Bern. de temp. 94.* [ſ] *Num.* 35. 33.

In a word: as you beare the name of *Gods*, ſo let your converſation and courſes, your carriage both generall and ſpeciall be *God-like*, correſpondent to this great and glorious title given you of God: that you may not bee, as hee ſaid ſometime of the Heathen Philoſophers and their writings, *like Apothecaries pots*, [t] *that have an inſcription of ſome ſoveraigne medicine without*, when there is either nothing at all, or that which is worſe than nothing, nothing but ſome rancke *poiſon within*.

[t] *Quorum tituli habent remedia, pyxides venena. Lact. inſtit. l. 3. c. 15.*

Hitherto we have ſhewed what this ſtately and lofty ſtile of *Gods* given to Rulers by God himſelfe requireth of them: let us now ſee what it exacteth of us that live under them. That which the Apoſtles tell us both *Peter* and *Paul*. If Magiſtrates be *Gods*, and their power and place be of God, then muſt [u] *every ſoule bee ſubject to the higher power*, [x] *not for feare of mans wrath, but for conſcience of God*: Then [y] *ſubmit your ſelves you muſt to every humane ordinance for the Lords ſake; be it unto the King as Soveraigne, or to Preſidents* and other inferiour Governours, *as thoſe that be alſo ſent of him*.

[u] *Rom.* 13. 1.

[x] *Rom.* 13. 5.

[y] 1 *Pet.* 2. 13, 14.

Where commeth juſtly to be taxed the intolerable pride of that [a] *Man of ſinne*, who not only [b] exempteth himſelfe and his Shavelings from all civill ſubjection; but even [c] trampleth upon the

[a] 2 *Theſ.* 2. 3.

[b] *Lex Canonica ſimpliciter exemit Clericos tum in civilibus tum in criminalibus cauſis, cui cedere debet lex Imperialis, cum poſſit Pontifex Imperatoribus jubere in eis quæ ad Eccleſiæ autoritatem ſpectant. Bellarm. de Cleric. lib. 1. c. 28. propoſ. 3. rat. 2.* [c] *Sic Alexand. 3. Frederici 1. Imper. pede collum compreſſit. Philip. Bergom. ſupplem. an. 1160. Petr. Iuſtin. rerum Venet. lib. 2. & Papyr. Maſſon. in Alex. 3. Et Cæleſtinus Henrici 6. Imper. capiti coronam pedibus impoſuit, eiſdemq; denuò dimovit. Roger. Hoveden annal. par. poſter. in Rich. 1. & Ranulph. polychron. l. 1 c. 26.*

crownes

crownes of Kings, in moſt preſumptuous manner, [d] *advancing himſelfe above all that is called God, and carrying himſelfe as God*, yea [e] making himſelfe *a God of Gods*; as out of Pope *Nicolas* his grounds, ſaith *Marſilius of Padua*, his owne *Canoniſts* well collect. The Ancient Fathers were not acquainted with this divinity of the Popes Deity, they were utterly ignorant of it. [f] *We worſhip the Emperour*, ſaith *Tertullian*, *as a man that is Gods ſecond*, or *next to God, inferiour to none but to God alone*. [g] *That theſe things are enjoyned not ſecular men onely*, ſaith *Chryſoſtome*, *but even Prieſts and Monkes alſo, the Apoſtle ſheweth evidently when he ſaith, Let every ſoule be ſubiect to the higher power.* [h] *Be thou Apoſtle, or Evangeliſt, or Prophet, or whatſoever thou beeſt elſe,* [i] *thou muſt not onely obey them, but even be ſubiect unto them.* And *Bernard*, though he lived but in a bad and corrupt age, writing to a great Biſhop; [k] *If every ſoule muſt bee ſubiect to the higher power, then yours alſo among the reſt. For who hath given you an exemption from this generall iniunction? Hee that endeavoureth to exempt you, doth but ſeeke to delude you.* In a word, to apply a ſpeech of *Optatus* ſpoken of him by that inſolent Schiſmaticke *Donatus* to the preſent proud *Romiſh Prelate*; [l] *Since above the Emperour there is none but God that created him*; (and not the *Pope* then, as [m] they ſay:) *the Pope advancing himſelfe above the Emperour, goeth beyond humane bounds, and carrieth himſelfe not as man but as God, in not reverencing him who of men is to bee feared next after God.*

But to leave that *Antichriſt* to his tranſcendent not eminency but inſolency: wee are admoniſhed, when Kings and Governours are by God tearmed *Gods*, ſo to account them as God calleth them, and accordingly to carry our ſelves in our demeanour toward them: to obey and be ſubject, as one ſaith, [n] *unto good Rulers as God, bad Rulers for God*; or rather, [o] *to both good and bad as well as God as for God.* And herein is the true difference betweene the religious and the irreligious ſubject, that [p] the one worſhippeth God for man, [q] the other obeyeth man for God. Yea not onely are we to take heed of riſing againſt them, and laying of violent hands on them. For [r] *Who can lay violent hands on the Lords annointed, and be guiltleſſe?* [ſ] *Who ſo riſeth againſt the Lords annointed, ariſeth againſt the Lord himſelfe by whom he is anointed.* [t] *Who ſo reſiſteth the higher power, reſiſteth Gods owne Ordinance: and thoſe that ſo doe, procure deſtruction to themſelves:* Or of offring the leaſt outward diſgrace unto them. [u] It ſtucke ſhrewdly in *Davids* ſtomacke, and troubled his tender conſcience not a litle, that he had ſnipped away but a little ſhred of the skirt of *Sauls* coate: But alſo [x] how wee doe even but in ſecret ſpeake evill of them, or in heart onely wiſh evill to them: Sithence God, [y] whoſe perſon they repreſent, and [z] whoſe place they here ſupply,

d 2 Theſ. 2. 4.

e *Vos nobis à Deo Dii dati eſtis: inquit Conſtantinus Epiſcopos allocutus. Nicol. pp. apud Grat. diſt. 96. ex Ruffin. hiſt. lib. 1. c. 2. Epiſcopi ergò ſunt Dii. Adrian. apud Nauclerum. l. 2. At Pont fex Rom. eſt Epiſcopus Epiſcoporum: Ergò & Deus Deorum. Marſil. defenſ. pacis par. 2. c. 27.*

f *Colimus Imperatorem, ut hominem à Deo ſecundum, ſolo Deo minorem. Tertull. ad Scapul.*

g Δεικνὺς ὅτι πᾶσι ταῦτα διαπέπρ}κ, καὶ ἱερεῦσι, καὶ μοναχοῖς, καὶ τοῖς βιωτικοῖς μόνον, ὅλον ἐπέστειλεν. &c. *Chryſoſt. in Rom. hom. 23 Et eadem habent etiam Theodoret. Theophyl. & Oecumen. ad Rom 13.*

h Κἂν Ἀπόστολος ᾖς, κἂν εὐαγγελιστὴς, κἂν Προφήτης, κἂν ὅστις οὖν.

i Οὐχ ἁπλῶς εἶπε, Πειθέσθω, ἀλλὰ ὑποτασσέσθω.

k *Si omnis anima, etiam veſtra. quis vos excepit ab univerſitate? Qui tentat excipere, conatur decipere. Bern. ad Henric. Senonenſ. epiſt. 42.*

l *Cum ſupra Imperatorem non ſit niſi Deus qui fecit Imperatorem; dum ſe Donatus ſuper Imperatorem extollit, jam quaſi hominum exceſſerat metas, nem verendo eum qui poſt Deum ab hominibus timebatur. Optatus adverſ. Parmen. l. 3.*

m *Celeſtinus facto ſuperius relato deſignavit, quòd Papa poteſtatem habet creandi imperatorem, &c. Polychron. l. 7. c. 26. Inde Diſtich. Templi Lateran. veſtibulo inſcriptum; Rex homo ſit Papæ, ſumit quo dante coronam. Et Staniſl. Orichou. in Confeſſ. Cathol. Qui Regem anteponit Sacerdoti, is anteponit creaturam Creatori.*

n Τοῖς μὲν ἀγαθοῖς ὡς τῷ Θεῷ, τοῖς δὲ κακοῖς διὰ τὸν Θεόν. *Baſil. Bonis tanquam Deo; malis propter Deum.*

o *Tam bonis quàm malis. & tanquam Deo & propter Deum.*

p *Jer. 44. 17.*

ἁλυρίδα, ὃ Θεὸν διεγείροντες. *Purpuram colentes, non Deum. Themiſtius apud Socratem, hiſt. lib. 3. c. 25.*

q 1 *Pet. 2. 13.* διὰ τὸν Κύριον.

r 1 *Sam. 26. 9.*

ſ *Qui inſurgit in Chriſtum Domini, inſurgit in Dominum Chriſti. Pſal. 2. 1.*

t *Rom. 13. 2.*

u 1 *Sam. 24. 6.*

x *Eccleſ. 10. 20.*

y Δίκη γὰρ νόμου τέλος· νόμος ἢ ἄρχοντες ἔργον· Ἀρχὴ δὲ εἰκὼν Θεοῦ τοῦ παντὸς κοσμοῦντος. *Plut. ad præfect. indoct. Dei enim imaginem habet Rex, ſicut Chriſti Epiſcopus. Aug. vet. Teſt. quæſt. 35.*

z *Principes enim Dei vices gerunt. Strigel. ad 1. Paral. 29. 23.*

ſupply, hath threatned both to diſcloſe it, and to be avenged on us for it. He hath given them his owne name, and * hee will ſeverely revenge whatſoever injurie or indignity is done unto them, even as done unto himſelfe.

* Διὶ γὰρ Κρονίωνι μάλιστα Αἰδοῖα βασιλῆες. *Theocrit. idyll. 17.*

Hitherto we have conſidered of the dignitie, eminencie and excellencie of Princes and Rulers in regard of their place and divine conſtitution: Now a word or two withall of the latter branch, concerning their frailty, miſery and mortality in regard of their naturall eſtate and humane condition.

Princes therefore and Iudges, though they bee *Gods* [1] *by name*, yet are they *not* ſo *by nature*. It is not [a] *Iah* or *Jehovah* a name of *Eſſence*, but [b] *Eloah* or *Elohim* a name of *Office* that is given them. It is not true of them that they ſay of the Pope, * *The man changes when his name changeth*: as if the change of the name bred a change of their nature. [c] It is not their place that can alter their perſons: nor their divine conſtitution that can ſtrip them of their native condition. Though they ſit above others, yet * muſt they die as others. Though they may live *like Gods*, yet muſt they die *like men*, even *as other ordinary men* are wont to doe.

1 *Nuncupativè, non eſſentialiter. Greg. in Ezech. l. 1. hom. 3.*

a יה *ab* דוד *Pſal. 68. 4.* יהוה *ab* הוה *Pſal. 83. 18. ratio utriuſque Exod. 3. 14.*

b אלהים & אלה *nomen τῆς ἐξουσίας potestatis ſive parentatis, ſicut* אל *τῆς δυνάμεως potentiæ.*

* *Mutatio nominis, mutatio hominis. Goſſ. ad Procem. 61. Decretal.* • *Es adhuc quod eras: & non minus hoc es, quam quod factus es poſt, fortè & mane illud natus es; mutatus hoc, non in hoc mutatus. non rejectum illud, ſed iſtud adjectum. Bern. de conſid. l. 2.* * Τυραννὶς οὐδὲν θεῶν βίῳ νομίζεται. Τὸ μὴ θανεῖν γὰρ οὐκ ἔχει, πάλλα δ' ἔχει. *Eurip. Archelao apud Stob. c. 45.*

Wee need goe no further than experience for the proofe of this point. For [d] *wee ſee that wiſe men*, and ſo great men, *die as well as others*. As [e] the ſword taketh away weake and ſtrong indifferently: ſo [f] death ſweepeth away great and ſmall, high and low alike.

d *Pſalm. 49. 10.*

e *2 Sam. 11. 25.* Ξιφος ἐσθλὰ δαπτεῖ· καὶ τὸν κακὸν ἁρπάζει.

Homer. Il. σ'. exæquat duos, Licet impares ſint gladius. Sen. Theb. act. 4. f *Certè æqua mors eſt. Sen Troad. act. 2. ſ. 3. Æquâ lege neceſſitas ſortitur inſignes & imos. Horat. l. 3. ode 1. Pallida mors æquo pulſat pede pauperum tabernas, Regumque turres. ibid. 1. 4.*

And no marvell if it be ſo. For [g] they have all one and the ſame originall; the like breeding and birth. They are all [h] *bred not of incorruptible, but of corruptible ſeed*: And therefore [i] have their *time* as *of birth*, ſo [k] of decay and *of death*. They are made of one mould: even great men of the ſame metall that other men are. *What is man* ſaith one of the Auncients, but [l] *ſoule and ſoile*? the one [m] a puffe of winde, and [n] the other a pile of duſt. What is he, but, as he ſaid ſometime of [o] ſwine, a little [p] *rotten fleſh*, that hath the *ſoule* given it *as ſalt* to preſerve it from further putrefaction a while, as the ſeare-cloth doth the corps deceaſed? And no other matter are the greateſt or mightieſt men made of. They are *fleſh*, as others. [q] *Our fleſh*, ſay the poore oppreſſed ones, *is as the fleſh of our brethren*. And [r] *all fleſh is graſſe, and all the glory of it as the flower of the field*: [ſ] *that in the morning is greene and flouriſheth, but ere evening is either cut downe* by the Mowers hand, or decaieth *and withereth of it ſelfe*. They are *earth*, as others. [t] *Earthen veſſels*, the Pſalmiſt compareth them to. [u] *Earth they judge*, *and* [x] *earth they are*. [y] *Iudicant terram judices terræ*: *They*

g *Wiſd. 7. 1, 2. Licet diverſa ſit dignitas, eadem tamen naſcendi moriendique conditio eſt. Anton. apud Athanaſ.*

h *Contra quam de regenitis 1 Pet. 1. 23.*

i *Eccleſ. 3. 2.*

k *Quæ nata ſunt, ea omnia denaſci ajunt. Caſſius Hemina annal. lib. 2. apud Nonium. Quiſquis ad vitam editur, ad mortem deſtinatur. Sen. ad Polyb. c. 30. Et cui naſci contigit, mori reſtat. Idem epiſt. 99. Moritur enim omne quod naſcitur. Divinum autem id eſt, quod nec ortum habet nec occaſum. Minut. Octav.*

l Νῆς καὶ χοῦς. *Greg. Naz.* m *Eſai 2. 22.* n *Gen. 2. 7.* χοῦν ἀπὸ τῆς γῆς. *Sept.* o *Suillo pecori animam præſale ditam, quæ carnem ſervaret, ne putiſceret. Varro de re ruſt. lib. 2. cap. 4. Cic. de nat. Deor. lib. 2. & de finib. lib. 5. & Plin. hiſt. nat. lib. 8. cap. 51.* p *Caro morticina. Sen. epiſt. 52. putris. Idem ad Marciam. c. 11.* q *Nehem. 5. 5.* r *Eſai 40. 6. 1 Pet. 1. 24.* ſ *Pſal. 90. 6.* t *Pſal. 2. 9.* u *Pſal 29.* x מן האדם אנוש *Pſal. 10. 18.* y *Auguſt. de temp. 94.*

are

are earthen Indges, ſaith *Auguſtine*, *that judge here upon earth.* Nothing but [z] *duſt and aſhes*; as *Abraham* ſaith of himſelfe.

[z] עפר ואפר Gen. 18. 27. *Salubris capula, ut cogitans te ſummum pontificem, attendas pariter. & viliſſimum cinerem non fuiſſe ſed eſſe. Bern. de conſid. lib. 2. Non pulverem tantum ſed ipſum pulverem. Pareus ad Gen. 2. 7.*

Againe, Great-men as they are made both for body and ſoule of the ſame matter that others are; ſo are their ſoules and bodies tied together with [a] no firmer or ſtronger bands than other ordinary bands are. [b] They have no more power over the Spirit in the day of death to detaine it, than other ordinary men have. [c] Some litle worm may doe as much by them, as they can doe to any man. [d] A flie or a gnat ſtrangled that proud Pope our Countreyman, that made the Emperour ſtoope to hold his ſtirrop. And, I ſay not, a little fiſh-bone, [e] an haire, or a crumb of bread onely going downe the wrong way, may endanger, yea may choake and make an end of the mighti-eſt Monarch in the world. They are ſubject to ſickneſſe as well as others; yea more uſually than others, as being more craſie commonly than others are, that are more hardly bred than they. [f] It is not a golden ring that can keep the finger from a fellon, nor a velvet ſlipper that can fray away the gout, nor a crown or diadem, that can cure the head-ache, nor a purple roabe that can free one from fevers. [g] Sickneſſe deaths Purſevant oft arreſteth them, and death it ſelfe oft ſeiſeth on them in the very place of judicature, where they paſſe ſentence of life or death upon others, even as they are ſitting on the Bench.

[a] *Pſal. 73. 4.*

[b] *Eccleſ. 8. 8. Nulli juſſo ceſſare licet; Nulli ſcriptum proferre diem. Sen. Herc. fur. act. 1.*

[c] Καὶ καθαρεὶς ἡ φαλάγγιον ἦσθ' ἂν πεζάξοισα. *Apud Laertium Diogenes Perdiccæ mortem minitanti. Tu qui te Deum credis ſucceſſu aliquo tumens, quantulo ſerpentis illius dente perire potes? Plin. hiſt. nat. l. 7. c. 7.*

[d] *Balæus de Pont. Rom. in Hadrian. 4.*

[e] *Sic Anacreon pota acino uuæ paſſæ. Fabius Senator Rom. poto in lactis hauſtu uno pilo ſtrangulatus eſt. Plin. ibid. & Val. Max. l. 9. c. 14.*

[f] ὅτι ποδάγρας ἀπαλλάττει κνημίς· πολυτελὴς, ὅτι δακτύλιος χρυσοῦς παρωνυχίας, ὅτι διάδημα κεφαλαλγίας. *Plut. de tranquill.* [g] *Act. 12. 23.*

They are ſubject to caſualties as well as others. [h] *Wee are of a glaſſie ſubſtance*, ſaith one, *and wee walke amiddes many caſualties.* And [i] *the pot*, wee ſay, *goeth ſo oft to the Well, that at length it commeth home broken.* [k] He that miſſeth many of them, yet ſome one at length lighteth on, that maketh an end of him. And is it not with Princes as well as with others. Yes undoubtedly. They are ſubject to caſualties as much as others. Yea [l] they are ſubject to caſualties more than others their inferiours. They die not onely *as others*, but oft-times *before others*. [m] The maſſie mettall ſinketh, when [n] the corke and reede ſwimmeth: the ſturdy and ſtately oake oft falleth or is felled, when the little and low hawthorne-buſh by it ſtandeth ſtill. They were ſafe enough that ſate in the ſame caroch with him, when [p] that puiſſant Prince in the middeſt of his pompe and preparation for ſome extraordinary enterpriſe, was by the hand of a baſe Villaine in butcherly manner with a knife ſtucke like a beaſt.

[h] *Vitrei ſumus; inter varios c ſus ambulamus. Aug. de verb. Dom.*

[i] *Eccleſ. 12. 6.*

[k] *Quem ſæpe tranſit caſus, aliquando invenit. P. Syrus.*

[l] *In præcipiti dubioque nimis excelſus locus eſt. Sen. Agam. 1. 2.*

[m] *Sidunt ipſo pondere magna, Creditque oneri fortuna ſuo. Sen. Agam. 1. 2. Suis & ipſa Roma viribus ruit. Horat. epod. 16.*

[n] Ἀκάπιτός εἰμι φελλὸς ὡς ὑπ' ἄρχῳ ἅλμας. *Pindar. pyth. ode 2. levitate tutus. Adſpicis ut ſumma cortex levis innatet unda; Cùm grave nexa ſimul retia merget onus. Ovid. triſt. 3. 4.* [o] *Denſas nemus ſpargens umbras Annoſa videt robora frangi. Sen. Agam.* [p] *Hen. 4. Gall. R.*

They are liable laſtly to Gods judgement as well as others. Yea they are by him made examples oft unto others. [q] Hee preventeth the laſt judgement ſometimes by ſitting here upon ſuch: and in the perſons of ſome few before-hand ſheweth what all others, that take their courſes, muſt one day likewiſe come to.

[q] *Dan. 7. 9, 10, 11. Futuri judicii præjudicium. ut Tertul. apolog.*

They die, ſaid I, as other ordinary men uſually doe? Nay; they die

die otherwiſe than other ordinary men are wont to doe. [r] *If theſe men*, ſaith *Moſes*, *die the common death of all other men, or if they be viſited in no other manner than all other men are*; *then the Lord hath not ſent me.* They die ſo that men know not what diſeaſe they die of. And [s] *few Kings or tyrants*, ſaith the Heathen man, *die either in their beds, or a dry death*: what for mans miſchiefe and malice: As they are more eminent, ſo [t] they are more eyed, more envied, more aimed at: and [u] *any one is Lord of their life, that ſetteth light by his owne life*: And what againe for the right dreadfull and [x] juſt judgement of God; with whom the life of the mightieſt Monarch is but as [y] *a nip of his naile*: *and hee is terrible among theſe earthly Gods*; as hee [z] that can when hee will, doe as much, and doth oft, and * much more unto them, than they can doe unto any of thoſe that live under them.

r Num.16.29.

s Ad generum Cereris ſine cæde & vulnere pauci Deſcendunt Reges & ſicca morte tyranni. Iuven. ſat. Quota pars meritur tempore fati? Rarum eſt fœlix idemq; ſenex. Sen. Herc. fu. 2. t Summa petit livor: perflant altiſſima venti. Silius bell. pun. l. 11. Nubibus ipſis inſerta cacumina Turres pluvio vapulat auſtro. Sen. Agam. 1,2.

u Dominus eſt vitæ tuæ, quiſquis contempſit ſuam. Senec. Epiſt. 4. Contempſit enim omnes ille, qui mortem ius. Sen. Herc. Oet. Non pauciores ſervorum ira cecidere quam regum. Sen. Epiſt. 4. Nihil tam firmum eſt, cui non periculum ſit etiam ab invalido. Curtius l. 3. x Chilo interrogatus quid Deus ageret, reſpondit, Τὰ μὲν ὑψηλὰ ταπεινοῖ, τὰ δὲ ταπεινὰ ὑψηλοῖ. Laert. Incubuit ravò cœleſtis flamma ſalictis; Nec parvi frutices iram ſenſere tonantis: Ingentes quercus, annoſas fulminat ornos. Claud. ad Hadr. Feriunt ſummos fulmina montes. Horat. carm. 2. 10. Feriunt celſos fulmina colles. Sen. Agam. 1. 2. Humida vallis raros patitur Fulminis ictus: Minus in parvis fortuna ſævit; Leviuſq; ferit la via ora Deus. Idem Hippol. 4. 2. y Decerpit ſpiritum Principum. Pſal. 76. 13. z Quicquid à vobis minor extimeſcit, Major hoc vobis Dominus minatur. Sen. Thyeſt. 3. 3. * Matth. 10, 28.

They die *like men?* nay (with reverence be that ſpoken, which the Spirit of God himſelfe ſpeaketh) they die many of them *like beaſts*. As abuſing their power they live [a] like beaſts; and become in that regard [b] worſe than beaſts here: ſo through the juſt judgement of God, they die many times more like beaſts than men, [c] *like ſheep*, ſaith the Pſalmiſt, *dying in a ditch*: as it was ſaid of Pope *Boniface*; that [d] *he came in like a Fox, he ruled like a Lyon, and dyed like a dog*: ſo [e] *Ioram* rotting away by piece-meales, till his very intrailes fell out: [f] *Iehoiakim* dragged and caſt out like carion, and [g] *buried with the burriall of an Aſſe*: and [h] *Herod* eaten up with vermine, (as [i] others of his ranke not a few) when but a little before hee had beene applauded and admired as [k] *a God*. They ſo die, that [l] they leave their names for a curſe behinde them after their death: [m] *Make them and their Princes like* [n] *Oreb and Zeb*; *or like* [o] *Zeba and Zalmanah, or like* [p] *Iabin and Siſera: that periſhed at Endor; and lay rotting there above ground unburied, like dung that lieth ſpread abroad on the ſurface of the earth.*

a Pſal.49.12,20.

b Pejus eſt comparari jumento quàm natici jumentum. Chryſoſt. in aſcenſ. Dom. tom. 3.

c Pſal.49.14.

d Intravit ut vulpes, regnavit ut leo, mortuus eſt ut canis. Platin. & Stella. vit. Pont. & Matth. Weſtmonaſt. l. 2.

e 2 Chron.21.15,19.

f Ier.22.19.

g Aſini ſepultura ſepelietur. viſo Deut. in proverb. l. 1. cent. 1.

h Σκωληκόβρωτος. Act. 12. 23. Agrippam Joſephus appellat: legendus antiq. l. 19. c. 7.

i Herodes magnus ſuperioris avus ſic periit: ut Joſep. antiq. l. 17. c. 7. & Euſeb. in Chron. Sic Pheretima, Herodot. l. 4. Sic Antiochus Epimanes 2. Macab. 9. 9. Sic Maximinus, Euſeb. hiſt. l. 8. c. 18. Sic Arnulfus, Luitprand. l. 1. c. 9. Sylla quoque inſœlix tali languore peteſus Corruit, & fœdè ſe vidit ab agmine vinci. Serenus medic. c. 6. Exitum vitæ ſortitus omnium à ſe proſcriptorum calamitate crudeliorem. Plin. hiſt. nat. l. 7. c. 43. & l. 11. c. 33.

k Act. 12. 22. *Vox non hominis, ſed Dei.* αἰ δὲ θῶων οἱ κόλακες, Θεὸν ἀναγορεύοντες. Ad quos ipſe plaga affectus, Ὁ Θεὸς ὑμῖν ἐγὼ ἤδη καταγέλαστος ἔρειν ὀπτάπομαι τὸν βίον, ὁ καλούμενος ἀθάνατος ὑφ' ὑμῶν, ἤδη θανῶν ἀπαγορεύω. Joſ. ibid. l Eſai. 65. 15. Ier. 29. 22.

m Pſal. 83. 9, 10, 11. n Iudg. 7. 25. o Iudg. 8. 21. p Iudg. 4. 11, 21, 24.

Yea that which is of all other moſt fearefull; [q] as ſuch are worſe than beaſts in their life; ſo ſhall they fare worſe than beaſts after death. for [r] *God will never demand a reaſon of them, whom with reaſon he hath not indued.* The brute beaſts ſhall never bee called to any account. [t] *There is no judgement for them that have no judgement themſelves.* But [ſ] *it is appointed for all men*, and among the reſt then for great men, *that once they muſt dye, and after that commeth judgement*, which

q Poſt greges eunt depravationes naturæ, ibunt & extremitate pœnæ. Bern. in Cant. 35.

r Deus ab eis rationem non exiget, quibus rationem non dedit. Bern. ibi.

ſ Heb. 9. 26.

t Homines ad timendum illud judicium ſtare habent, non autem & pecudes. Bern. ibid.

which they must also come unto among others. [u] The Rich mans case in the Gospell, while hee lived clad in purple, sheweth great men what after death must become of them, which way they must goe when they die, if they abuse their power while they live, if they be not [x] as well good as great. And as our Saviour saith of Iudas; [y] *It had bin much better for him had he never bin borne:* so may wee well say of such, *It had bin much better for them, if they had never at all bin; or if they could utterly cease to be.* Better therefore by much shall it bee with the beasts than with such. For [z] it must needs bee farre worse with those that so are as they shall be for ever, than with those that are not at all, that are now no more than if they had never bin.

A point of great importance, and that might prove of good use, had I longer time to insist on it, as well for others as for themselves.

For themselves, for great ones. [a] *Charge the rich men of this world,* saith the Apostle to *Timothy, that they bee not high-minded.* And the great men of this world have as much need of the like charge ([b] as riches, so [c] honours are wont so to transport men, and to make them forget themselves:) to looke to it, and beware that they be not puffed up with pride in regard of their places; that they looke not big on their brethren, though they sit above them; [d] that they be not *loftie minded,* though they be seated *aloft.* [e] *Hee shall not lift himselfe up above his Brethren;* saith God by Moses of the King himselfe. Though you bee the *first-borne,* [f] *primogeniti,* God hath given you [g] *the birth-right, jus primogenituræ;* yet are they still your brethren. You are [h] *the first-borne,* as he saith of our Saviour, but *amongst many Brethren.* * Both you and they are *Adams sonnes* all, yea and *Eves* too, [i] *fratres germani, uterini, brethren on both sides,* all by one and the same *venter.* [k] Contemne them not therefore; but say as *Iob* saith, [l] *Did not hee that made mee in the wombe, make them too? did hee not fashion us both* [m] *in one wombe?* as [n] some reade it: or, *did not* [o] *one and the same person fashion us both in the wombe?* as others rather. Though you be now above them, yet [p] there is no difference betweene you and them, either in birth or in death: you were both alike before death; you shall be both againe alike after death: [q] It is but in the *interim* of this short life only, that you are somewhat in some things unlike. It is with men as with Counters: howsoever while the account lasteth, one standeth for a penny, and another for a pound, yet are they all [r] Counters alike before and after the account, when they are together in the bag, *aut in utero, aut in urna,* [s] *either in the wombe, or in the tombe.* [t] Consider therefore as well what you have been,

u *Luk.*16.22,23.

x *Prov.*19.22. Πῶς μείζων εἰ μὴ ἀμείνων; *Agesilaus. Plut. de laude sui.* Κλυὸς γὰρ ἀνὴρ ποσὶν ὠκὺς, ἀλλ' οὐχ ὁ πάσσος. *Clem. pædag. l.2.c.12.* Καὶ οὐκ ἐν τῷ μεγάλῳ τὸ εὖ, ἀλλ' ἐν τῷ εὖ τὸ μέγα. *Eustath. ad odyss. Hoc tantum cæteris major, quo melior. Plin. paneg.*

y *Matth.*26.24.

z *Non est dubium deterius fore his qui sic erunt, quàm illis qui omninò non erunt. Bern. in Cant.*35.

a 1 *Tim.*6.17.

b *Vermis divitiarum superbia est. grandis est animus qui inter divitias isto morbo non tentatur. magnus est dives, qui non ideò magnum se putat quia dives. Aug. de temp.* 205. & 212. & *homil.*13. & *de verb. Dom.*5.

c *Contemptor animus & superbia commune nobilitatis malum. Salust. Iug. Licet multos frangat adversitas, multo tamen plures extollit prosperitas. Bern. de temp.*52. *In alto situm non alta sapere difficile est. Idem epist.*42. *Magnæ fœlicitatis est à fœlicitate non vinci. Aug. de verb. Dom.*13.

d *Rom.*11.21. & 12.16 *Altus sedens altum sapiens ne sis. Bern. de consider. l.*2. *Et Blesens. in Can. Episc.*

e *Deut.* 17.20.

f *Psal.*89.27.

g *Gen.*4.7. & 27.29. & 49.8.

h *Rom.*8.29.

* *Act.*17.26. *Esai.*58.7.

i Κατὰ φύσιν πάντες ἐσμὲν συγγενεῖς. ἀπὸ τοῦ Ἀδὰμ γὰρ πάντες γεγόναμεν, καὶ οὐκ ἂν εἴη μᾶλλον ἕτερος ἑτέρου συγγενὴς, καὶ κατὰ τὸν Ἀδὰμ, καὶ κατὰ τὸν Νῶε λόγον, καὶ κατὰ τὴν γῆς τὴν κοινῆς ἁπάντων μητέρα. *Chrysost. ad Rom. serm.*19. *Omnes homines unius naturæ partus sunt, intra ejus juxta concepti viscera, & uno foti atq; effusi utero. Velut jure quodam germanitatis connexi, ab uno patre conditi, & una matre, tanquam fratres uterini, editi. Ambr. de Abr. l.*2.*c.*6. k *Iob* 31.13. l *Iob* 31.15. *Legatur Greg. mor. l.*21.*c.*11. m בִּרְחֶם אֶחָד n *David Kimchi, & Merc. & Leo Iudæ. Et Sept.* ἐν τῇ αὐτῇ κοιλίᾳ. o *Vnus. Hier. idem: Iun: unus atq; idem. Pisc.* p *Quid Regi & misero commune? Nasci & Mori. Epicletus Hadriano.* q *Inter vallis distinguimur; exitu æquamur. Sen. ep.*99. r Ἴσου ψῆφοι. *quod alio sensu proverbialiter. Æquales calculi.* Πάντες ἴσοι νέκυες, *Phocylid.* s *Æquat enim omnes cinis. impares (imò, pares) nascimur, pares morimur. non distinguimur nisi dum sumus. Vbi ad finem mortalium ventum est, omnium similis lex esto. Sen. epist.*91. *Nescit natura discernere quando nascimur, nescit quando deficimus. omnes sibi les creat, omnes simili gremio claudit sepulcri, nudos fudit in lucem: nudos recipit terræ quos edidit. quis discernat species mortuorum? redoperi terram, & divites, si potes, deprehende. Ambr. de Naboth. c.*1. t *En quis es, sed noli oblivisci etiam quid fueris. opportet cum eo quod es, etiam quod ante eras consideras. quid dico, eras? & nunc es. quid desinas intueri, quod non desiisti esse? Vna consideratio quid fueris, & quid sis: nam quis sis factus, altera. non oportet ut illa extundat illam in scrutinio tui. quid enim tibi verum videtur ad purum esse. tui & ad te principalius pertinere, quòd factus, an quòd natus. Bern. de consider. l.*2.

been, as what you are, or rather what you continue ſtill; even mortall [u] men as well as others, and as much as ever; though you bee now here termed *Gods* for a time, and carry your ſelves accordingly. * *We beare this precious treaſure* ἐν ὀστρακίνοις *in earthen veſſels*, ſaith the Apoſtle. As [x] the miniſterie of the Goſpell is a moſt glorious Iewell: ſo is the Magiſtracie an exceeding rich gemme. But it is no other than an earthen pot, though gilt and garniſht, that both the one and the other is committed unto. Neither is it the gilt or the garniſhing of it that maketh it the leſſe brittle, or that hindreth but that ſoone it may, and once it muſt be broken as well as others. [z] So eſteeme therefore of your ſelves in regard of others; ſo demeane your ſelves towards others; as being of the ſame mould and making that all other men are. Otherwiſe if you ſwell with pride in regard of your high places, contemne ſuch as be beneath you, and forget your owne frailty; heare your doome, yee *Gods*, from [a] *the God of Gods*, as by the *Pſalmiſt* here, ſo by the *Prophet* elſe-where. [b] *Thus ſaith the God Iehovah*: (hee that is *God by nature*, as well as by *name*:) *Becauſe thine heart is lift up, and thou ſaiſt, I am a God, and I ſit in the ſeate of God; and* * *yet art thou but a man ſtill, and not God, though thou takeſt it upon thee as if thou wert God: Therefore I will bring terrible ones upon thee that ſhall draw their ſwords againſt thee, and ſhall ſpoile thy bravery, and ſhall caſt thee downe to the pit; and thou ſhalt die the death of the ſlaine. Wilt thou ſay then before him that ſlayeth thee, I am a God? But thou ſhalt be a man, and no God, in the hand of him that ſlayeth thee.* Though you may a while with vaine conceits ſooth up your ſelves, or ſuffer your ſelves to be deluded by others; yet [c] you cannot beguile God, [d] you cannot deceive death. But as *Alexanders* [e] bloud iſſuing from his wounded body, and the very [f] griefe of the wound, controlled too too plainely the groſſe flatteries of his Pagan Prieſts and baſe Paraſites, that vainely ſtiled him a God: So death at laſt evidently and unanſwerably, prove even to Princes and enforce them to confeſſe, that though they be *Gods* by office and by divine deputation, yet they remaine mortall men ſtill; and therefore cannot, nor [g] ſhall not live for ever, but ſhall one day goe the ſame way that all other men goe, and that all their forefathers before them have gone. Let this Text be unto you, as [h] *Agathocles* the *Sicilian* his earthen plate, to remember you of your beginning and your birth: as [i] *Philip* the *Macedonian* his every mornings Monitor, his ſonne *Alexanders* 1 ſleepe, or 2 *Antigonus* his ſickneſſe, to minde you of your end, of your mortality, of your death: that though you be *Sonnes* of the immortall *God*, yet you remaine ſtill but mortall men; therefore mortall, becauſe men; Sonnes of *Adam*, yea and [k] of *Adamath* too, as well as others: And as [l] *Adam is like Abel*: ſo *Abel* is like *Adam*. [m] *All the Sonnes* of *Adam*, even [n] the greateſt of them and

[u] *Emines, excellis, ut honor, ut poteſtas, quæ ſuper homines quidem, hominum ſunt tamen.* Plin. panegyr.

* 2 Cor. 4. 7.

[x] 2 Cor. 3. 8, 9.

[y] Dan. 2. 37, 38.

[z] *Hæc te conſideratio teneat intra te, nec avolare ſinat à te.* Bern. de conſid. l. 2. *Erubeſcant ergò cordis elata ſupercilia; & qui ſe conſiderat inter ortum & exitum communi cum cæteris naturæ lege conſtringi, deſinat de ſublimiori gloriæ ſingularitate jactari.* Petr. Damian. ad Agnetem.

[a] Pſalm. 50. 1.

[b] Ezech. 28. 2, 6, 7, 8, 9.

* Ἐφ' ὅσον ὢν ἄνθρωπος οἶδας, ἐπὶ τοσοῦτο εἶ Θεός. Athenienſis Pompeio.

[c] Galat. 6. 7.

[d] *-decipe nervos, ſi potes,* Perſ. ſat. 4. *Sic, Decipe mortem, ſi potes; decipe Deum. Dic morti, Mortalis non ſum. Imò, Qui cæteris Deus, ſibi certè homo eſt, vult, nolit: nec enim conſcientiam decipit ſuam, ſi fallit alienam.* Minut. Octav.

• Τοῦτὸ μὲ αἷμα; ὡς ὁρᾶτε, καὶ ἐκ τ' χωρὸς πηγή τις, ῥέει μαχαίρευσι δεδομένον. *Alexander ſanctus eis qui ſe Deum indigetaverant.* Plut. Apophth.

[f] *Cum repreſſo ſanguine ſicci vulneris dolor creſceret, Omnes, inquit, jurant me Iovis eſſe filium, ſed vulnus hoc hominem eſſe me clamat.* Sen. ep. 59. *Se quidem Iovis filium dici, ſed corporis ægri vitia ſentire.* Curtius. l. 8.

[g] Pſal. 49. 19.

[h] *Fama eſt fictilibus cænaſſe Agathoclea Regem, Atque Bacum Samio ſæpe oneraſſe luto. Quærenti cauſam, reſpondit;* Rex ego qui ſum Sicaniæ, figulo ſum genitore ſatus. *Auſon. epigram. 8. Viſe* Plut. *in apophth. & de laude ſui.* [i] Ἀνθρωπε, εἶ, Φίλιππε. *E pueris regiis quidam Philippo, quod matutinis occinebat. Ælian. hiſt. var. l. 8. c. 15. Et* Stob. cap. 19. *Triumphantibus à tergo ſuggeritur, Reſpice poſt te, hominem memento te.* Tertul. apolog. * Ἕλεγε δὲ μάλιστα ζωπύρου θνητὸς ὤν, ὅτε τοῦ καθεύδειν ἐπιθυμοίη. Plut. Alexandro. [l] Νοσήσας, ὡς ἀνέῤῥωσεν, Οὐδὲν, ἔφη, χεῖρον· ἐπαύρωσε γὰρ ἡμᾶς ἡ νόσος μὴ μέγα φρονεῖν, θνητὸς ὄντας. *Antigonus in* Plut. apo. [k] האדם מן-האדמה Gen. 3. 7. Ἀδάμα γῆ. Heſych. Πήλινος γὰρ ἕκαστος πάντες τὸν αὐτὸν τρόπον. *Agapet. ad Iuſtin. n. 3.* [l] מה אדם *Quid eſt Adam?* אדם לתבל דומה *Adam Abelo compar eſt.* Pſal. 144. 3, 4. [m] בל-אדם כל הבל *Omnis Adam totus Abel,* Pſal. 39. 5. 11. [n] אדם גם בני-איש הבל בני Pſal. 62. 9.

the moſt glorious *in their beſt* eſtate are not *all Abel* onely, that is, *nothing but vanity*, but even ° *leſſe than Abel*, that is, *lighter than vanity* it ſelfe. Let not the eminency, I ſay, of your high places ſo tranſport you, as too blow your mortality out of your mindes: But remember that P *you are but men*, that q as you rule men, ſo you are men your ſelves; and therefore ſo live you as thoſe that one day muſt die, as not exempt from the common condition of all *Adams* offſpring, from whom you come as well as others, and whom as well as others once you muſt follow.

For others: Are Kings and Princes but mortall men, ſubject to death and diſſolution? Oh r then make not *Gods* of them: put not your truſt in them. It is no wiſe courſe, it is no ſafe courſe, neither for you, nor for them neither. s *Truſt not in Princes*, ſaith the *Pſalmiſt*, *nor in any ſonne of Adam: for there is no* ſurety of *ſafety in* or by any of *them.* t They are not able to ſave themſelves: and how then can they ſave others? Make not *man* therefore thy *God*. Hee is not able to lengthen thy life, that cannot prolong his owne life, a minute longer than God giveth leave. u *God is a ſure ſtay*, ſaith the *Pſalmiſt*, x *to all that truſt in him, and* y *that betake themſelves to him*. But z *there are*, ſaith *Auguſtine*, *ſome infirme and unſure ſtaies, which when a man hath betaken himſelfe unto, he is never a whit the ſurer, but more unſure oft than he was*: they not onely faile a man then, when they ſhould ſtand him in moſt ſteede, but are themſelves many times the meanes of his miſcarrying. * A man thinketh himſelfe ſafe, if he can get into favour with the Prince; he ſhall be ſure then to riſe: or if he can compaſſe the countenance of ſuch a Judge or ſuch a great perſonage, hee ſhall bee able then to make his part good, and to goe thorow with his ſuites againſt any adverſary whatſoever. But what ſaith the Pſalmiſt? a *His breath departeth, and he returneth to his duſt: and then all his thoughts periſh*. This Great man that they depend upon is but a little b aire and duſt tempered together. And while they live in hope of great matters by him, and he, it may bee too, is purpoſing of great matters for them, commeth God and c bloweth him away ſodainely with a blaſt of his breath; and d then all his Princely power periſheth together with him, and his projects they come all to nought. Yea oftentimes e dependance upon ſuch great ones, when they fall, proveth the ruine and break-necke of thoſe that depend upon them or belong to them; who might have beene ſafe enough otherwiſe, had they not ſought to ſuch ſuccours: as the fall of a tall Cedar bruiſeth the under-wood about it, that might have done well enough, had he ſtood further of it. It is with many an one in this caſe, * as with the Sea-man at ſea, that ſurpiſed with a tempeſt, caſteth about for ſome harbour, and eſpying a bay with high hils on either ſide, putteth in there hoping to finde ſuccour and reliefe, but ſtriketh unawares on ſome rocke or ſhelfe that lay out of ſight, and ſo is caſt away irrecoverably in the harbour, whereas in the rempeſt it may bee hee might have

done

° מהבל *Ibid.*

P *Pſal.* 9. 20.
q *Non minus homines ſe eſſe, quàm hominibus præeſſe meminerint. Plin. Panegyr.*

r *Eſto religioſus in Deum, qui vis illum propitium Imperatori. deſine alium Deum credere, atq; ita & hunc Deum dicere, cui Deo opus eſt. tanquam ſi habens Imperatorem, a quo appelles, offeram maximam & inexorabilem contrahit ejus quem habuiſti, etiam ipſi timendam, quem appellaſti. Tertul. apolog.*
s *Pſal.* 146. 3.
t *Eſai* 20. 6. *Qui aliis dicit dare ſe ſalutem, ſibi det. Aug. in Pſal.* 145.
u *Pſal.* 46. 1.
x *Pſal.* 18. 30. & 33. 22.
y *Pſalm.* 9 10. *Prov.* 18. 10.
z *Sunt infirma quædam refugia, quæ cùm quiſq; fugerit, magis infirmatur, quàm confirmatur. Aug. in Pſal.* 45. *Sunt montes naufragoſi, quò navem quiſque cum impulerit ſolvitur. Idem in Ioan. tract.* 1.
a *Prov* 29. 26.
a *Pſalm.* 145. 4.
b *Geneſ.* 2. 7.
c *Eſai* 40. 7.
d *Næ ille miſerabilis, cujus in homine mortali ſpes omnis innititur. totum enim ejus auxilium cum extincto homine finitur. Minut. Octau.*
e *Confugis ad aliquem in ſeculo magnum, ut fatias tibi potentem amicum, refugium videtur. Tam incerta tamen hujus ſeculi ſunt, ruinæ potentium tam crebræ, ut poſtquam ad tale refugium confugeris, plus ibi timere incipias. Antea enim cauſæ tuæ tantum timebas: cùm verò ad talem refugeris, & de illo tibi timebis. Multi enim cadentibus illis ad quos confugerunt, & ipſi quaſi ſunt, quos nemo quæreret, ſi non ad talia confugiſſent. Aug. in Pſalm.* 45. * *In Pelago periclitanti mons apparet: ſed latent ſaxa ſub monte, dum ad montem conatur, in ſaxa incidit, & invenit ibi non portum, ſed planctum. Idem in Ioan.* 1.

done well enough; or as with a Paſſenger in a ſtorme, that for ſhelter againſt the weather ſteppeth out of the way, betaketh him to a faire oke, ſtandeth under the boughes of it with his backe cloſe to the body of it, and findeth good reliefe by it for ſome ſpace of time, till at length commeth a ſuddaine guſt of wind that driveth downe ſome maine arme of it, which falling upon the poore paſſenger, either maimeth or miſchiefeth him that reſorted to it for ſuccour. So falleth it out with not a few: meeting in the world with many troubles and with manifold vexations, they ſtep aſide out of their owne way, yea and ſometime too out of Gods way, to get under the wing of ſome great one, and gaine, it may be, ſome aide and ſhelter thereby for a ſeaſon: but after a while, that great one himſelfe comming downe head-long, and falling from his former height of favour or honour, they are alſo called in queſtion, and ſo fall by that meanes together with him, that might otherwiſe have ſtood long enough for their maine eſtate untouched, if they had not betaken themſelves to him. Let no man therefore truſt to ſuch unſure ſtaies: let no man make any man his principall ſtay. [f] *Bleſſed is hee that hath the true God for his ſtay: whoſe hope* and happineſſe *is fixed* and founded wholly *on him.* But [g] *accurſed is hee that truſteth in man, and maketh fleſh his arme; and withdraweth his heart from God,* by placing of man in the roome of God. Let us take heed [h] how we ſet by man more than is meet. Let us [i] reverence them in God, and God in them; but *not equalize them with God, nor preferre them before him. Let us beware how wee offend God for the pleaſing of them, or forbeare our duty to him for feare of diſpleaſing them. [k] God is able to ſhield us againſt man: [l] Man is not able to ſhelter us againſt God.

f *Pſal.*146.5. *Ier.*17.7.

g *Ierem.*17.6.

h *Eſai.*2.22.

i *Prov.*24.21. 1 *Pet.*2.17.

**Non tam propter Dominum, quam pro Domino venerari. Greg.mor. l.*24.*c.*29.

k *Ierem.*1.18.

l *Deut.*32.39.

For both the one and the other. Seeing that all this glory, all theſe honours and things of this life muſt once have an end, [m] *either we an end of them or they an end of us*; they can laſt no longer than this preſent life, which it ſelfe cannot laſt long: that therefore we [n] *lay* all of us *a good foundation* here, *that we may lay hold of life eternall* hereafter.

m *Finem aut tuum ſunt habitura, aut ſuum. Sen. quæſt.nat.l.*3. *Aut enim poſſidentem deſerunt, aut à poſſidente deſeruntur Albin. in Eccleſ.*

n 1 *Tim.*6.19.

How may that be done? The Apoſtles *Peter* and *Iames* tell us. By [o] *being bred againe not of corruptible, but of incorruptible ſeede, by the word of God that liveth and abideth for ever. For* [p] *all fleſh is graſſe; and all the glory of it but as the flower of the field:* [q] *The graſſe withereth, and the flower fadeth away: But the word of God endureth for ever.* By [r] *receiving with meekeneſſe the word ingraffed into you, which is able to ſave your ſoules,* and *to make you partakers of the divine nature* indeed. This if you doe, then [t] though you die, yet you ſhall not die, but you ſhall live even in death, and ſurvive after death for ever: and as you rule by God in this world, ſo ſhall you reigne with Chriſt eternally in the next world.

o 1 *Pet.*1.23,24,25.

p *Eſai.*40.6.

q *Iam.*1.10,11.

r *Iam.*1.21.

ſ Θειας οὐσιως κοινωνοί. 2 *Pet.*1.4.

t *Ioh.*8.51. & 11.25,26 *Moriuntur viventes & vivunt morientes. I Ci. Mali dum vivunt, mortui ſunt; Juſti, dum moriuntur, etiam cum mortui ſunt, vivunt. Chryſoſt. ad poſt. Ant. hom.*69.

AN APPEALE TO THE PRINCE OF PRINCES.

Verſ. 8. *Ariſe, O God, judge thou the earth: for thou inheriteſt all Nations.*

WEE have heard God hitherto parleying by the Pſalmiſt with Princes, and partly [a] controlling them for their corrupt carriage; partly [b] admoniſhing them of their morrall condition, by meanes whereof they muſt one day die as well as other men, and with other men then come to an account; that which might alone ſerve to make them more wary, if nothing elſe would or could.

[a] *Verſ.* 2,3,4,5.
[b] *Verſ.* 6,7.

Let us now heare the Pſalmiſt [c] appealing from them unto God, and commending unto him the cauſes of ſuch, as were either oppreſſed and wronged, or not righted by them.

[c] *Verſ.* 8.

The whole verſe being the concluſion of the Pſalme conſiſteth of two parts:

There is firſt an Appeale commenced by way of ſuit unto God; and that expreſſed in two Branches:

1. *Surge Deus*; *Ariſe, O God:* a *metaphore* taken from the common geſture of Judges, whoſe uſuall manner is to [d] ſit while they are hearing of cauſes, [e] to ariſe and ſtand up when they come to give ſentence.

[d] *Exod.* 18.13,14.
[e] *Eſai.* 3.13,14.
Sic ſtantem videt Stephanus Act. 7.55. *quem ſedentem Marcus* 16.19 *Greg. hom.* 29. *non quaſi cauſam dicentem, ut Aug. queſt. mixt.* 88. *ſed quaſi pro Stephano ſtatim ſententiam laturum, ut* Pſal. 76.9.

2. *Indica*

2. *Iudica terram*; *Iudge thou the earth*, or *the Land:* [f] doe thou make thy ſelfe knowne and ſeene by executing juſtice thy ſelfe: doe thou that that they will not doe.

There is ſecondly, a reaſon why this is required at his hands; becauſe [g] *all Nations*, theſe poore oppreſſed ones among the reſt, are part of his *portion*, which it behooveth him therefore to take notice of, and to right them in their wrongs.

Now in this practiſe of the Pſalmiſt the firſt point that wee obſerve is, that the higheſt Appeale is to God himſelfe: As [h] the utmoſt reſolution of faith is into the word of God; ſo [i] the utmoſt revolution of juſtice is to Gods Tribunall.

Hence thoſe formes of Appeale ſo frequent in Scripture. [k] *Iudica me, Domine*: *Iudge me*, or, [l] *right me, O Lord.* And, [m] *Surge Deus, Ariſe, O God, and judge thine owne cauſe*: and [n] *Ariſe unto my judgement*: and [o] *Surge Domine*; *Ariſe, O Lord, and lift up thine hand, the poore committeth his cauſe to thee.* And [p] *The Lord bee Iudge betweene thee and me, and right me on thee.* Yea of our Saviour himſelfe, when he was here upon earth, it is ſaid, that [q] *hee committed his cauſe to him that judgeth juſtly.* And the Apoſtle *Paul* that [r] appealed from *Felix* and *Feſtus*, to *Cæſar Auguſtus*; yet from them and him too, and all men he maketh his appeale unto God: [s] *I paſſe not*, ſaith he, [t] *for mans day*, that is, *mans doome*; *Qui me judicat Dominus eſt*; *It is the Lord* alone *that muſt be my judge.*

[f] Pſalm. 9. 16.

[g] Pſalm. 2. 8.

[h] *Ad Dei verbum ſit ultima reſolutio fidei.* Camerac. ad 1. Sent. q. 1. a. 3. corol. 1. lit. H.

[i] *Ad Dei tribunal ſit ultima revolutio juſtitiæ.*

[k] Pſalm. 7. 8. & 26. 1. & 43. 1. Κεῖνόν με. Baſil. uet. Sept. *Judicem meum age.* Iun.

[l] *Vindicame*, ut Pſalm. 10. 18. & 35. 24. Druſ. miſcel. l. 1. c. 59.

[m] Pſalm. 74. 22.

[n] Pſalm. 35. 23.

[o] Pſalm. 10. 12, 14.

[p] 1 Sam. 24. 13, 16.

[q] 1 Pet. 2. 23.

[r] Acts 25. 10.

[s] 1 Cor. 4. 3, 4.

[t] Ἡμέραν ἀνθρωπίνην. ex Cilicum idiotiſmo. Hieron. ad Algaſ. q. 10. *Diem tamen dicere alicui, pro, ia judicium vocare* Latinis tritum ſatis.

The truth and equity hereof may more fully appeare, if we ſhall conſider; that

First, [u] Appeale is ever made from the Inferiour to the Superiour: not [x] from the Superiour to the Inferiour: [y] that were preposterous; the Inferiour being ſubordinate to the Superiour: [z] not from the equall to his equall; that were vaine and frivolous; ſince [a] *one equall hath no power over an other his equall*: but from the Inferiour to the Superiour, as [b] from *Felix* to *Cæſar*, from *Feſtus* to *Auguſtus*. But [c] *God is higher than the higheſt*, and there is none higher than he. [d] *That they may know that thou, whoſe name is Iehovah, art, ſolus* [e] *altiſſimus, the onely moſt high in the whole world.* All Appeales end at him: they may be made to him, but none can be made from him; they cannot goe further or higher than him.

[u] *Appellatio ſit ſemper à minore ad majorem.* Gloſſ. ad Grat. c. 2. q. 1.

[x] *A majore ad minorem appellare non licet.* Digeſt. l. 49. t. 1. l. 1. & Gloſſ. ad Grat. c. 2. q. 6.

[y] *Inferior potiorem non ligat.* Nicol. pp. diſt. 21. c. 5. Et, *Lex ſuperioris per inferiorem tolli non poteſt.* Clement. l. 1. tit. 3. c. 2. Ἄτοπον δὲ ποταμῷ τοῦτό γε. Lucian Terp. & Apolog. pro mercen. & Diogenis dominus. apud Laert.

[z] *Ad parem non appellatur.* Iuſtin. apud Grat. c. 2. q. 6. c. 27.

[a] *Par in parem non habet imperium.* Digeſt. l. 4. t. 8. l. 3, 4. & Innocent. 3. decretal. l. 1. tit. 6. c. 20.

[b] Act. 25, 10.

[c] Eccleſ. 5. 7.

[d] Pſalm. 83. 18.

[e] *Nomen ſolius veri Dei.* Bellarm. de Chriſt. l. 1. c. 7.

Secondly, the party that Appeale is made unto, muſt have, that it may be effectuall and to good purpoſe, ἐξουσίαν καὶ δύναμιν, *& poteſtatem & potentiam*, both *right and might*, both place and power, both power of authority, and power of ability. Now in man theſe are oft ſevered. Princes oft want power: they have *Poteſtatem ſine potentia*, *right* oft *without might*, [f] they dare not doe oft what they know they ſhould do, and what they would if they could. [g] *Ye are too hard for me*, ſaith *David*, *ye ſonnes of Zerviah.* And, [h] *The King*, ſaith *Zedekias* to his Nobles, *can deny you nothing*: They had ſuch an hand of him, that

[f] *Coactus Princeps quoi nolebat occidere: ereptumque Principi aliud in principatu beatiſſimum, quòd nihil cogitur.* Plin. Panegyr.

[g] 2 Sam. 3. 39.

[h] Ier. 28. 5. *Minimè is eſt Rex qui poſſit contra vos quicquam.* Iun.

that he durſt not diſpleaſe them. And [i] tyrannous Uſurpers have power more than is meet: they have *potentiam ſine poteſtate, might without right:* as had *Nimrod,* [k] that *mighty Hunter,* not of Deere, but of men. And where they have right, they doe not uſe it right oftentimes, but abuſe it. And therefore to appeale unto ſuch, from *Herod* to *Cæſar*, were but as a Lambe to appeale from the Fox to the Wolfe, as [l] Chriſt tearmeth the one, or from the Wolfe to the Lyon, as [m] the Apoſtle ſtileth the other: or for the ſilly Hare to appeale from the Hound to [n] the Hunter. But with God theſe are not ſevered. He hath *& potentiam & poteſtatem,* both *might and right,* both *authority and ability.* For [o] *Iehovah Iudex noſter, Iehovah legiſlator noſter, Iehovah Rex noſter: Iehovah is our Iudge, Iehovah is our Lawgiver, Iehovah is our King.* Yea God is in all theſe κατ' ἐξοχὴν, in a kinde of principality, a ſoveraignty, a ſingularity; ſo as none are but hee alone. He is not onely *Iudex Legiſlator,* and *Rex*; *Iudge, Lawgiver, and King:* but as he is ſaid to be [p] *ſolus ſapiens, onely wiſe*; ſo wiſe, that in compariſon there is none wiſe but he; ſo [q] *ſolus Iudex, Legiſlator, & Rex, The onely Iudge, the onely Lawgiver, the onely King*; ſo *Iudge, Lawgiver,* and *King* [r] as none are but he onely.

First, hee is *Iudge.* [s] *For God is Iudge.* And, [t] *God himſelfe is Iudge:* And ſo Iudge, as there is none but he. For

1. He is *Iudex generalis: The generall, the univerſall Iudge:* not *Iudex totius Angliæ,* but *Iudex totius orbis: The Iudge of all the world.* Other Iudges have their particular and ſeverall Circuits, and hee that is Iudge in one is not in another: It is not ſo with him, * hee is Iudge every where: the whole world is his Circuit. [u] *Ariſe thou Iudge of the whole world,* ſaith the Pſalmiſt. And, [x] *Should not the Iudge of the whole world doe Iuſtice?* ſaith *Abraham* ſpeaking both unto him and of him.

2. He is *Iudex cæleſtis:* He is as [y] *the God of Heaven,* ſo *the Iudge of Heaven: an heavenly, a celeſtiall Iudge.* For, [z] *Our God is in heaven.* And, [a] *The wrath of God is revealed from heaven.* And, [b] *Thou cauſedſt thy judgement to be heard from heaven.* They are but [c] *Iudges of earth that judge the earth.* Earth they judge, and earth they are. *Homo iudicans hominem, terra iudicans terram,* ſaith *Auguſtine. When Man iudgeth Man, Earth iudgeth Earth. But, Deus iudicans hominem, Cœlum iudicans Cœnum: when God iudgeth man, Heaven iudgeth earth.* [e] *I have ſinned againſt heaven,* ſaith the prodigall ſonne; that is, *againſt* [f] *God in Heaven.* And, [g] *Iohns Baptiſme,* ſaith our Saviour, *was it from heaven or of Man?* that is, *of God or of man.* And, [h] *Homo Deo, lutum figulo, Man in Gods hand is but as clay in the Potters hand:* Even *Princes and Iudges* as well as others, [i] whom therefore if they bee not *the wiſer,* hee *will bruiſe with his iron Mace, and breake them to ſhivers like an earthen veſſell.*

3. He is *Iudex ſupremus: The ſupreame Iudge.* Other Iudges *Iudicant, iudicantur; They iudge, and they are iudged,* at leaſt *iudicabuntur, they ſhall be iudged.* But it is true of * God, that is untruely and blaſphemouſly

i Ἐν μὲν γὰρ τοῖς ἰδιώταις καὶ ἀδυνάτοις πολὺ ἀδυνάτῳ μιγνύμενον τὸ ἀνθρώπειν εἰς τὸ ἀναμάρτητον τελευτᾷ, ὥσπερ ἐν ὀπτήσει φαύλοις ἀνία τις (ἄνοια forſan) τῷ ψωμῷ διαταράττει ζωὴν ἐξανοῦσθαι τὴν ὀπτυμίαν, ἢ συναμβλῶν. ἢ δὲ ἐξουσία παραλαβοῦσα τὴν κακίαν, νοῦς (ita emendo ex Stob. tom. 2. c. 44. quod τυφὸς, ἀνία) τοῖς πάθεσι παρεσίδυσι. Plut. ad præf. indoct.

k *Gen.* 10. 9. *Arripuit inſuetam primus in populum tyrannidem. Hieron. quæſt. in Gen. Non tamen primus, credo, primarius potius.*

l *Luke* 13. 32.

m 2 *Tim.* 4. 17.

n *Geneſ.* 10. 9.

o *Eſai* 33. 22.

p *Soli ſapienti Deo.* 1 *Tim.* 1. 17. *Iud.* 25. q Μόνῳ Δωάσης. 1 *Tim.* 6. 15. Μόνῳ Δεσπότης. *Iud.* 4. *Solus Dynaſta, Solus Deſpota.* r *Præter me nullus eſt. Eſai* 45. 5. בי אלהים

s שפט *Pſal.* 75. 8.

t שפט הוא *Pſalm.* 50. 6.

* *Rex Iupiter omnibus idem. Virg. Æn. l.* 10.

u *Pſal* 94. 2.

x *Geneſ.* 18. 25.

y *Dan* 2. 44. *Inde* Βεελσαμήλιον בעל-שמים ωεὸν οὐρανὸν *in Sanchuniath Phœnicum Theologia apud Euſeb. præpar. evang. l.* 1.

z *Pſalm.* 115. 2.

a *Rom.* 1. 18.

b *Pſalm.* 76. 8.

c *Iudicant terram Iudices terræ. Aug. de temp.* 94.

d *Aug. ibid.*

e *Luke* 15. 18.

f *Cœlum pro Deo. Vide Druſ. quæſt. l.* 2. *c.* 61. *& obſerv. l.* 9. *c.* 2. *& Prov. l.* 1. *cent.* 5. *Prov.* 46.

g *Matth.* 21. 25.

h *Eſai* 64. 8. *Ier.* 18. 6.

i *Pſal.* 2. 9, 10, 11.

* *Omnes judicat, à nullo judicatur. Cyrill theſaur. l.* 9. *c.* 1.

phemouſly aſcribed [k] to the Pope, *Omnes iudicat, a nemine iudicatur: He iudgeth all, but is iudged of none. Iudicat iudicantes: Hee iudgeth thoſe that iudge others.* As [l] they *iudge* now *by him*; ſo [m] they ſhall once be *iudged of him.* They are liable to his judgement: but he is liable to no judgement: For [n] none can call him to account; or [o] ſay to him, *Why doſt thou ſo?*

k *Vide* Grat. *diſt.* 40. *Ea cauſ.* 9. *quæſt.* 3.
l *Prov.* 8. 15, 16.
m *Eſai.* 3. 14.
n *Rom.* 9. 20, 21. *Eſai.* 45. 9.
o *Dan.* 4. 32. *Iob* 34. 17, 18, 19.

Secondly, he is *Legiſlator, the Law-giver:* yea hee is *unicus Legiſlator, the only Law-giver:* ſo *Law-giver* as none other is but he. [p] *There is one Law-giver,* ſaith *Iames, able to ſave and to deſtroy.* But Iudges ordinarily, they are not *Law-makers*, or *Law-maſters.* They are but *ſervientes ad legem*, or *judicantes ſecundum legem:* They are but *Sergeants at Law*; at the moſt, but Expounders of the Law, [q] *ſitting to judge according to the Law.* They doe not make Law, but [r] Interpret the Law, and judge according to it. Or though they have *jus condendarum legum, Power of enacting and making Lawes*, as [ſ] in free Monarchies and abſolute Eſtates Princes have: [t] yet muſt all their Lawes be grounded upon and agreeable to Gods Law, or [u] elſe they are no Lawes, or as good as none. And thoſe when they are ſo made, [x] they binde and reſtraine the outward man only. As [y] they can meddle onely with the outward man, they have no power over the minde; *Non occides quem non vides*; *What they cannot ſee, they cannot ſlay:* So their Lawes of themſelves, as they are but poſitive Lawes and ſubject to repeale, can take no hold of the inward man, though a man may by the breach of them make himſelfe to ſtand inwardly guilty of ſinne; as [z] by not following the advice given him by the Phyſitian hee may incurre the guilt both of ſinne and ſelfe-murther. But [a] Gods Law reacheth directly even to the inward man alſo. For hee is [b] *The onely Law-giver*, that hath power by Law to binde the ſoule as well as the body; as [c] he made both: and for the breach of it to inflict penalties as well on the ſoule as on the body; [d] to deſtroy both ſoule and body together for ever in hell-fire.

p *Iam.* 4. 12.
q *Sedes ſecundum legem judicaturus. Act.* 23. 3. *Hinc Diotogen. de regno* ὁ βασιλεὺς ἤτοι νόμος ἔμψυχος ἢ ἔννους, ἢ νόμος ἄρχων. *apud Stob. cap.* 46.
r *Exponent tibi legem, & facies juxta legem. Deut.* 17. 9, 11.
ſ *Dan.* 3. 29 & 6. 26. Δίκην μὲν νόμος τέλων· νόμων δ' ἔσχον ἀρχοντων. *Plut. ad præſ. indoct. Quod principi placuit, legis habet vigorem. Ulpian. Digeſt. lib.* 1. *c.* 4.
t *In lege temporali nihil eſt juſtum & legitimum, quod non ex hâc æterna ſibi homines derivaverint. Aug. de lib. arb. l.* 1. *c.* 6. *Cicero ipſe de leg. l.* 1. *Ius & legem non populorum juſſis nec principum decretis, nec ſententiis judicum, ſed naturæ norma conſtitui. Et l.* 2. *Ex ſapientiſſimorum ſententia, Principem legem illam & ultimam mentem eſſe omnia ratione aut cogentis aut vitantis Dei:*

ex qua leges illæ laudatæ quæ generi dantur humano. u *Non videtur eſſe lex, injuſta ſi fuerit. Aug. de lib. arb. l.* 1. *c.* 5. *Nec jura dicenda ſunt vel putanda iniqua hominum conſtituta. Idem de civit. l.* 19. *c.* 21. *Ubi deeſt ratio, quæ legis eſt anima. Idem de lib. arb. l.* 1. *c.* 6. x See D. Field of the Church. *l.* 4. *c.* 32, 33, 34. y *Vſque ad carnem ſævus; animam non attingis, terra terram percutis, potes ferire habitaculum; nunquid & habitatorem? terres viſibilis viſibilem: non occides, quem non vides. Aug. de ſanct.* 13. *Luk.* 12. 4. z *Gerſon. de vita ſpirit. lect.* 4. *corol.* 5. a *Pſal.* 19. 7, 8. *Rom.* 7. 7, 12. b *Jam.* 4. 12. *Gen.* 2. 7. *Qui utrumque creavit, utrumque occidet: qui hominem ex utroque conſtruxit, utrumque ubi voluerit deſtruere poterit. Aug. de ſanct.* 13. d *Matth.* 10. 28, *Luke* 12. 5.

Againe they, even the higheſt and the abſoluteſt of them, *Leges dant, & accipiunt*, both *give Lawes and take Lawes.* For, to omit, that [e] by their owne Lawes, while they are in force, and afoot, [f] they tie themſelves [g] in ſome ſort: Though [h] *Principi nemo leges ſcripſit,*

e *Pareto legi quiſquis legem ſanxeris. Pittac. Auſon. Sapient. Juſtum eſt enim Principem legibus obtemperare ſuis.*

Tunc enim jura ſua ab omnibus cuſtodienda exiſtimet, quando & ipſe illis reverentiam præbet. Principes legibus teneri ſuis, nec in ſe convenit fruſtrare jura, quæ in ſubjectis conſtituunt. Iuſta eſt enim vocis eorum auteritas, ſi quod populis probibent, ſibi licere non patiantur. Iſidor. de ſum. bon. l. 3 *c.* 52. f *Digna vox eſt majeſtate regnantis legibus alligatum ſe principem profiteri. Adeò de autoritate juris noſtra pendet autoritas: & revera majus imperio eſt ſubmittere e legibus principatum. Theod. & Valent. Cod. l.* 1. *t.* 17. *l.* 4. *Idem es qui ante fuiſti. & tantum tibi per te licet, quantum per leges antea licebat. De Theodoſ. Pacatus panegyr.* g *Princeps enim legibus ſolutus eſt. Vlpian. D. g. l. b.* 1. *t.* 3. *l.* 30. *Voluntate tamen ſua ſeipſum ſubjicit. ut Gloſſ. ad Dig. melius quam Gloſſ. altera ad Cod. Alii dicunt, quòd hic permittitur mentiri.* h *Plin. panegyr. Ipſe te legibus ſubjeciſti. legibus Cæſar, quas nemo Principi ſcripſit. Sed tu amplius nihil tibi vis licere quàm nobis. Sic ſit, ut nos tibi plus velimus. Quod ego nunc primum audio, nunc primum diſco, Non eſt princeps ſupra leges, ſed leges ſupra principem. Idem Cæſari Coſſ. quod cæteris non licet. Iurat in legem, non iniurius nemini religioſius quod juraverit cuſtodiendum, quàm cujus maximè intereſt, non pejerari.*

yet

yet *Deus præſcripſit*; though *no man may preſcribe Lawes to ſuch Princes*, yet [i] God hath preſcribed Lawes as well to them as to others. They give them to others, they receive them from him. Whereas he *Leges dat, non accipit, Hee giveth lawes, but taketh none. Dat leges leges dantibus, Legiſlatoribus ipſis: He giveth lawes to all, even to thoſe that give lawes to others, to the Law-makers themſelves:* But he receiveth none from any: For [k] no Creature may preſcribe Lawes or Rules to his Creator.

i Verſ. 3, 4.

k Iob 36.23.

Thirdly, he is [l] *Rex, a King:* and [m] *Rex Magnus, A great King.*

He is *Rex*, not *Tyrannus. A King* not *a Tyrant:* A rightfull and lawfull King, a King [n] of his owne, not an Uſurper: there is his right.

And againe *Rex magnus*, not *Regulus:* not *a petie Prince*, but *a great King:* a mighty, puiſſant, [o] omnipotent Monarch: there is his might.

Yea he is not onely *Rex magnus, a great King*; but *Rex ſolus, the onely King:* a King ſo as there is none but he.

For 1. he is abſolute and independent. [p] Other Kings and Princes are not abſolute. [q] They hold all from him; [r] they depend all upon him; [s] they doe ſervice all to him. As [t] *the ſhields of the world*; ſo [u] *the Crownes*, and [x] *the kingdomes of the world are all his*: and [y] hee diſpoſeth them at his pleaſure. For [z] *hee diſpenſeth the kingdomes of the world, whoſe both the world is that is governed, and man that doth governe.*

l Pſal. 93. 1. & 97. 1.
m Pſal. 47. 2. Mala. 1. 14. Mat. 5. 35. Qui titulus olim Aſſyrio datus, Eſai. 36. 4. ſed & Perſæ. Dio Chryſ. orat. 3. Μέγας Βασιλεὺς μόνος καλεῖται. Et ibi. 4. Alexander Diogeni, Σοὶ, ὡς ἔοικεν, ὁ δοκεῖ Βασιλεὺς εἶναι, οὐδὲ ὁ μέγας Βασιλεύς. Viſa tur Druſ. obſerv. l. 12. c. 4.
n Regnum enim Domini eſt. Pſal. 22. 28. 1 Chron. 29. 11.
o Κύριος παντοκράτωρ. Apoc. 4. 8.
p Omne ſub regno graviore regnum eſt. Sen. Thyeſt. 3. 3.
q Prov. 8. 15, 16. r Pſal. 75. 8. s Pſal. 22. 27, 28, 29. Κύριος τῶν πάντων ὁ Βασιλεύς, δοῦλος ἦν τῶν πάντων Θεὸς. Agapet. Magnus qui tantum præmium cepit; ſed major, qui ſapienti dedit. Plin. panegyr. t Pſal. 47. 9. u Apoc. 19. 12. x Apoc. 11. 15. y Dan. 4. 22. z Ille regna diſpenſat, cujus eſt & orbis qui regnatur, & homo ipſe qui regnat. Tertull. apolog.

But God is abſolute and independent. He is [a] *Rex regum, & Dominus dominantium, King of kings, and Lord of lords*; and [b] *Deus Deorum, God of Gods* too: [c] *God above all*; and none above him; [d] *regnans ſuper omnia regna terræ, reigning over all the Kingdomes in the world*, as he doth over all the kings of the earth. *Domini ſunt, & Dominum habent*; *Lords they are, and a Lord they have:* to wit, him that is called [f] *Princeps regum terræ, The Prince of the Kings of the earth.* [g] *Gods they are called, becauſe given by this God*; *Lords becauſe they have received power and place from this Lord.* But, as the Heathen man ſometime ſaid, [h] *Let him be my King who himſelfe hath no King*: So, let him be my God, who himſelfe hath no God. [i] *He is the onely true Lord, that hath no Lord over him:* he is the only true Prince, that hath no Prince above him: And therefore [k] *though there be many that are called Gods* and *Princes* and *Lords: yet unto us there is but one God*, and *one Prince* and *one Lord*; becauſe one onely abſolute and independent.

a 1 Tim. 6. 15. Apoc. 19. 15.
b Pſal. 50. 1. & 96. 4.
c Rom. 9. 5.
1 Chron. 29. 11. Qui nuncupativè dicitur, inter omnia Deus, qui verè & eſſentialiter, ſuper omnia Deus eſt. Greg. in Ezech. l. 1. hom. 3.
d 2 Chron. 20. 6.
e Idem habens juris adverſus imperia, quàm adverſus imperantes habet. Sen. epiſt. 91.
f Apoc. 1. 5.
g Dii dicti, quaſi à Deo dati; Domini quia à Domino poteſtatem ſortiti. Origen. in Exod. hom. 8. h Qui Rex eſt, regem, Maximè, non habeat. Martial. Epigram. 18. l. 2. Sit liber, Dominus qui volet eſſe meus. Ibid. ep. 32. i Solus verus Dominus es, qui Dominum non habes. Aug. confeſſ. lib. 10. c. 36. k 1 Cor. 8. 5, 6.

2. He is great in and of himſelfe. Other Princes and great perſonages are not great of themſelves. They are not to other men, as a Giant to a Dwarfe, or as Cedars to ſhrubs. A Cedar is a tall tree, though there ſtand ne're a ſhrub neere it, and though it grow below in a botome: and the ſhrub is but a ſhrub, though it ſtand aloft by

by it ſelfe on an high hill, or on the top of a ſtone wall. [l] A Giant is a Giant, though he lie along on the ground: and a Dwarfe is but a Dwarfe ſtill, though [m] hee get him up to the top of a turret. But it is with Princes, as with ſtones in a building, in a ſtone-wall: where ſome ſtand higher, ſome lie lower, of equall ſize otherwiſe the one with the other; and the lower ſupport and beare up the higher. They are but men ſtill in nature and ſtature, though [n] Gods by name and in ſtate, rather higher in place, than greater in perſon than others are. Whereas God is great of himſelfe and in himſelfe; he is not [o] relatively, or comparatively, but he is ſimply and abſolutely and infinitely great. So great, that [p] *The heavens, and the heavens of heavens are not able to hold him:* but [q] *He filleth both heaven and earth.* So great, that [r] *He meteth the heaven with his ſpan; and taketh the whole ſea up in the palme of his hand:* that [ſ] *all the world is with him but as a little duſt that hangeth on the ballance* and yet altereth not the weight, as *a drop of water that falleth from the bucket*, and yet miniſheth not the meaſure: that [t] *all the people in the world compared with him, are but as vanity and a thing of nothing*; yea that [u] *all the Nations of the earth, if they be weighed againſt him, they are lighter than vanity and* * *leſſe than nothing.* So great, that there is no end of his greatneſſe: [x] *a ſtreight line*, ſaith one, *of infinite length, returning into it ſelfe, and ſo making a circle:* [y] *a ſphere, whoſe center is every where, and the circumference of it no where*, not to be found. So great, that his greatneſſe cannot be comprehended: [z] he were not God, if it could. [a] *Great is the Lord* ſaith the Pſalmiſt, *and greatly to be extolled, and his greatneſſe is incomprehenſible.* [b] *There is great and great, and great*: ſaith *Auguſtine*: *Hee would faine, if he could, have told us how great. But had hee ſaid, Great, and great, all day long, what greater matter could he have ſaid? Hee that ſaith Great all day long, muſt needs once make an end, becauſe the day it ſelfe hath an end: whereas Gods Greatneſſe is infinite, without either beginning or end. But ſaying His greatneſſe is incomprehenſible, he gave over ſpeaking, and left it to us to conceive what he could not utter. As if he had ſaid; What I cannot utter, doe thou imagine: and when thou haſt imagined the greateſt greatneſſe that mans mind is able to reach unto, then know that thou commeſt yet infinitly ſhort of Gods greatneſſe, Which ſince no mans minde is able to comprehend, no marvell if no tongue of man be able to utter.*

[l] *Non eſt magnus pumilio, licet in ulmo conſtiterit. Coloſſus magnitudinem ſuam ſervabit, etiamſi ſederit in puteo.* Sen. epiſt. 76.

[m] *Pygmei in turribus.* Diverbium ex vulg. verſione tractum Ezech. 27. 11. *Viſe Iun. not.*

[n] *Gratia, non natura Dii dicti.* Origen. in Exod. 8.

[o] Οὐδὲν αὐτὸ καθ' αὑτὸ μέγα λέγε, ἀλλὰ πρὸς ἕτερον διαφέρειν. Ariſtot. categ. in quant.

[p] 1 King. 8. 27.

[q] Ierem. 23. 24.

[r] Eſai 40. 12.

[ſ] Eſai 40. 15.

[t] Eſai 40. 17.

[u] Pſal 62. 9.

* Eſai 45. 17.

[x] *Infinitæ longitudinis linea recta, circulum faciens, & in ſe rediens.* Cuſanus presb. apud Tritbem. ad Cæſar. quæſt. 1.

[y] Sphæra, cujus centrum ubique, circumferentia nuſquam. Empedocles ibid

[z] Ἀκατάληπτον γὰρ πάντος τὸ θεῖον. Ioan. Damaſc. de fide lib. 1. cap. 3.

[a] Pſalm. 145. 3.

[b] *Magnus, magnus, magnus nimis. Volebat dicere quantum magnus. Et ſi tota die, Magnus, magnus diceret, quid magnum dixerit? tota die dicens, Magnus, finiret aliquando, qui finiretur dies. magnitudo illius ante dies, ultra dies, ſine die. dicendo, Magnus nimis, omiſit (malè vulgò, emiſit) vocem, & reliquit cogitationi quod ſapiat q. d. Quod ſonare nequeo, tu cogita: & cum cogitaveris, parum erit. quod cogitatio nullius explicat, lingua alicujus quî exprimat.* Aug. in Pſal. 144.

Againe, Princes receive power from their people. [c] *The might of a Prince conſiſteth in the multitude of his people.* And [d] *the throne is ſupported by the Ploughmans paines.* It is their ſubjects ſhoulders that beare them up; as the lower ſtones in the wall doe thoſe that lie aloft over them: take theſe ſupporters away, and they will lie as low as the loweſt. [e] The maſter hath as much need of his ſervant, as the ſervant hath of his maſter: and [1] the Maſter can no more be without his Servant, than the Servant can be without his Maſter: In like man-

[c] Prov. 14. 28.

[d] Eccleſ. 5. 8.

[e] *Non eſt minùs neceſſarius domino famulus, quàm famulo dominus. Servus dat Domino.* Sen. de benef. l 7. c. 4.

[1] *Quanquam Diogenes apud Sen. de tranquil. cap. 8. Turpe eſt Manem ſine Diogene poſſe vivere, Diogenem ſine Mane non poſſe.* Aliqui rectè Chryſoſt. Οὐ δὴ πλείονας οἱ πένητες ἔχουσι μόνον, ἀλλὰ καὶ οἱ πλούσιοι τῶν πενήτων, καὶ ἔτι μᾶλλον ἐκείνων, ἢ ἐκεῖνοι τούτων. tom. 7. eclog. 30. ex 1 Cor. homil. 34.

ner it is here: [a] The Prince hath as much need of his people, as the people have need of their Prince: and the Prince can no more be without his people, than the people can be without their Prince. But God, he giveth to all, he receiveth from none. [f] *Dat omnia omnibus: He giveth all things to all*: For [g] *all things are of him:* and [h] they cannot possibly have any thing but what they have from him. [i] He receiveth nothing from any. For [k] *who hath given*, or who can give *ought unto him?* when [l] *all the good*, that we can doe, *reacheth neere him.* We may have need of him, yea daily and hourely we stand in need of him. It is he [m] that at first created us, and [n] that continually supporteth us. But [o] he hath no need of us, nor of ought of ours. [p] He was as well and as happy, before the world was, as now he is or can be. [q] *He is the onely true Lord, that hath no need of servants, and whose servants have need of him:* [r] *He is the onely true Lord, that receiveth nothing from his servants whatsoever they enjoy.* And so is he the only true Soveraigne that hath no need of his subjects, but they all need of him: [s] that receiveth nothing from them, and from whom they receive whatsoever they have.

a *Nec magis sine te nos esse felices, quàm tu sine nobis esse potes.* Plin. panegyr.

f *Acts* 17. 25.

g *Rom.* 11. 36. 1 *Chron.* 29. 14.

h *Iam.* 1. 17. *Omne enim bonum nostrum vel ipse, vel ab ipso est.* Aug. de doctr. Chr. l. 1. c. 31.

i *Nec ille collato eget, nec ei quicquam conferre possumus.* Sen. de benef. l. 4. c. 9. *Deo beneficium præstare non possumus.* Aug. de verb. Dom. 38.

k *Rom.* 11. 35.

l *Psalm.* 16. 2.

m *Psalm.* 100. 3.

n *Psalm.* 66. 9. *Col.* 1. 16, 17. *Heb.* 1. 2, 3.

o *Act* 17. 25 *Ipsa suis pollens opibus, nihil indiga nostri.* Lucret. l. 1. *Bonorum meorum non eget. quid est enim, bonorum meorum nisi à te datorum? Et quomodò eget aliquo bono, à quo omne bonum datur?* Aug. in natal. Martyr.

p *Psalm.* 90. 2. *Summum illud & incommutabile bonum, nec proficit, quia perfectum est, nec deficit, quia æternum est.* Aug. in 1. Ioan. 4.

q *Ipse verus est Dominus qui servo non indiget, & quo servus indiget.* Aug. Epist. 5. *Ipse Deus est tuus, qui tuis non eget bonis, non timet à malis.* Idem in *Psal.* 80.

r *Ipse verus est Dominus, qui à servis nihil sumit; & à quo servus habet quicquid habet.*

s *Quomodò beneficus diceris, si non tam beneficus esse, quàm beneficis præesse desideras?* Bern. de consid. l. 3.

3. His Dominion is infinite. Other Princes have their dominions listed and limited; yea listed and limited by him. For [t] *hee hath set them their bounds*, as [u] he hath set the *Sea hers*, which they cannot passe. It seemed a great matter, when it was said; [x] *Imperium Oceano famam qui terminet astris:* [y] *His Dominion shall reach from Sea to Sea, and from the river to the lands end.*

But here is [z] *Imperium sine fine; sine limite; a dominion without list or limit*, other than the bounds of the vast universe. [a] *For Iehovah is high and dreadfull: he is a great King over all the earth.* And, [b] *The Lord hath prepared his Throne in Heaven, and his Kingdome over all.* And, [c] *Riches and honour are of thee; and thou raigneſt over all. He hath prepared his Throne in Heaven*: there is his chaire of state: But where is his foot-stoole, or his foot-pace then? Himselfe telleth us by the Prophet: [d] *Heaven is my Throne; and the Earth is my foot-stoole.* The Kings of this world sit all at his feete: it is but his foot-stoole, that they share all among them; the mightiest Monarchs Territories are but a small patch of Gods foot-pace. [e] *He is the onely true King* then *that raigneth every where*; which because [f] God onely doth, and none but he, to him may appeales be made by men out of all places, because [g] every where they are within and under his jurisdiction, and out of his government they cannot goe.

t *Act.* 17. 27.

u *Psalm.* 104. 9.

x *Virgil. Æn. l.* 1. *Sic Dan.* 4. 19.

y *Psalm.* 72. 8.

z *Virgil. ibid.*

a *Psalm.* 47. 2.

b *Psalm.* 103. 19.

c 1 *Chron.* 29. 12.

d *Esai* 66. 1.

e *Solus verus Rex est, qui regnat ubique.*

f *Dei solius est esse super omnia.* Novatian. de Trinit. *Vnus est regnator omnium Deus.* Tacit. histor. l. 5. *Dan.* 4. 32.

g *Psalm.* 139. 7, 8, 9, 10.

h Παρὰ τῶν βίων ὁδεύει ὁ λόγος. Basil. Sel. in David orat. 1.

4. His Dominion as it is boundlesse, so it is endlesse. Other Dominions can have [h] no further or longer extent than the list of this present life. They are *regna hujus mundi, The Kingdomes of this world*: And as [i] *Mundus transit*, so *gloria mundi*: As *the world passeth away*; so must they needs passe with it. As it hath an end; so [k] must they needs

i 1 *Cor.* 7. 31. 1 *Iohn* 2. 17.

k *Dan.* 2. 44, 45.

needs end with it, if they end not before it, as oft as they doe. [l] Thoſe foure mighty Monarchies had their times and their turnes; and [m] their ruine and fall as well as their riſe. And you know that as the wheele turneth, (and it is [n] God onely that turneth it) [o] ſome get up and ſome goe downe; ſome ſtand aloft that lay below before, and ſome lie along that ſtood aloft before. But Gods government is for ever. For, [p] *His kingdome is an everlaſting kingdome: and his dominion endureth throughout all generations.* And, [q] *His kingdome ſhall breake and deſtroy all other kingdomes: but ſhall ſtand firme it ſelfe for ever.* [r] *The Lord ſhall ſit* (as Iudge) *for ever on his throne, which hee hath prepared for judgement.* And, [s] *Hee will bee king for ever and ever*, even when *all Heathen kings are periſhed from of the earth.* [t] *Hee is the onely true King that reigneth for ever.* But [u] *Iehovah* onely *reigneth for ever, and Sions God* onely *throughout all ages.* Hee is therefore the onely true King.

l Dan. 2. & 7.
m *Orta omnia intereunt.* Saluſt. ad Cæſar. *Certis eum cunctia temporibus. naſci debent, creſcere, extingui.* Sen. epiſt. *Regna ex infimo coorta ſupra imperantes ſaluerunt, vetera imperia in ipſo flore cecidere. iniri non poteſt numerus, quam multa ab aliis fralia ſunt.* Idem nat. quæſt. l. 3. præfat. *Quod regnum eſt, cui non pavida ſit ruina?* idem de tranq. c. 11. *Legantur quæ Vopiſcus præfatus in Caro.*
n Pſal. 75. 7.
o *Regnabo; regno; regnavi; Rex ſine regno.* p Dan. 3. 33. & 4. 31. Pſal. 145. 13. q Dan. 2. 44. r Pſal. 9. 7. s Pſal. 10. 16.
t *Solus verus Rex eſt, qui ſemper regnaturus eſt.* u Pſal. 146. 10.

To conclude then: The higheſt Appeale is therefore to *God*, becauſe he is the ſupreme Iudge, the ſupreme Law-giver, the ſupreme King: yea the onely abſolute Iudge, the only abſolute Law-giver, the onely abſolute King: therefore the ſupreme and only abſolute Iudge, becauſe the ſupreme and onely abſolute Law-giver; and therefore the ſupreme and only abſolute Law-giver, becauſe the ſupreme and only abſolute King, the onely infinite, univerſall, eternall King.

Now the uſe of this Point doth partly concerne private perſons, and partly ſuch as be in place of authority.

For the former: Private men muſt be admoniſhed, what their courſe muſt be, when courſes of juſtice faile, and they cannot have it at mans hand, at the hand of the Magiſtrate: To riſe inſtantly in armes, and ſeeke to right themſelves either by publike rebellion, or by private revenge? No: [x] *Exurge Deus*; *Ariſe, O God*; and, [y] *Exurgat Deus*; *Let God ariſe.* Not that upon every ſlight wrong, and every trifling occaſion, men ſhould bee making of their moane in that manner unto God, and craving juſtice at his hand; as [z] *Sarah* with *Abraham*, when her maide *Hagar* having conceived by him, caried her ſelfe malapertly towards her: [a] it is very poore patience that is ſo eaſily worne thred-bare. But [b] when their wrongs ſhall be great and grievous, and they can have no redreſſe of them with thoſe that ſhould doe them right, then to make this [c] *ſacram anchoram*, their *ſheate ancher*, their utmoſt refuge, to flie unto God, to betake themſelves unto him, make their appeale to him, commence their ſuite before him, commit their right to him, and ſo leave it with him. So did our Saviour Chriſt, [d] *he committed his cauſe to the judgement of God* his Father. So the godly before Chriſt. *David to Saul*, [e] *The Lord be Iudge betweene thee and mee, and doe me right on thee*. And *Ieremie*; [f] *Hearken, O Lord, to me*; *and heare the voice of them that contend with me:* [g] *And let me ſee thy vengeance on them: for to thee doe I commit my cauſe* So the faithfull ever ſince Chriſt. [h] *Farre bee it from us*, ſaith *Tertullian* to *Scapula*, *to attempt or plot any revenge of our wrongs which*

x Pſal. 9. 19.
y Pſal. 68. 1.
z Gen. 16. 5.
a Prov. 19. 11. & 24. 11 *Magni animi eſt injurias deſpicere.* Sen. de ira l. 2. c. 32. *Non eſt magnus animus quem (ulla) incurvat injuria.* ibid. l. 3. c. *Exilis eſt, quem incurvat minima quæq. Abſit itaq; a ſervo Chriſti tale inquinamentum, ut patientia majoribus tentationibus præparata, in frivolo excidat.* Tertull. de bon. pat.
b Pſal. 142. 3, 4, 5.
c Τὼ ὑπὲρ τῶν ἀγνοεῖν, ἢ μὴ ἐθέλειν οἱ παλαιοὶ φασι. Lucian. Drapet.
d 1 Pet. 2. 23.
e 1 Sam. 24. 13, 16.
f Ier. 18. 19.
g Ier. 20. 12. & 11. 20.
h *Abſit ut ullionem noſtram machinemur, quam à Deo expectamus.* Tertul. ad Scap.

which we expect from God alone. i *Let us send our prayers and teares,* saith *Cyprian,* to the persecuted Christians, *as Messengers and Embassadours of our hearts unto God.* k *It is the divine vengeance that must right our wrongs. The Lord,* saith *Athanasius* to *Constantine, iudge betweene thee and me; since thou giv'st way to my false Accusers against me.* m *Wee,* saith *Gregorie Nazianzen* speaking of *Iulians* time, *that had no other weapon, nor wall, nor bulwarke, but our hope in God left us, whom could wee have either to heare our prayers, or to protect our persons but him.* n *We intreat, O Emperour,* say the Souldiers in *Ambrose* his cause against the *Arrians, We fight not: neither feare we, and yet we intreat onely.* Nay, o *We will stand to it, and fight it out, even to death if neede be,* saith *Bernard, for our Mother the Church; but with such weapons as we may, not with sword and target, but with teares and prayers to God.* This hath beene the practice of good Christians in all ages. And to doe otherwise is p to sit downe in Gods seate, to take the sword out of Gods hand, to make our selves Gods, q to pervert the order, to resist the Ordinance of God; and so to bring upon our owne heads the just vengeance of God, while we seeke to right or revenge our selves upon others.

Againe, those that be in place of authority and judicature must be admonished, that they be wary how they carry themselves in their places. Remember they must, that r as they are above others, so there is one above them: as they now judge others, so there is another that will one day judge them, to whom they must once give account of their judgement, and unto whom an appeale lieth from the highest and greatest of them, even from *Cæsar* himselfe. s *It pleased Darius,* saith the story, *to set over his kingdome 120 Governours to rule the whole state: and over them againe three, that they should all give up an account unto of their governement.* And at *Athens,* howsoever t some of their Officers were not accountable to any; yet the most of them were after their Offices expired to give a strict account to certaine u Auditors by the state thereunto assigned, each one that could charge them before those of any wrong done him while they were in Office, having free liberty so to doe. So it hath pleased God the Father x to make his Sonne Iesus Christ his Generall, his Oecumenicall Auditor: and not some alone, but all Offices and Officers must be accountable unto him. For y *Wee must all appeare before Christs Tribunall:* and, z *Every one must there give an account unto God for himselfe.* a *Wee must all,* saith the Apostle, *be made to appeare there.* But what? And *We* alone? Meane men alone, or Ministers onely? No: b *I saw the dead,* saith *Iohn, great and small;* c *Kings and Princes, and Captaines and chiefe Commanders* as well as others; *stand before him that sate on the white Throne: and* d *the bookes were opened, and* e *they were judged all concerning the things that were written in those bookes according to their workes.* As the Apostle therfore warneth Masters; f *Masters deale equally with your servants; considering that you have also a Master in Heaven:* g *and there is no respect of persons with him.* So bee you admonished to carry your selves in your places equally and uprightly; remembring that you have h *a Iudge* also in heaven, before whom you and those that you now judge

i *Mittamus preces & lacbrymas cordis ad Deum legatos. Cypr. lib.4.ep.4.*

k *Læsos ultio divina defendit; Idem Demetr.*

l *Athanas.apud Epiphan.hæres.68.*

m Ἡμεῖς δὲ, οἷς μόνον καὶ ὅπλον, καὶ τεῖχος, καὶ ἄλλο πᾶν ἀμυντήριον ἡ πρὸς τὸν Θεὸν ἐλπὶς ὑπελείπετο, τίνα ἄλλον ἕτερον ἢ τὸν δι' ἡμᾶς ἀκέσασθαι, ἢ κωλῦσαι τῆς εἰρηνικῆς ἔξειν ἐμέλλομεν. *Greg.Naz. in Iulian.orat.2.*

n *Rogamus, Auguste, non pugnamus: non timemus, sed rogamus. Amb.l.5.epist.33.*

o *Stabimus, & pugnabimus usque ad mortem, si ita oportuerit pro matre nostra, non scutis & gladiis, sed precibus fletibusq; ad Deum. Bern. epist.221.*

p *Deut.32.35. Rom.12.19.*

q *Rom.13.2. Math.26.52.*

r *Quicquid à vobis minor extimescit, Major hoc vobis Dominus minatur: Omne sub regno gravior regnum est. Sen.Thyest.3.3.*

s *Dan.6.1,2.*

t Ἄρχοντες ἀνυπεύθυνοι, καὶ ἀδύνατοι.

u Λογισταί. *Visendi Pollux & Harpocr. Et de Coss.Romanis Polyb.hist. l.6.* Ἀποδεικνύναι δὲ τὰς ἀρχὰς δεῖ πάσας ὑπεύθυνον τὸν πεπιστευκότα. *Hinc Plin.panegyr. Adsuescat Imperator cum imperio calculum ponere: sic exeat, sic redeat, tanquam rationem redditurus.*

x *Iob.5.22,27.*

y *Rom.14.10.*

z *Rom.14.12.*

a *2 Cor.5.10.*

b *Apoc.20.12.*

c *Apoc.6.15.*

d *Dan.7.10.*

e *Apoc.20.13.*

f *Coloss.4.1.*

g *Coloss.3.25.*

h *Iudicem omnium Deum. Heb.12.23.*

judge must together one day appeare; [i] *and there is no respect of persons with him.* And as [k] that worthy Bishop willeth a witnesse when he is deposed before a Judge here, so to speake as remembring that he must answere hereafter for what he now speaketh, before one that will be both witnesse and Judge, because [l] he shall need no information from any other. and in whose presence now he speaketh: So you, when you sit upon the Bench, remember that Bench, before which you must once appeare to answere for what you doe there; when you looke downe to the barre, be put in mind of that Barre, at which one day you must stand that now sit on the Bench amids those that stand before you now at the Barre: and so judge you now as in the presence of him, that now seeth you, and hereafter will judge you, and * unto whom you must all one day give an account of your judgement. Let the dread hereof prevaile with you, as it did sometime with *Nehemy.* [m] *The Rulers*, saith he, *before me were over-burthensome to the people, and their servants domineered over them. But so did not I for feare of God.* As it did with *Joseph:* When [n] his brethren justly expected some hard measure at his hands after their Fathers decease, remembring [o] what hard measure they had before offred unto him; [p] *Feare ye not*, saith *he: For am not I under God?* As with *Iob*: [q] *If I have lift up mine hand against the fatherlesse, when he sought mine helpe, and I saw that I might steede him in the gate: Let my shoulder fall from my shoulder-blade, and mine arme-bones be broken. For destruction from God was a terrour to me: I knew I could not escape his highnesse.* And when you shall be moved and solicited to ought against right, say as the same *Iob* saith, *If I take this bribe, or doe this wrong;* [r] *what shall I doe when God riseth? or what shall I answere him when he visiteth?* Let this dread, I say, of God that highest Iudge, that Iudge of Iudges, prevaile so with you to keepe you in awe and within compasse, as the dread of you doth the like with other inferiour ones for the present. Otherwise [s] if you shall wittingly and wilfully pervert justice, and carry things away by might and maine after your owne pleasure, * making your owne lust your onely law: or [t] if you shall suffer your selves to be over-swaied by feare, seduced and led aside by favour, or corrupted with gifts: *Know ye for certaine*, be ye assured of it, that, as *Salomon* saith, *for all these things God will bring you to judgement.* And though you may carry matters here [x] so closely and so smoothly, that men cannot espie nor discover your corrupt carriage, and so you goe away with the name of good Iustices and just Iudges, when indeed you are nothing lesse; yet [y] *Every one of your actions will God one day bring to tryall, and* [z] *every secret worke be it good or bad.* And so I passe to the next point.

Where men that should judge, either judge not at all, or judge otherwise than they ought, there will God himselfe at length *arise and judge.*

I say, *If they judge not, or if they judge unjustly*, if they doe not justice, or if they doe injustice, (and it is a point of injustice in them not to doe justice, [a] there is passive as well as active injustice) then will God *arise and Iudge:* for otherwise when they doe their duty, there is no neede for God to interpose Himselfe and his Power, unlesse

i Rom. 2. 11. Iob 34. 19.

k Recolat quod ipse qui nunc testis est sub homine judice, stabit aliquando judicandus sub Deo judice, qui simul judicis & testis fungetur officio. &c. Rob. Grosthed Lincoln. Ep. in decalog. mand. 8.

l Ioh. 2. 25.

* Iudex quisque judicii sui supernum judicem substinebit. Chrysolog. serm. 26.

m Nehem. 5. 15.

n Genes. 50. 15.

o Genes. 42. 21.

p Genes. 50. 19.

q Iob 31. 21, 22, 23.

r Iob 31. 14.

s Ὁ τὸν Διονύσιον ἔφη πολλαυέιν μάλιστα τῆς ἀρχῆς, ὅταν ταχέως ἃ βέλεται ποιῇ. μέγας δ' ὁ κίνδυνος βέλεσθαι ἃ μὴ δεῖ, ἢ ἃ βέλεται ποιεῖν δίκαιον μόνον. Plut. ad præfect. indoct.

* Libidine atque licentia sua pro legibus utuntur. Salust. ad Cæsar.

t Quid enim refert qua occasione viam deserant veritatis, seducantur ignari, sequantur sponte nei, attrahantur illecti, compellantur inviti. Bern. de bonis defer.

u Eccles. 11. 9.

x Esai. 29. 15, 16.

y Eccles. 12. 14.

z Luke 8. 17. 1 Cor. 4. 5.

a Non faciendo nocens, sed patiendo fuit. de Claud. Ausonius. Et Ausonium imitatus G. Godwin in epicedio Iac. Mauritii, Nec faciendo nocens, nec patiendo fui.

leſſe it bee to protect them. It had beene needleſſe and ſuperflous for *Paul* to appeale to *Auguſtus*, if *Felix* or *Feſtus* had done him right.

Againe, *at length*, I ſay; becauſe God doth it not ever inſtantly, but delaieth it oft-times: Hee ſeemeth ſometime to [b] ſit ſtill and ſay nothing, to looke on and keepe ſilence, [c] to be, as [d] *Elias* ſaid of *Baal*, as one faſt a ſleepe: as theſe kinde of ſpeeches and the like imply: [e] *Ariſe*; and, [f] *Awake*; and, [g] *Be not ſilent, O God.* Which hee doth, [h] to try our faith, [i] to exerciſe mans patience, [k] to ſhew his owne, [l] to let wicked ones fill up the meaſure of their iniquity. But [m] though hee beare long in this kinde, yet will he not alwaies forbeare; but hee will at length *ariſe and iudge the earth*: judge thoſe that pervert juſtice, yea judge the whole State where judgement is ſo perverted. *When children pilled the people of God, and women ruled over them, and they beate the poore to pieces, and ground their faces to pouder*: [n] *The Lord*, ſaith the Prophet, *will ſtand up to pleade, and to give ſentence for his people*: *He will enter into judgement with the Elders, and with the Princes of his people*: And, [o] *when judgement was turned backward, and juſtice made to ſtand aloofe off, and truth was falne in the ſtreets, and equity could not enter; and true dealing failed; and* [p] *he that refrained from evill made himſelfe but a prey and a ſpoile: and there was no* judgement, *not one that would or durſt right the wronged: Then God, wondring that none would offer himſelfe* to plead for, or to protect the oppreſſed, *put on juſtice as a Corſlet, and ſalvation as an Helmet, and zeale as a Cloake, and robes of vengeance for a gowne, to repay his enemies according to their deeds, and to render fury to the Wrong-doers* and Oppreſſors of his people.

The certainty hereof may be further confirmed, *à natura rei*, *à natura Dei*;

Either from the nature of the thing it ſelfe,

Or from the nature of God himſelfe.

For the former: It is the prayer of the Spirit: for by it were both this and the like elſ-where endited. And as our Saviour ſaith of himſelf; [q] *I thank thee, Father; thou heareſt me alwaies*: As the praier of Chriſt is alwaies heard: ſo the prayer of the Spirit is alwaies heard. [r] *For the Spirit maketh interceſſion*, ſaith the Apoſtle, *according to God for the Saints.* And, [ſ] *This aſſurance we have, that whatſoever we aske of God according to his will, he heareth us. And if we be ſure that he heareth us,* [t] *then are we no leſſe ſure that we have whatſoever we aske*: as ſure are we to have it as if we had it already. Yea to reaſon, as *Auguſtine* doth, [u] *Is any Chriſtian heard when he prayeth? & is not Chriſt himſelfe much more?* So [x] is every childe of God heard, when he prayeth though not immediately inſpired? and is not the Spirit of God much more heard, and the prayer that [y] it immediately inſpireth? [z] *How can he bee but heard of the Father praying, that together with the Father is prayed unto and heareth prayer?* As there is an *eccho of obedience* anſwering the Word and Commandement of God in the heart of every faithfull one. [a] *When thou ſaiſt, Seeke my face*; *mine heart*, ſaith the Pſalmiſt, *returneth anſwere againe, Thy face, O Lord, will I ſeeke*: So there is *an eccho of audience* and gracious acceptance with God ever anſwering the prayers and ſup-

[b] *Hab.* 1.13.
[c] *Pſal.* 44.24. & 78.65.
[d] 1 *King.* 18.27.
[e] *Pſal* 3.7. & 7.6. & 10.12. & 74.22.
[f] *Pſal.* 35.23. & 59.5. *Eſai* 51.9.
[g] *Pſal.* 28.1. & 39.12. & 83.1.
[h] 1 *Pet* 1.7.
[i] *Apoc.* 14.12.
[k] *Rom.* 9.22.
[l] *Gen.* 15.16. *Matth.* 23.32. 1 *Theſſ.* 2.16.
[m] *Eſai* 44.14. Τοιαύτη Ζηνὸς πάλεϑ πίσις· ἀεὶ ἐσ' ἐκάστω, Ὥσπερ ϑνητὸς ἀνὴρ, μίσ-γεται ὀξύχολος. Αἰεὶ ὅτε λέληϑε ϑαμπερὲς, ὅστις ἀλιτέσθην ϑυμὸν ἔχει πάντως δ' εἰς τέλος ἐξεφάνη· Ἀλλ' ὁ μὲ αὐτίκ' ἔπσεν, ὁ δ' ὕστερον. -*Solon apud Stob. tom.* 2. *c.* 9.
[n] *Eſai* 3.12.16.
[o] *Eſai* 59.14.19.
[p] *In hoc ſceleſtes devoluta eſt, ut non poſſit eſſe ſalvus qui nolit eſſe malus; nec à latrociniis tutus, niſi qui latronibus ipſis par fuerit. Salvian. de provid. L.* 5.
[q] *Iohn* 11.42.
[r] *Rom.* 8.27.
[ſ] 1 *Iohn* 5.14,15.
[t] *Certi ſumus quòd habemus.*
[u] *Orat Chriſtianus, & exauditur? orat Chriſtus, & non exauditur? Aug. in Pſal.*
[x] *Iob.* 13.13,14.
[y] 2 *Tim.* 3.15.
[z] *Quomodò non exauditur à patre, qui exaudit cum patre? Aug. ibid.*
[a] *Pſal.* 27.8.

ſupplications of ſuch. [b] *Surge, Deus*; *Ariſe, O God*; and, [c] *Exurgat Deus, Let God ariſe:* ſaith the ſoule of the poore faithfull oppreſſed. And, [d] *Surgam, I will ariſe, ſaith God, for the oppreſſion of the needie, and the ſighes of the poore:* And, [e] *Surges, Thou wilt ariſe*, ſaith the Pſalmiſt to God, *and have pity upon Sion, when the time is once come:* And, [f] *Surget, Hee will ariſe*, ſaith the Prophet of God, *and ſtand up to give ſentence for his poore oppreſſed people.* [g] *The juſt man crieth*, ſaith the Pſalmiſt, when he is thus oppreſſed; *and God heareth him.* How can hee doe otherwiſe? Marke our Saviours owne argument. [h] If importunate clamour prevaile with the unjuſt Judge that neither regardeth man nor feareth God, *Shall not God much more avenge his owne elect ones that crie day and night to him*, for the wrong that is done them, and the right that is denied them? I tell you; ſaith our Saviour, and hee is [i] *truth* it ſelfe that ſpeaketh it; *though hee forbeare long, yet at length he will doe it.*

b Pſal. 9.19.
c Pſal. 68.1.
d Pſal. 12. 5.
e Pſal. 102.13.
f Eſai. 3.13.
g Pſal. 34.17.
h Luk. 18.4,5,7.
i Joh. 14.6.

Yea ſuppoſe they doe not crie themſelves; [k] they ſit downe by it, and thruſt their mouthes in the duſt, [l] ſwallow their griefe with ſilence, and [m] beare that burden with patience that God hath called them to undergoe and endure, [n] praying rather to God for thoſe that perſecute and oppreſſe them, than either expoſtulating with them, or exclaiming againſt them, or making ſolemne appeale and complaint to God of them. They need not. *Res ipſa clamat*; *The thing it ſelfe doth it*, whether they doe or no. [o] *The very hire of the Labourers that is with-held from them*, it ſelfe *crieth*, ſaith *Iames*: *and the crie* of it, as well as of the perſons themſelves *entreth into Gods eares.* As, [p] *the bloud of Abel from off the earth*; ſo [q] *the very timber and ſtone* from the building that is founded upon falſhood and built up with bloud, *crieth* for vengeance to heaven. And not [r] from the ſinnes of *Sodome* onely, that filthy ſtie, but [s] from the ſinnes of *Nineveh* too, that [t] bloudy ſhambles where lies and robbery rouſt, and oppreſſion and injuſtice harbour, doth a loud *crie aſcend* and appeare *before God.*

k Lam. 3.27,28,29.
l Pſal. 39.9.
m Mica. 7.9.
n Pſal. 109.4. Luk. 23.34. Act. 7.60. 1 Cor. 4.12,13.
o Iam. 5.4.
p Gen. 4.10.
q Habb. 2.11,12.
r Gen. 18.20. & 19.13.
s Iona. 1.2.
t Nahum. 3.1.

And can God doe leſſe than regard and take notice of this *crie?* No: his owne nature will not endure, that hee ſhould doe otherwiſe.

For firſt; *God* is [u] a moſt *juſt God*, yea he is juſtice it ſelfe: Hee is originally juſt; eſſentially juſt: ſo juſt, that [x] hee can no more ceaſe to be juſt, than he can ceaſe to be God. Being ſo iuſt, hee cannot but love Iuſtice. [y] *Iuſtus Iehovah quæ iuſta ſunt, diligit: The juſt Lord*, ſaith the Pſalmiſt, *loveth that that is juſt.* Loving iuſtice hee cannot but hate and abhorre all iniuſtice, and all uniuſt ones. Each thing naturally hateth that that is contrary to its owne nature. [z] *Thou loveſt righteouſneſſe, and hateſt iniquitie.* And, * *Thoſe that love violence, he abhorreth from his heart.* But as there is no impiety to [a] that impiety that is committed in Gods ſanctuary: ſo there is no iniuſtice to that iniuſtice, whereby men [b] *amidſt the lawes ſinne againſt Law*, and doe injuſtly [c] in the very *ſeate and ſanctuary of juſtice.* [d] Than which, what can bee more abominable in the eyes of any juſt man;

u Pſal. 92.15.
x *Qui vult eſſe injuſtum, non vult eſſe Deum. Bern. de temp. 58.*
y Pſal. 11.7.
z Pſal. 45.7.
* Pſal. 11.5.
a Ierem. 7.11. 2 Chron. 36.14.
b *Inter leges ipſas contra leges delinquitur, inter jura contra jura peccatur, nec innocentia illis, ubi defenditur reſervatur. Cyprian. ad Donat. l. 2. ep. 2. Sic Act. 23.3.* c *In loco juſtitiæ ſacro-Cartwr. in Eccleſ. 3.16.* d *Quo quid eſſe indignius, vel iniquius poteſt? Salvian. de provid. l. 5. Prov. 24.24.*

and much more then of him that is moſt juſt and juſtice it ſelfe.

e *Geneſ.*18.25. e *Should not the Iudge of the whole world doe juſtice?* ſaith *Abraham*. Or can he doe leſſe in a caſe of ſuch injuſtice as this is?

f *Exod.*34.6. Againe, f God is a mercifull God; no leſſe mercifull than juſt. And therefore cannot but heare the crie of the oppreſſed, and take vengeance on unmercifull men. It is the argument that God himſelfe uſeth by *Moſes*. g *Vex not, nor oppreſſe the widow, the Orphan, nor the poore*; (they are my Clients, that I have taken into my protection;) *If you doe, when they cry to me, I will certainely heare them: for I am mercifull: and I will ſlay you with the ſword, ſo that your wives ſhall be widowes, and your children Orphans.* h *Awake, O Lord, to viſit*, ſaith the Pſalmiſt; *Et ne ſis miſericors, and bee not mercifull to thoſe that tranſgreſſe malitiouſly.* A ſtrange kinde of prayer, that the Spirit of God ſhould intreat him not to be mercifull, who cannot bee but moſt mercifull, being mercy it ſelfe. But we muſt know, that even i this alſo, It is a point of mercy, to bee mercileſſe to unmercifull men. When an over-milde Ruler was ſometime commended for a very good man; k *How can he be a good man*, ſaid one, *that is alike milde to good and bad?* So here, how ſhould God be a mercifull God, if hee ſhould ſhew mercy on thoſe that are unmercifull to others? No: l *Bleſſed are the mercifull*, ſaith our Saviour, *for they ſhall obtaine mercy.* m *Shew mercy and have mercy: ſhew it thou to others, and thou ſhalt have it at Gods hands*. But n *whoſo denieth it to others, debarreth himſelfe of it.* o *For there ſhall be judgement without mercy, to thoſe that doe not ſhew mercy.* In a word: God, if he bee p naturally mercifull, as hee is mercy it ſelfe; then as hee loveth mercy in man; (q *mercy pleaſeth him*, ſaith the Prophet:) ſo he hateth unmercifulneſſe toward man: and therefore cannot but doe juſtice in the behalfe of thoſe that are cruelly and unmercifully dealt with.

g *Exod.*22.22,23, 24,27

h *Pſal.*59.5.

i Ἔλεος γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀνταπόδοσις, καὶ μὴ πρὸς τοὺς ἀνοικτίρτους. *Cleon. apud Thucyd. l.* 3. Καλὸν γάρ ἐστι καὶ κολάζειν τοὺς κακούς. *Eurip. Agave. Miſericordiosus miſerendum eſt. Signinus in Conc. Rem. c.* 18. *At diſſimiles inſequi pium eſt. Plin. panegyr.*

k Πῶς χρηστός, ὃς ὅτε τοῖς πονηροῖς πικρός; *Plut. de adulat. & de utilit. ex inim. Vel,* Πῶς χρηστός, ὃς οὐδὲ τοῖς πονηροῖς χαλεπός; *Vti in lib. de invid. & odio. Vnde emendandus idem in Lycurg.* Πῶς ἂν ἀγαθὸς, ὃς, ὅτε τοῖς κακοῖς χαλεπός; *delenda particula negativa. Neque enim ſatis amârit bonos, qui malos ſatis non odevit. Plin. panegyr.* l *Matth.*5.7 m *Fac & fiet*; *fac alteri, & fiet tibi. Aug. de ſanct.* 14. n *Miſericordiam qui non præſtat alteri, tollit ſibi. Chryſoſ. ſerm.* 42. *Gratis illic ſperat, quæ hîc non præſtat. ibid.* 8. o *Jam.*2.13. p *Pater miſericordiarum,* 2 *Cor.*1.3. *Bonus de ſuo, ſævus de noſtro. Tertull. contr. Marc.* q *Mica.*7.18.

So that whether wee regard the prayer of Gods Spirit, which cannot but prevaile; or the wrongs of the oppreſſed that crie aloud in Gods eares; or the nature of God, who is iuſtice it ſelfe, and r can endure no iniquitie, is mercy it ſelfe, and muſt needes then f abhorre crueltie: it cannot bee but that at length hee muſt *ariſe* and redreſſe all ſuch abuſes, though for a while hee may ſeeme to ſit ſtill and forbeare.

r *Habb.*1.12.
f *Pſal.*5.6. *Prov.*6.16-19.

Vſes 2. The Uſe whereof concerneth either the oppreſſed, or their Oppreſſours.

Vſe 1. The oppreſſed it teacheth patience. For is there a *God*, that will t *doe them right that endure wrong*. Then u *bee patient, my brethren, and waite the Lords comming: bee patient, I ſay, and quiet your mindes: for the comming of the Lord draweth neere.* x *If thou ſeeſt in a Country the poore oppreſſed, and judgement and juſtice perverted,* y *wonder not at it*, ſaith *Salomon*. No? why who would not wonder, might ſome ſay, to ſee iniquity ſet, where iuſtice ought to be ſeated? yea but be not utterly diſmaid yet in that regard; but remember, that *There is one higher*

t *Pſalm.*146.7.
u *Iam.*5.7,8.
x *Eccleſ.*5.7.
y *Sicut.* 1 *Pet.*4.12.

higher than the higheſt of them that regardeth it; and there be [z] *thoſe that be higher than they.* * *He*, when time ſhall bee, *will judge both the juſt and the wicked*, by righting the one, by revenging the other. [a] As a man therefore that is over-ſwaied with might and ſtrong hand againſt right in ſome one Court, yet is not out of hope nor out of heart, ſo long as he hath liberty to appeale to ſome higher Court, ſo bee it he be ſure of the equity and ſincerity, of the uprightneſſe and integrity of the party whom he is to make his appeale unto. So thoſe that are here oppreſſed, are not therefore to be diſcouraged, if at mans hand they can have no helpe here: they may make their Appeale to God, and they are ſure to prevaile with him according to the equity of their cauſe: for hee is one with whom [b] *there is no reſpect of perſons*, [c] *nor accepting of bribes*, one who as he will not be corrupted, ſo [d] he cannot be deluded: And *he* (that [e] *the poore may not alwaies be forgotten, nor the hope of the oppreſſed periſh for ever*;) [f] *hath ſet downe a certaine day*, wherein he will without faile and without delay, if not before, heare every mans cauſe, and right every mans wrong, and doe juſtice upon every wrong doer. As in this world then, howſoever ſome rebellious perſons are by martiall law ſometime preſently diſpatched, and ſome notorious malefactours are ſometimes [g] extraordinarily arraigned and out of hand executed *in terrorem* for the terrour and example of others; yea the greateſt number, the maine multitude of Theeves, Robbers and Murtherers and the like offenders are reſerved to the ordinary Seſſions, or the Gaole-deliuery at the generall Aſſiſe: So God, albeit he ſit in Seſſion ſometime [h] by extraordinary judgements on ſome notorious Blaſphemers, or profeſſed Atheiſts, or corrupt Iudges, or cruell Oppeſſours, or uſurping Tyrants, &c. [i] making them ſpectacles of his wrath, and their feareſull ends ſo many reall ſermons of divine juſtice and vengeance to others; yet the triall of moſt matters and the execution of moſt malefactours hath he differred and put off to * that day, wherein he hath determined to judge the whole *world* [k] by his Lord Chiefe [l] Iuſtice Generall, *the Man Ieſus*, [m] whom he hath wholly committed that authority unto. And as one therefore that either hath beene robbed himſelfe, or hath had his friend murthered, if he have the party apprehended and laid up faſt in priſon, is not preſently out of patience, becauſe hee ſeeth him not inſtantly executed, but is well content quietly to expect the time of Aſſiſe, though it be halfe a yeere after, as long as he is ſure that then hee ſhall have juſtice againſt him. So ought wee not preſently to grow impatient, if we ſee not juſtice done inſtantly, ſo ſoone as our over-haſty hearts ſhall require it, upon thoſe that we ſuppoſe have wronged us, but reſt content to ſtay Gods leaſure, and to expect his univerſall day of Aſſiſe, when wee ſhall bee ſure without faile to have juſtice done us according to that which the equity of our cauſe ſhall require: Remembring withall, that all wicked ones are the meane while [n] *in this world as in Gods Iaile*, [o] under the chaines of a guilty conſcience, out of wich there is no poſſible meanes of e-

[z] *Myſterium Triados Iun. ad Angelos refert Cartwr.*
* *Eccleſ.* 3. 17.
[a] *Cartwr. in Eccleſ.*
[b] *Iob* 34. 19.
[c] 2 *Chron.* 19. 7.
[d] *Galat.* 6. 7.
[e] *Pſal.* 9. 18, 19.
[f] *Act.* 17. 31.
[g] *Hinc, Reus extraordinarius. Cælius Cicer. famil. epiſt.* 8. *lib.* 8. *Et, Quæſtionem extraordinariam exercere. Sen. epiſt.* 97. *Et, jus extra ordinem dicere. Ibid.* 106.
[h] *Dan.* 4. 28, 29, 30. *&* 5. 26, 27, 28. *&* 7. 25, 29. *Act.* 12. 23. *In tanto crimine involutos inveniens, quaſi patientiam prætermiſit, & diem extremi judicii expectare ad vindictam noluit, ſed igne judicii diem judicii prævenit. Greg. mor.* 19. 23.
[i] *Iud.* 6, 7. 2 *Pet.* 2, 6.
* *Act.* 17. 31.
[k] *Rom.* 2. 16.
[l] *Acts* 10. 42.
[m] *Iohn* 5. 22, 27.
[n] Ἐν τῷ βίῳ τούτῳ εἱρκτῇ φερόμενοι, μυριάδι μισθάρνων ἐχόμενοι μηδὲ διαφεύγειν ἰσχύοντες. Plut. *de vindict. divin. Et mundus carcer eſt, & corpus carcer eſt. Aug. in Pſalm.* 141. [o] *Noli illum putare ſine carcere eſſe. carcer ejus, cor ejus eſt. Aug. homil.* 40.

ſcape from them. But let us have patience till then, and aſſure our ſelves we may, that p whatſoever loſſe or damage wee ſhall there-by ſuſtaine, God will then undoubtedly q with large overplus make good againe to us.

p Idoneus patientiæ ſequeſter eſt Deus, quicquid apud eum depoſueris: ſi injuriam, ultor eſt; ſi damnum, reſtitutor eſt; ſi dolorem, medicus eſt; ſi mortem, reſuſcitator eſt. quantum patientiæ licet, ut Deum habeat debitorem? Tertul. de bono patient.

q Moræ diſpendium fœneris duplo penſatur. Hieron. in Ierem.

Vſe 2. And for Oppreſſours and Wrong-doers, let them take heed how they deceive themſelves, in hoping to goe hand-ſmooth away with it for ever, becauſe they can for the preſent carry matters ſo cunningly, delude or corrupt Iudge and Iury, and make all ſure, that no writ of errour can be had, nor reverſement of judgement, none to call them or thoſe they corrupt to account here. There is yet an other and an higher Tribunall, whereat they and thoſe that they wrong muſt appeare one day together, r where they ſhall not bee able to delude or to bribe Iudge or Iury, or to procure an unjuſt ſentence. Yea* where their former ſentence and judgement wretchedly purchaſed by them, and wrongfully paſſed for them, ſhall be ripped up, and ſifted, and reverſed againe to their everlaſting confuſion, if it be not before that time ſeriouſly and ſincerely repented of. Neither let them fondly and vainely ſuppoſe, that becauſe it is not done inſtantly, therefore it will never be. s *Gods Mill*, ſaith the Heathen man, *may ſeeme to grinde ſoft and ſlow, but it grindeth ſure and ſmall.* s. It is not becauſe God hath either *loſt his power or left his providence*, but becauſe *he exerciſeth his patience, while he expecteth thy repentance.* Which unleſſe with the more ſpeed it u prevent his ſentence, his * ſeeming ſlowneſſe and ſlackneſſe before he commeth, will x bee recompenced with the ſurer and ſeverer payment, when he doth come. y *Seldome*, ſaith the heathen man, *is it but that the divine vengeance overtaketh wicked wretches, though it ſeeme but limpingly to purſue them.* Seldome it is here, but that in ſome one kinde or other it catcheth them and meeteth with them there, where they looke not for it; but elſewhere it is certaine never to miſſe of them, whether it meete with them here or no. Remember *Ahabs* doome and *Iezabels*. They thought they had made all ſure, when falſe witneſſes ſuborned, and the Iudges corrupted, a wrong judgement was procured, and poore *Naboth* not condemned onely but executed. But what doth *Elias* from God tell *Ahab*? z *In that very place where the Dogs licked Naboths blood ſhall Dogs likewiſe licke thy blood.* And, *The Dogs ſhall eate Iezabell under the walls of Iizreel: And Iezabels carcaſe ſhall lie like dung on the ground in the fields of Iizreel; ſo that none ſhall be able to ſay, This is Ieſabell.* And no leſſe evill, if not the ſame, ſhall befall all thoſe that take the courſes that they did; * *When God ſhall ſtand up*, as he will one day *to judge*, and to right all thoſe that are now wronged and oppreſſed.

r Rom. 2. 2, 6, 11. Ierem. 17. 9, 10.

* Quotidiè ille ſcit, quis hic ſibi quærat malum: Qui hîc litem adipiſci poſtulant perjurio; Mali res falſas qui impetrant apud judicem: Iterum ille eam rem judicatam judicat; Maiore multa multat, quam litem auferunt. Plaut. rudent. prolog.

s Οὐ γὰρ θεῶν ἀλεῖσαι μύλαι, ἀλεῖσι δ' λεπτόν. Viſe Plut. de ſera numinis vindicta.

t Non ille omiſit providentiam, aut amiſit potentiam, ſed patientiam exercet ſuam, dum pœnitentiam expectat tuam. Aug. de verb. Ap. 35.

u Currat pœnitentia, ne præcurrat ſententia. Chryſolog. ſerm. 167.

* 2 Pet. 3. 9, 10.

x Moræ tarditatem pœnæ gravitate compenſat. Qui quò tardius venit, ſeverius percutit. Greg. mor. lib. 25. cap. 6. 1 antiò enim ſequitur dictrictior ſententia, quantiò maior peccanti prorogata eſt patientia: dum divina ſeveritas eò iniquum acrius punit, quò diutiùs pertulit. Greg. ibid. cap. 2.

y Ἀ'τρέμα χ' βραδεῖ πὰρ τοῖς πονηροῖς ὀμπνεῖ δίκη. Euripid. apud Plut. de vindict. divin. Rarò antecedentem ſceleſtum Deſervit pede pœna tardo. Horat. carm. l. 3. 3. Etſi quæ parvo parturia celat, Sera tamen tacitis pœna venit pedibus. Tibull. 1. eleg. 10. Et quamvis ὀκνῶν. z 1 King. 21. 9, 23. 2 King 9 36, 37. * Pſal. 76. 9.

And it wanteth not his *emphaſis*, that the Pſalmiſt ſaith, *Iudica terram*, *Iudge the earth*: not, *Indica iſtos*, *Iudge theſe men*; but *Iudica terram*

terram ipſam, *Iudge the earth*, or *the Land it ſelfe*: as he ſaid before, [a] *Terræ ipſius ſtatumina dimoventur*; *the very props and ſhores of the whole State are ſhaken.* For when corruptions are crept into place of judicature, they become the ſinnes of the Land, of the State. When private men doe wrong, the ſinne is their owne, it is their perſonall offence, and they muſt anſwere it with their heads. But when private mens abuſes and enormities are borne with, or bolſtred out by authority, are not duly redreſſed and condignly puniſhed by thoſe that bee in authority, when either juſtice is denied to thoſe that bee wronged, or iniuſtice is done them by thoſe that ſhould doe them right, then the offence becommeth publike, even the ſinne of the whole State: And maketh God enter into iudgement not [b] *cum ſenioribus populi & principibus ejus*, *With the Elders of his people and their Princes alone*; but *cum terra univerſa*, *with the whole Land*, with the ſtate in generall. [c] *They execute no iudgement, neither for fatherleſſe nor poore.* And what followeth thereupon? *And ſhould not I then viſit my ſelfe? ſaith the Lord: ſhould not my very ſoule be avenged on ſuch a nation?* not on them alone, but on the Nation it ſelfe. And, [d] *Heare this, yee Heads of the houſe of Iacob, and yee Princes of the houſe of Iſrael: yee that abhorre iudgement, and pervert iuſtice, and iudge for gifts, and give ſentence for bribes: Therefore, Veſtri cauſa, for your ſake ſhall Sion be made a ploughed field, and Ieruſalem a waſte heape, and the Temple a wild forreſt.*

[a] *Verſ.* 5.

[b] *Eſai.* 3.13.

[c] *Ierem.* 5.28,29.

[d] *Mica.* 3.9,10,11,12.

Whence learne yee how to avert and prevent generall iudgements. [e] *Si voſmet ipſi judicaretis, non judicaremini: If you would judge your ſelves*, ſaith the Apoſtle, *you ſhould not be judged:* ſo here, *Si judicaretis, non judicaremur: If you* that bee in place of judicature *would judge*, you might ſave God a labour, *neither you nor wee ſhould be judged.* * The ſureſt courſe that can be to ſtrengthen a ſtate, and to keep the iudgements of God out from a Countrey or Kingdome, is by the due and diligent adminiſtration and execution of iuſtice, and by keeping out corruptions in places of iudicature.

Vſe 1.

[e] 1 *Cor.* 11.31.

* *Amos* 5.15.

[f] *Goe to the Kings houſe*, ſaith *God* to *Ieremie*, *and ſay*; *Heare the word of the Lord, O King, that ſitteſt on Davids Throne, thou and thy ſervants. Thus ſaith the Lord, Execute ye iudgement and iuſtice, and reſcue the oppreſſed from the hand of the Oppreſſour: and vex not the ſtranger, nor the fatherleſſe, nor the Widdow: nor doe any violence; nor ſhed any innocent bloud. For if you doe this, there ſhall a ſucceſſion of Kings ſitting upon Davids Throne enter in at theſe gates, and ride in chariots and on horſes, both they and their Followers. But if you doe otherwiſe; I ſweare by my ſelfe.* [g] *Hee ſweareth to you, by whom you ſweare.* And, [h] *happie you, for whoſe ſake he vouchſafeth to ſweare*, if you regard what hee ſweareth; *moſt unhappie, if you* neither feare, *nor beleeve him, when hee ſweareth.* But what is it that ſo ſolemnely he ſweareth by himſelfe? *That this houſe*, (the Kings palace) *ſhall be laid waſte, and the whole City* (of Ieruſalem) *made a wilde wilderneſſe. For I will bring in thoſe upon you, that ſhall utterly deſtroy either.* And ſurely, if *by iuſtice and iudgement* [i] *Throne* and [k] *State be upheld and eſtabliſhed:* no marvell if iniuſtice and wrong iudgement utterly overturne either.

[f] *Ierem.* 22.1-6.

[g] *Iurat vobis, per quem juratis. Caſſiod. variar. l.* 8. *ep.* 3.

[h] *O beatos nos quorum cauſa Deus jurat! O miſerrimos ſi nec juranti credimus! Tertull. de pœnitent.*

[i] *Prov.* 25.5. & 29.14

[k] *Prov.* 29.4. *Ius & æquitas vincula civitatum. Cic. parad. Et Cartwr. in Prov. ex Pſa.* 75.3. *Pietas & juſtitia duo fulcra reipub. columnæ regni.* 1 *Vbi non eſt pudor, nec cura juris, ſanctitas, pietas, fides, inſtabile regnum eſt. Sen. Thyeſt.* 2.1. *Iniqua nunquam regna perpetuò manent. Sen. Medæa.*

Whence

Vſe 2.

Whence further againe obſerve we, who they be that may prove the greateſt and moſt dangerous enemies to the publike peace and tranquillitie of the preſent eſtate.

Were ſuch a queſtion propounded to many ſeverally, it is likely, as the common ſaying and the uſuall manner is, that *many men* would be of *many windes*, that ſome would ſay one ſort, and ſome other againe name another ſort. Some it may bee would point at the promiſcuous multitude of idle Varlets that ſwarme every where among us, about the skirts and ſuburbs of this City eſpecially, [m] ready to make head and doe miſchiefe, if opportunity were offered. Others ſuch notorious and enormious Tranſgreſſours, as by wallowing in ſuch beaſtly and abominable filth, as either [n] cauſed the Land of *Canaan* to ſpew out her Inhabitants, or [o] drew downe fire and brimſtone on *Sodome* and *Gomorrha* from heaven, may enforce God to inflict the like iudgements on us. And it is not unlikely but that our Popiſh Prieſts and Ieſuites would not undeſervedly have the moſt honeſt-minded mens voyces, whom yet we ſuffer too freely to lie and lodge like Aſpes and Vipers in the boſome and bowels of our State. But I would ſay, and I ſhall make good what I ſay by Gods word, that there may be (to let paſſe the former) much more dangerous enemies to us than theſe. [p] Corrupt Rulers, uniuſt Judges, Oppreſſours of Gods Saints and Servants, and Perverters of iudgement and iuſtice are more dangerous to Crowne and State, I ſay not than idle Vagrants, or than Whoremaſters and Adulterers, or than Theeves and Murtherers; (and yet the more duly and diligently iuſtice is executed, the fewer there will be of all ſorts of ſuch;) but even than popiſh Traitours and Conſpiratours, even the very worſt of them, than the very Inventors and Contrivers of the *Powder-plot* it ſelfe. The one uſe the might and malice but of man, or of the Devill at moſt, againſt us; which God is able to courb and reſtraine, to rule and over-rule at his pleaſure. Whereas [q] the other incenſe and bring in the wrath of God on us, which no created power is able to avert or avoide. [r] *Execute iuſtice and iudgement*, ſaith *God*, *and deliver the Oppreſſed out of the hand of the Oppreſſour: leaſt my wrath breake out like fire, and ſo burne that none can quench it, for the wickednesse of your workes.* The ſinnes of private Offenders bring wrath upon them: But the wincking at them or partaking with them, in thoſe whoſe place and calling is to puniſh them, maketh them the ſinnes of the State; and ſo draweth downe the wrath of God upon the whole land: it is [ſ] *Veſtri cauſa*, *For them that Sion is ploughed*, *and Ieruſalem ſacked*, and the whole Land diſpeopled and deſtroyed. It is their not doing of iuſtice or their doing of iniuſtice, that enforceth *God to ariſe and iudge* the whole State.

But what is the reaſon, why God ſhould ſo take to heart the poore peoples oppreſſions as *to ſtand up and iudge himſelfe* in this ſort? *For all people*, ſaith the Pſalmiſt, *are thine inheritance. They are all* [t] *thy people*, [u] *thy poſſeſſion*, [x] *thy portion*, [y] *thy poore*; *and therefore their cauſe it is in ſome reſpect* [z] *thine*. God hath a ſpeciall right to them, a ſpeciall intereſt in them, [*] *in all nations*, *in all people*, as well in poore as in

m *Vulgus cujuſq; motûs novi cupidum. Tacit. hiſt. l. 1. Seditioſum, atq; diſcordioſum, cupidum novarum rerum. Saluſt. Iugurth.*

n *Levit.* 18.27,21.

o *Geneſ.* 19,24,25. *Iud.* 7.

p Ἡ κακὴ κρίσις πάντὸς κακοῦ αἰτία. *Malum judicium cauſa eſt cujuſvis mali. Iamblychus apud Stob. tom. 2 c. 44.*

q Ἡ δή τι παρδένος ὄζει Διΐκη Διὸς ἐκ γενεσῆος, κυδνήτ' αἰδοίη τε θεοῖς οἳ Ὄλυμπον ἔχουσιν. Καὶ ῥ' ὁπότ' ἄν τις μὲ βλάπτῃ σκολίως ὀνοπάζων, αὐτίκα πὰρ Διὶ πατρὶ καθεζομένη Κρονίωνι, γηρύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ δῆμος ἀπασάλιας βασιλήων, οἳ λυγρὰ νοοῦντες ἀλιτήσωσι δίκας, σκολιῶς ἐνέποντες. *Heſiod. oper.*

r *Ierem.* 21.12.

ſ *Mica.* 3.12.

t *Pſal.* 28.9.

u *Pſal.* 2,8.

x *Pſal.* 74.2.

y *Pſal.* 74.19.

z *Pſal.* 74.21,22.

* חגוים בכל

in rich, as well in low and obſcure as in high and honourable, as well in people as in Prince, as well in Subject as in Soveraigne.

He hath intereſt in the one as well as the other;

1. *Iure creationis*, *By right of creation*: Hee hath made the one as well as the other. [a] *The poore and the rich meet together*, ſaith *Salomon*; *God is the maker of them both.* [b] *He that made me*, ſaith *Iob*, *made my ſervant too.* And, [c] *He loveth*, ſaith the ſame *Iob*, *the worke of his owne hands.* [d] *Neither doth he accept the perſon of Princes, or regard the rich rather than the poore*, ſaith *Elihu*: *becauſe they bee all alike the worke of his hands.*

[a] Prov. 22. 2.
[b] Iob. 31-15.
[c] Iob 14. 15.
[d] Iob 34. 19.

2. *Iure redemptionis*, *by right of redemption.* He hath redeemed the one as well as the other. [e] *You are all alike the ſonnes of God by faith in Chriſt*; *as many of you as being baptiſed into Chriſt, have ſolemnely put on Chriſt: And there is no difference of Iew or Greeke, bond or free, rich or poore, male or female, but yee all are one in Chriſt.* Yea, [f] *You ſee brethren, your calling, how that there are not many wiſe ones after the fleſh, nor many great ones in the world*, nor many rich ones neither, among you. *But* [g] *God hath choſen a many meane and deſpiſed ones in the world, to be rich in grace, and heires of his Kingdome.* The very pooreſt ſoules ranſome coſt Chriſt as deare a price as the redeeming of the richeſt did: and the meaneſt true Chriſtian hath as good, and as great a portion in Chriſt, as the mightieſt Monarch in the world either hath or can have.

[e] Galat. 3, 26, 27, 28.
[f] 1 Cor. 1, 25, 26.
[g] Iam. 2. 5.

3. *Iure protectionis*, *By right of preſervation and protection.* He preſerveth the one as well as the other; hee provideth for the one as well as the other; he protecteth the one as well as the other.

Hee preſerveth and upholdeth the one as well as the other. For [h] as *his hand hath made them all*: ſo *the ſoule*, or the life, *of every living creature is in his hand*; *and the breath of all mankind.* And be we high or low, rich or poore, [i] *We all live and move and have our being in and by him.*

[h] Iob 12. 9, 10.
[i] Act. 17. 28.

He provideth for the one as well as the other. His providence extendeth it ſelfe unto either. As [k] *he made all men of one blood to dwell on the face of the whole earth*: ſo *hath he bounded out to each one his place of abode*: and [l] *he giveth as life and breath and being*, ſo *all things* elſe too, *unto all.* As [m] hee ſometime anſwered the beggerly Philoſopher asking him whence hee had all his ſtore: [n] *The poore man hath his pitance from no other hand, than the rich man hath his world of wealth.* It is the ſame God [o] that provideth as well for the Peſant, as for the Prince.

[k] Act. 17. 26.
[l] Act. 17. 25.
[m] Πόθεν σοι τοσαῦτα; ὅθεν σοι τὰ ὀλίγα. *Ariſtip. apud Laert.*
[n] Ζεὺς τοί δε καὶ τὰ πένεσθαι· Ζεὺς ὁ πάντων κύριος. *Pindar. Iſthm. ode 5.*
[o] Pſal. 65. 9. & 68. 10.

He protecteth the one as well as the other. Yea he hath undertaken more eſpecially to protect as [p] *Princes*, ſo [q] *poore* ones. As Princes though they protect all their Subjects in generall, yet are wont to vouchſafe more ſpeciall protection in ſome caſes to ſome ſorts: ſo God the Protectour of all in generall, hath yet more eſpecially taken into his protection, the poore, the widow, the fatherleſſe, the friendleſſe, the helpeleſſe. *The poore*, ſaith the Pſalmiſt, *committeth his cauſe unto thee: for thou art the Helper of the Fatherleſſe.* And, [r] *The Lord is a refuge for the poore*; or, as our Meeter well hath it, *the poore mans Protectour.* And, [s] *he is the Father of the fatherleſſe, and the Widowes*

[p] Pſal. 18. 50.
[q] Α'εὶ νομίζουθ' οἱ πένητες τοῦ θεοῦ. *Menand. apud Stob. tom. 2. cap. 93.* Pauperes tui. Pſal. 74. 19.
[r] Pſal. 10, 14.
[s] Pſal. 9. 9.
[t] Pſal. 68. 5.

Widowes Iudge, even God in his holy habitation. And therefore as he giveth Iudges his Deputies a ſpeciall charge of ſuch. [u] *Defend the poore, and the fatherleſſe; ſee that the afflicted and needy have juſtice: deliver the poore and needy; reſcue them out of wicked mens hands.* So to all others he giveth a caveat concerning them, to take heed how they wrong them: [x] *Vex yee not any widow, or poore fatherleſſe childe.* And where ought is done contrary to this his inhibition, he taketh ſpeciall notice of it, and threatneth in a ſpeciall manner to avenge it. [y] *Thou ſeeſt it,* ſaith the Pſalmiſt, *and vieweſt oppreſſion and wrong, to take the matter into thine hands.* And, [z] *If you vexe or oppreſſe any ſuch,* ſaith God, *and they call or cry to me, I will not faile to heare them: But I will draw neere unto you to judgement; and I will be a ſwift witneſſe* (there ſhall need no further proofe nor pleading, I heare and ſee all my ſelfe, I ſee your wrong, and heare their cries) *againſt thoſe that vex and oppreſſe ſuch; and feare not me: ſaith the Lord of Hoaſts.*

u Verſe 3, 4.

x Exod. 22.22. Zach. 7.10.

y Pſalm. 10.14.

z Exod. 22.2,23. * Malac. 3.5.

I might adde a fourth right, *Ius glorificationis, Of glorification.* Hee hath purpoſed and promiſed to glorifie as well the one as the other. For [a] *he hath choſen the poore* as *to grace,* ſo *to glory, to be heires of his Kingdome.* [b] *Bleſſed be you poore ones* (ſo be you be [c] *poore in Spirit* as well as in purſe) ſaith our Saviour: *for yours is the Kingdome of Heaven.* And as *Auguſtine* well reaſoneth in an other caſe, [d] *Hee that will give them a Crowne, will he deny them a crum?* So, he that [e] will make them Kings and Iudges, will he not much more doe them juſtice?

a Luke 12.32. Jam. 2.5.
b Luke 6.10.
c Matth. 5.3.
d Qui dat regnum, non dabit viaticum? Aug. de verb. Dom.
e Apoc. 1.6. & 3.21. 1 Cor. 6.2,3.

To conclude: as hee reaſoned ſometime for the body and the reſurrection of it; [f] *the body that God himſelfe at firſt faſhioned, that hee quickned, that hee adorned and advanced, that hee protecteth and preſerveth, that hee hath redeemed by his Sonne, that hee hath ſealed with his Sacaments, whoſe purity he deſireth, whoſe chaſtity hee delighteth in, whoſe diſcipline hee approveth, whoſe patience hee priceth; how can hee ſuffer it to periſh utterly, that is ſo many waies his?* So may we reaſon for the poore oppreſſed and Gods righting of their wrongs: *Thoſe that God hath created, and that in his owne Image, hath redeemed with a price of ineſtimable worth, doth in fatherly manner daily preſerve and provide for, hath taken more ſpecially into his protection, is purpoſed to make one day* [g] *coheires with his Chriſt; how can he chooſe but doe them juſtice and right all their wrongs, that are in ſo ſpeciall manner ſo many waies his?*

f Quam Deus manibus ſuis ad imaginem ſui ſtruxit, quam de ſuo afflatu ad vivacitatis ſuæ ſimilitudinem animavit, quam incolatui, fructui, dominatui totius ſuæ operationis præpoſuit, quam ſacramentis diſciplinisque veſtivit, cujus munditias amat, caſtigationes probat, paſſiones ſibi adpreciat; hæccine non reſurget, toties Dei? Abſit ut Deus manuum ſuarum operam, ingenii ſui curam, adflatus ſui vaginam, molitionis ſuæ reginam, liberalitatis ſuæ hæredem, religionis ſuæ ſacerdotem, teſtimonii ſui militem, Chriſti ſui ſororem in æternum deſtituat interitum. Tertul. de reſurr. carn.
g Rom. 8.17. Apoc. 11.7.

Vſe.

That which may ſerve, briefly to admoniſh, as all others, ſo thoſe eſpecially that be in place of authority and judicature, to take heed how they contemne or wrong their poore brethren in regard of their poverty and penury, and meane eſtate in the world; or how in favour of any great one, that oppreſſeth or oppoſeth them, they either deny or delay to do them right. Since the poore are part of Gods portion as well as the richeſt, as the greateſt, and may have as good part in God as they. Say of the poore man therefore that appeareth before me, as *Iob* ſometime of his ſervant: [b] *I may not contemne him,* be he never ſo meane: [i] *The ſame God that made me, made him too:* yea, *the ſame Chriſt that redeemed me, redeemed him too:* [k] *He is made of the ſame mould that I my ſelfe am: hee beareth the ſame Image of God that I my ſelfe doe.* And, *He that either* [l] *oppreſſeth or* [m] *reproacheth the poore, he wrongeth his*

h Iob 31.13.
i Iob 31.15.
k Cogitat iſtum, quem ſervum tuum vocas, ex eiſdem ortum ſeminibus, eodem frui cœlo, æquè ſpirare, æquè videre, æquè mori. Sen. ep. 47.
l Prov. 14.31.
m Prov. 17.5.

his Maker: he that oppreſſeth or reprocheth him, he wrongeth his Redeemer. Yea, *he that oppreſſeth or reprocheth him, wrongeth his Protectour:* (It is a wrong to the Prince for any man to meddle with thoſe whom he hath undertaken to protect:) who will not ſuffer ſuch wrong therefore to goe unrevenged; it were againſt his owne honour. [n] *Remove not the ancient bound*, ſaith *Salomon*, *nor encroach upon the fields of the Fatherleſſe: For their Redeemer is mightie*; (though they be feeble themſelves) *and hee will maintaine their cauſe againſt thee.* And againe, [o] *Rob not the poore, becauſe he is poore; neither oppreſſe the afflicted in iudgement: For the Lord himſelfe will plead their cauſe, and he will ſpoile the ſoule of ſuch as ſpoile them.* If one have buſineſſe before you, bee hee himſelfe never ſo meane, that hath the Princes protection, or that belongeth to ſome Great-man, my Lord Duke, or my Lord Marqueſſe, how charily will you be ſure to carry your ſelves in his cauſe, how wary of doing him the leaſt iniuſtice that may be? You make full account to heare of it againe, if you doe otherwiſe. But every poore oppreſſed one that repaireth to you for reliefe and redreſſe of his wrongs, that reſorteth to your ſeats, as to *Gods Sanctuary*, for ſuccour, he is *a Sanctuary man*, he is one that belongeth unto God, God hath ſpeciall intereſt in him, he hath undertaken the protection of him. And how carefull, yea how fearefull ſhould you be then of doing the leaſt wrong or iniuſtice unto any, that hee owneth and that hee hath promiſed to protect? Aſſure your ſelves, if you doe, you ſhall heare of it with a witneſſe, [p] *When God ſhall ariſe to iudge the earth*, and to right the wrongs of all his oppreſſed ones. At what time you ſhall finde our Saviours words to bee true, which I ſhall ſhut and ſeale up all withall: [q] *Better it were for you, that a mil ſtone were hanged about your neckes, and that you were ſo drowned in the deepeſt Ocean, than that you ſhould*, in your places eſpecially, *doe the leaſt wrong to the leaſt of thoſe little ones*; whoſe wrongs God neither will nor can ſuffer to paſſe unrevenged, becauſe *they are part of his inheritance*.

n Prov. 23.10, 11.

o Prov. 22, 22, 23.

p Pſal. 76. 9.

q Math. 18. 6.

FINIS.

A

MARRIAGE PRAYER,

OR

Succinct Meditations.

DELIVERED IN A SERMON
ON THE PRAYER OF ELEAZER
the Servant of ABRAHAM,
Geneſ. 24. 12, 13, 14.

BY
THOMAS GATAKER *B. of D.*
and Paſtor of *Rotherhith.*

LONDON,
Printed by ANNE GRIFFIN,
for FULKE CLIFTON.
1637.

To the Worſhipfull his Loving Couſins;

Mr. RICHAD TAYLOR Eſquire, Recorder of *Bedford*, and Miſtreſſe *Elizabeth Taylor* his Wife.

BEloved *in Chriſt*; *Not* to cleere ſcores; (*I never looke to doe it; neither will mine* ability, *nor mine* opportunities *afford it*:) *nor* to free my ſelfe *in ſhew by ſome ſuppoſed* requitall; (* *hee is* not thankfull, *that is* thankfull *onely, becauſe he would be* free;) *nor* to procure engagement *from you*; (*former* "debts *muſt bee* diſcharged, *ere any ſuch* engagement *can be* procured;) *but* to make acknowledgement of *ſundry* kindneſſes, *received formerly from you both, doe* I tender *you this* mite. *A* mite *I may well terme it, as well for the* bulke *and* bigneſſe, *being* (*as you ſee*) *but ſmall*; *as for the* matter *contained in it*, *being but* a drop or two *drawne out of* a veſſell *of great capacitie*, a few heads (*to ſpeake of*) *of the* many inſtructions *that from ſo* large a Scripture *might well have beene deduced*; *and for* the manner *of handling*, *being* not large *and* elaborate, *but* ſuccinct and ſuperficiall. *Nor might I be* long, *being confined to* a ſhort ſcantling *of time*, (an houre *at moſt*,) *as at ſuch* ſolemnities *is uſuall*: *Nor could my* meditations *bee* elaborate, *having ſo* few ſpare houres *from other neceſſarie and unavoideable* employments, *be-*

* *Qui quò ſit liber, gratus eſt, haud gratus eſt. Ex Sen. de benef. l. 4. c. 21.*

" *Prius debitum ſolvitur, quàm meritum acquiritur. Durand. in ſent. l. 2. d. 27. q. 2.*

t was aſſigned me on he Sabbath at eve- ing, for the Thurſ- ay following; Mon- ay being our Veſtry ay, Tueſday our Vi- ſitation day, and Wedneſday the ſo- lemnity for the Pow- der-plot delivery.

twéene the time that this Scripture *was by requeſt aſſigned me to intreat of, and the time that I was publikely to entreat of it. Yet as it is, I hope, it will not prove wholly* unprofitable *unto ſuch as are willing and deſirous to make good uſe of* the labours *of* Gods Servants *in this kinde. With your ſelves, I doubt not, but it will finde* good entertainment, *as well for the* matter, *being parcell of his Word, (though not ſo exquiſitely) whoſe* Will *ought to bee the* * Rule *and* Square *of every mans* Life; *as alſo for that* ſincere love *and* hearty affecti- on *to the* Adminiſter *of it, which ſince my firſt acquaintance with you, as well joyntly as ſeverally, I have had experience of in you both. But it would hold* no proportion, *to make* the Preface long, *where* the worke *it ſelfe is* not large. *Commending therefore this* poore pitance *to your wonted* kinde acceptance; *with my* beſt wiſhes *to you both, I commit you and all yours to* Gods gracious protection, *and reſt,*

* *Ad hanc legem & Regulam omnia agenda, omnia exigenda ſunt. Senec. de benef. l. 7. c. 2. & epiſt. 20.*

Yours ever to be com-
manded in him,

THO. GATAKER.

ELEAZERS PRAYER.

GENES. 24: 12, 13, 14.

12. *And hee ſaid; O Lord God of my Maſter Abraham, I beſeech thee, ſend me good ſpeed this day, and ſhew kindneſſe unto my Maſter Abraham.*

13. *Behold, I ſtand here by the Well of water; and the daughters of the men of the City come out to draw water.*

14. *Now let it come to paſſe, that the Damſell to whom I ſhall ſhall ſay, Let downe thy pitcher, I pray thee, that I may drinke, and ſhe ſhall ſay, Drinke thou, and I will give thy Camels drinke alſo, let the ſame be ſhe that thou haſt appointed for thy ſervant Iſaak: and thereby ſhall I know that thou ſheweſt kindneſſe to my Maſter.*

IN this *Chapter* is by the pen of *Moſes* related at large, the *meanes* and the *manner* of the making of a *Match* betweene *Iſaak* and *Rebecka*, *a couple* ſo *bleſſed* in their *choice*, that our *Church* in her [a] *Liturgie* hath made ſpeciall *choice* of them as a *precedent* and a *paterne* to *bleſſe* others by. Match betweene *Iſaak* and *Rebecka*.

[a] That as *Iſaak* and *Rebecka* lived faithfully together, ſo theſe perſons, &c. Prayer at Mariage.

The *meanes* of making this *match*, are either *principall*, or *leſſe principall*. *Meanes* 2.

The *principall meanes*, [b] *Abraham, Iſaaks Father*: For who hath better *Meanes* 2.

ter right than [c] the *Father* to make a *match* for the *Sonne*? Who are fitter ordinarily to be advised with in such cases than [d] *Parents*? It was a good speech of an *Heathen woman*; [e] *To provide me an Husband it is my fathers care; and I referre my selfe to him.* And it was a religious answere of a *Christian maid*, related by *Clemens* of *Alexandria*, to a wicked *Heretick* that covertly solicited her chastity; [f] *If you mind matter of Marriage, repaire to my Parents; if you meane otherwise, you are much mistaken in me.* They *speed worst* commonly, that will needs bee *their owne carvers* in this kind.

[c] *Deut.* 7.3. *Virginitas non tota tua est: ex parte parentum est. Altera pars patri, data pars est altera matri: Tertia sola tua est. Catul.*

[d] *Iudg.* 14.2.

[e] Νυμφεύματων μὲ τὴν ἐμὴν πατὴρ ἐμὸς Μέλει μαν ἔξει· κ' ἐκ ἐμὸν κεῖνον τὰ δε. *Hermione apud Eurip. Androm.*

[f] Ἀλλὰ ϖερὶ γάμε τῇ μητρὶ διαλέγε. *Clem. Alex. Strom. lib.* 3.

Meanes 2.

Lesse principall. Eleazer.

[g] *Chap.* 15.2.

[h] *Verse* 2.

[i] *Chap.* 15.3.

The *lesse principall, instrumentall* and subordinate *meanes* is [g] *Eleazer*, an old trusty servant of *Abrahams*, [h] *the steward of his house*, one well tried (doubt you not) ere he was thus trusted. For marke you what confidence *Abraham* reposed in him, when hee sendeth him to procure a *wife* for his *sonne*, who was most like to have beene [i] *his heire*, had he died without issue.

Observat. 2.

[k] *Verse* 7. Ἐπ' ἐκεῖνον ϕ πεποίθησιν ἔχων, κὴ θαῤῥῶν ὑπὲρ τὸ τέλος. *Chrysost. Tom.* 1. *Serm.* 15.

[l] *Verse* 2, 3. *De ritu jurandi manu femoris suppositâ: hoc loco, & Gen.* 47.9. *Qui vel Circumcisionem specie, vel Isaacum inde ortum, vel Messiam inde oriundum, vel ad morem patrium, præsertim cum inferiores superioribus suis præstant juramentum, videantur Hiero. in quæst. Hebr. Aug. in Gen. quæst.* 61. *& in Psalm.* 44. *Chrysost. in Gen. hom.* 48. *Cyrill. in Ioan. l.* 8. *c.* 56. *Isidor. Pelus. epist.* 43. *Bern. de temp.* 17. *& Ian. in Gen.* 24.

[m] *Hebr.* 6.16. [n] *Ibid.* 17.18. [o] *Psalm.* 20.7. 2 *Sam.* 10.12. [p] *Psalm.* 44.6,7,8. [q] *Deut.* 6.16. *Matth.* 4.7.

And withall, observe we how *Abraham*, albeit hee had good [k] assurance of Gods mercy and assistance in this businesse, and depended principally thereupon; yet he would not neglect meanes, but maketh choice of such a servant formerly well tried; and not content therewith, moreover hee [l] taketh a solemne *oath* of him, to engage further his truth formerly tried in a new *bond*, [m] the firmest that may bee betweene *man* and *man*, yea or [n] betweene *God* and *man* either. [o] Though God must bee relied on; yet meanes may not bee neglected. [p] *Trust God* wee must; but [q] *tempt* him wee may not.

Manner of proceeding.

Iourney. [r] *Vers.* 10.

Arivall in safety.

[s] *Vers.* 11.

Observat. 3.

[t] *Impiger extremos currit mercator ad Indos Horat*

[u] *Prov.* 31.10.

Carriage in regard of God

[x] *Vers.* 12, 27.

Of Rebecka and her friends.

[y] *Vers.* 22, 23, 24, 29.

In regard of God: by prayer.

[z] *Vers.* 12, 13, 14.

[a] *Vers.* 15.21.

Praise & Thanksgiving. [c] *Vers.* 27.

Observat. 4.

[d] *Luke* 17.

Thus then were the *Meanes*: the *Manner* now followeth of his *Servants* proceeding in this businesse.

Where *first*, we have [r] *his journey* to the place, where the *Woman* was to be had; together with his safe *arrival* there.

A *good wife* is well *worth the seeking* after. A *long journey taken* for such one is *well undertaken.* [t] We see how farre men travell to fetch *Pearles* and *Diamonds*; how much more for one that is of [u] more value than either?

Secondly, his *courses* and *carriage* when he was come thither; and that partly [x] in regard of *God*, whom he principally depended upon; and partly also [y] with *Rebecka her friends*, and *her selfe*.

His carriage in regard of *God* is,

1. By [z] *Prayer* for prosperous successe in the businesse hee went about; which prayer of his is [a] here related, together with the [b] *issue* of it.

2. By [c] *praise* and *thankesgiving* upon that issue of it, and some good assurance given him of such successe.

As we are *forward to sue to God* for what we desire; so must we bee *mindfull to returne praises and thankesgivings* unto him when wee have our desires fulfilled. And not be like those [d] *nine Lepers* whom

our

our Saviour Christ cured in the *Gospell*, [c] *importunate to have*, *unquiet till we have*, and *unthankefull and forgetfull when we have* once gotten what we would have.

But the portion assigned me to intreate of at this present is his *Prayer*.

Wherein we may consider,

The *person prayed* unto; and the *prayer* it selfe.

[f] The *person prayed* unto is here described;

1. By his title, [g] *Iehova*, the onely true God, and [h] the onely person to be prayed unto.

2. By the *relation* betweene him and his *Master*; or the right and interest that his Master had in him: *the* [i] *God of my Master Abraham*.

In the *Prayer* it selfe we may consider,

The *manner* of it, and the *matter*.

For the *manner* of it; it is *submisse* and *lowly*, with all humility made, [k] *I pray*, or *I beseech thee*.

For the *matter* of it, it is either *generall* or *speciall*.

In *generall* it is for *good successe*, [l] *Give me good speed this day*.

And the ground of that his suit, *Gods mercy and kindnesse* to his *Master*, not his *Masters worth or merit*: [m] *and shew kindnesse unto my Master* Abraham.

In *particular*, his * request is for *a speciall signe* to be shewed, whereby it might appeare to him that Gods blessing did accompany him in the businesse he went about.

Where we have to consider of,

1. The *signe* it selfe, whereby * of the maidens or mens daughters of the place, (if she were among them) she might be knowne, whom God had appointed to be a wife for his young Master: and that such a signe as might give testimony of a [n] *kinde nature*, of *a courteous disposition*: [o] *if requesting to drinke of her pitcher, she should make offer also to water his Camels for him*.

2. The *end* of his asking and requesting it; [p] that his faith might thereby be confirmed in the assurance of a good issue in this weighty affaire that his Master had now imployed him in, and of Gods goodnesse unto his Master therein.

And thus you have seene the *Coherence* of my *Text* with the rest of this *Chapter*; the *Summe* and *Substance* of it, and the severall *parts* of it: Let us now proceed to such Points of *Instruction* as may, fitting the present occasion, be raised out of it.

Where first out of the *carriage* of *Abrahams servant* observe we;

In *generall*, that [q] *Prayer ought to precede and usher all our actions and affaires*. They must all [r] be *sanctified*, saith the Apostle, *by prayer*. So *Nehemie* before he would make any suit to his Soveraigne, though he had little time for any long prayer, yet, [s] *I prayed*, saith hee, *to the God of Heaven*; *and then spake to the King*. And what he prayed for, he intimateth elsewhere, to wit, [t] that *God would give him favour in the Kings sight*. So *Eleazer* here, *a religious servant* of a [u] right *religious Master*, would attempt nothing in his Masters businesse, till hee had commended his endevours therein to *Gods blessing* by *prayer*.

Yea

c *Ut accipiant importuni; donec accipiant, inquieti; ubi acceperint, ingrati.* Bern. de consider. l. 4.

Eleazers Prayer.

Person prayed to.

f *Vers.* 13.

Iehovah.

g Psal. 83. 18. *John* 17. 3.

h Psal. 65. 2.

Abrahams God.

i Exod. 3. 15. Hebr. 11. 16.

Prayer it selfe.

Manner.

Humilitie.

k *Vers.* 13.

Matter Generall.

Good successe.

l *Vers.* 13.

Ground thereof.

Gods kindnesse.

m *Vers.* 13.

* *Vers.* 14, 31.

Particular.

A speciall Signe thereof.

Qualitie of the Signe.

* *Vers.* 13.

n Τῆς ἧς ἤθους ὑποδείξεως ἕνεκεν. Chrysost. in Gen. hom. 48.

o *Vers.* 14.

End of it.

p *Verse* 14.

Observat. 6.

Observat. 1.

Generall.

q Δεῖ πάσης πράξεως προηγεῖσθαι καὶ προσεύχεσθαι. Marc. de leg. Spirit.

r 1 Tim. 4. 4, 5.

s Nehem. 2. 4.

t Nehem. 1. 11.

u Genes. 18. 19. Τοῦτο δὲ πάντα ἐνταῦθα αὐτῷ μᾶλλον δεικνύει σημεῖον, ὅτι τοιοῦτον κεκτήσατο οἰκέτην, ὡς καὶ τοῦτο προστάγματος νομίσαι ἄξιον εἶναι δικαίου. Chrysost. tom. 8. ser. 35

Yea herein may *the Sonne of God our Saviour Christ* be a singular *example to Gods Servants:* (None ever more frequent in *Prayer* [x] on all occasions than he:) who would not so much as once [y] *breake bread*, or let a morsell of it come within his mouth, before hee had lift up his eyes, his heart and his hands, to *God* his *Father*, and craved *a blessing* thereupon.

x *Mark.1.35. & 6.41, 46. & 14.22,23.32. Luk.6.12. & 9.18,28. & 11.1. & 22.41.44.*
y *Luk.24.30.*

Confirmation.

Now this ought to bee done of us before wee attempt ought: becaus*e*

Reason 1.

1. It is * in Gods power to grant unto us, or to withdraw from us power and abilitie to doe what we intend. [a] *It is he*, saith *Mose*, *that giveth thee power to get wealth.* And [c] *The preparations of the heart*, saith [b] *Salomon*, *are of man*; *but the answer of the tongue is of the Lord:* or, as others, [d] *Both the preparations of the heart in man, and the answer of the tongue are of the Lord.* Howsoever the words be taken, this they plainly imply; that wee are [e] not able so much as to utter a word, much lesse to effect or execute any act, without his leave. What [f] our Saviour saith in another sense, is true also in this sense, [g] *Without him we can doe nothing.* * *A mans heart may devise his way, but it is the Lord that directeth his paths.*

* Θεὸς Ⓒαπεχῶν πάντα ποιεῖ ῥᾴδια. *Menand.*
a *Deut.8.18.*
b *Prov.16.1.*
c *Ita Vet. Lat. Ium. Mercer. Angl. Vet. Geneu. alii plerique.*
d *Ita Reg. Bibl. Anglic.*
e *Exod.4.11,12. Iob.12.20.*
f *Iohn 15.5.*
g *Absq; Deo nihil possumus.* Οὐδὲν ἔχεις δαίμονος δεινὴ βροτός.
* *Prov.16.9.*

Reason 2.

2. It is in his hand to give issue and successe, or [cc] to denie the same to the workes of our hand, and to our endevours in any kind. [h] *I prevailed with the King*, saith *Nehemie*, *according to the good hand of God that was with me.* [i] Nor can *the house be built*, saith the Psalmist, *unlesse God be the Master-workman*; nor can *the City* be *in safety*, unlesse *he* be *the chiefe Watchman.* And [k] *it is in vaine for men to rise early*, and *lie downe late*; and *to toile and moile*, and *take thought and care*; unlesse hee blesse their endevours: it is [l] *his blessing that maketh rich:* and there is no thriving without it.

[cc] *Absq; ope divina omnis læva auspicatio est. Plin.paneg.*
h *Nehem.2.8.*
i *Psal.127.1,2.*
k *Ibid.2.* Θεῦ δίδοντος οὐδὲν ἰσχύει φρόνες· Καὶ μὴ δ᾽ δόντος οὐδὲν ἰσχύει πόν Ⓒ. *Greg.Naz.*
l *Prov. 10.22.* Θεοῦ δ᾽ δόντος οὐδὲν ἰσχύει βροτῶν. *Æschyl.Theb.*

Speciall.

More specially, if in *all affaires* this course must be taken, then *in* matter of *Marriage*; yea, more specially in it. In [m] *Meat* and *Marriage* the Apostle instanceth in the place before mentioned. And if we hold it generally requisite before our ordinary meales, much more then when we intend or goe about matter of *Marriage.*

m *1 Tim.4.3,4,5.*

Confirmation

Reason 1.

For 1. *Marriage* is [n] *Gods Ordinance.* And wee ought not therefore to lay hand on it without his leave. *Leave* we say is *light:* And we are wont to stand on it; and thinke much that any man should be fingring ought of ours without asking us leave: much more then may God take it evill, that wee should offer to meddle with any ordinance of his, having not first craved leave of him.

n *1 Tim.4.3,4.*

Reason 2.

2. The *woman* that thou wouldest bee suiter to, is [o] *Gods Daughter.* And if we count it an uncivill thing to seeke to a mans daughter, without asking his good will; much more is it an irreligious thing for any man to offer to wooe one of *Gods Daughters*, without craving his good liking, who [p] hath better right to, and farre more interest in her, than [q] any earthly *Parent* hath.

o *2 Cor.6,18.*
p *Mat.23.9. Ephes.4.6.*
q *Hebr.12.9.*

Reason 3.

3. The *heart* of her thou wouldest sue to, is *in Gods hand.* As [r] *the tongues*, so *the hearts* of all men and women are his. And not [s] *the Kings heart* only, but [t] *the hearts of all* are in his hand, to turne which way he will himselfe. [u] *Parents* cannot *command affections*, but [x] God is

r *Contra quam illi. Psal.12.4.*
s *Prov.21.1.*
t *Psal.33.15.*
u *Nescit amor, quò non libet cogi. Tertul. de pudic. Non ut reliqua subjectis, ita amor imperatur. Plin.paneg.*
x *Psal.105.25. & 106.46. Prov.16.7.*

is able to incline them. And it is but [y] a ſorry match, where hearts and affections doe not joyne as well as hands.

4. It is *a buſineſſe* of the *greateſt conſequence*, and that [a] whereon the maine comfort or diſcomfort of a mans life doth depend; that which [b] may make *thine houſe* to bee as *an heaven* or *an hell* here upon earth; according as Gods bleſſing ſhall either be with it, or bee wanting unto it.

Now this may firſt then ſerve for *reprehenſion*, to reprove many that in theſe caſes never looke up unto God, never thinke once on him; as if it nothing concerned to have his helping hand in them. And it ſpeedeth commonly accordingly. For it is juſt with God to denie a bleſſing when it is not asked. Wee ſee how evill earthly *Parents* are wont to take it, when they are not adviſed with: which well *God* may much more: *They ſhall never have my bleſſing*, ſay they, *as long as they live, if they match without my conſent.* And where *Gods bleſſing* is wanting, becauſe it was not asked; no marvell if a croſſe, crooked, and curſed courſe of life enſue betweene man and wife. Take ye the [d] *firſt letter* of [e] *Gods name*, ſay the *Rabbines*, out of the * *mans name*, and the [f] *laſt* out of the [g] *womans*, and there remaineth nothing but *Fire*: implying, ſay they, that there is like to be nothing but *Fire* and *Tow*, as we ſay, ſtrife and contention, jealouzies and heart-buring betweene *Man and Wife*, where they come not together *in Gods Name.*

Againe, it may ſerve for *Admonition*, to informe us what courſe to take, when we goe about buſineſſe of this kinde. If thou deſireſt good ſucceſſe, when thou goeſt a wiving, a wooing, or a wedding; take God along with thee; requeſt his company; crave his aide and aſſiſtance; [i] make him thy [k] *ſpokeſman*; intreate him to wooe for thee, to worke with thee: ſeeke by hearty *prayer* to him, whoſe *ordinance* it is, and without whom thou canſt have no comfort of it, no benefit by it.

And thus much for his *praying* in *generall*: now further obſerve we, how he deſcribeth the *perſon* whom he here prayeth unto. *O Lord, God of my Maſter Abraham.*

Whence we gather a *ſecond point*, that

Wee muſt make God our God, if wee deſire to have ought at the hands of God.

So *David*, [l] *Preſerve me, O God, &c. My ſoule ſaith, Thou art my God.* And, [m] *O Lord, thou art my God, early will I ſeeke thee.* And, [n] *Heare me with ſpeed; for thou art my God.* We muſt have intereſt in him, ere we can expect ought from him.

Now this is done;

1. By *Repentance*. For it is [o] *ſinne* that ſetteth God and us aſunder: And *Repentance* therefore, that muſt bring us together againe. [p] *Let us ſift*, ſay they, *and ſearch our waies, that we may returne againe to God*: And then, [q] *Let us lift up our hands with our hearts unto God that dwelleth in heaven.*

2. By *Faith*. For it is *Faith* that [r] *ſingleth out God*, and maketh him, as *Thomas* ſpeaketh, [ſ] *my Lord and my God*: as if hee were no bodies *God* but his. [t] *I truſt in thee*, ſaith *David*: and, *My ſoule ſaith, Thou*

[y] *Hoſtiù uxoreſs, ubi invita ad virum venit. Plaut. Stich. 1.2.*

[a] Γυνὴ γὰρ οἴκῳ πῆμα ἢ σωτηρία. *Menand.*

[b] Καὶ γὰρ εἰκάζομέν τινα Δαιμόνιον ἢ τοι χρηστὸν ἢ τἀναντίον. *Theodect.*

Uſe 1.
Reprehenſion.

[c] *Hoc à reverendo D. Spaldingo habeo.*
[d] *Iod.*
[e] יהוה vel יה
[*] אישׁ *vir.*
[f] *He*
[g] אשה *fem. na.*
[h] אשׁ *Ignis.*

Uſe 2.
Admonition.

[i] Γυναῖκα ζητῶν ἐπὶ τὸν Θεὸν καταφύγε. *Chryſoſt. tom. 8. ſerm. 15.*
[k] Νυμφαγωγόν. *Idem ibid.*

Perſon praied to.
Abrahams God.

Obſervat. 2.

[l] *Pſalm. 16. 1, 2.*
[m] *Pſalm. 63. 1.*
[n] *Pſam. 142. 7.*

Meanes 1.
Repentance.

[o] *Eſay 59. 2.*
[p] *Lament. 3. 40.*
[q] *Ibid. 41.*
[r] Ἡ πίστις ἰδιοποιεῖται τὸν Θεόν. *Chryſoſt. in 1. Cor. hom. 16. Fides Deum individuat.*

Meanes 2.
Faith.

[ſ] *Iohn 20. 28.*
[t] *Pſal. 16. 1, 2. & 57. 1,*

[a] Rom. 10.14.

Thou art my God. But [a] *how can they call on him, on whom they trust not?* or what assurance can they have to obtaine ought at his hands?

Meanes 3. *Obedience.*

3. By *Obedience.* For *God* cannot be *our God*, unlesse *we* be *his people*; nor are we *his people*, unlesse *we obey him* and be ruled by him. [x] *I will put my Spirit in you*, saith God, *and make you walke in my statutes, and observe my constitutions; And then you shall be my people, and I will be your God.* But what favour can an *outlaw*, or *lawlesse person* expect from his *Prince?* [y] *Hee that turneth away his eare from hearing Gods Law, his very prayer*, saith *Solomon, shall be abominable.* No hope is there, that their prayes should have *audience* with *God*, that refuse to yeeld *obedience* to *Gods will* and *word*.

[x] Ezech. 36.27,28.

[y] Prov. 28.9.

Vse. Information. Duty 1.

Where learne we what course we are to take, if wee desire to prevaile in prayer with God:

[a] Iob 22.21.

1. As *Eliphaz* advised *Iob.* [a] *Make thy peace with him, if thou wouldest have any good from him.* Humble thy selfe in the sight of God, and repent thee of thy sinnes, that they may not lie as a blocke in thy way to hinder Gods good liking, and his blessing upon the businesse. If there be a jar between thee and one whose daughter thou desirest, thou wilt use meanes to remove that first, if thou beest wise, ere thou come to aske *his daughter* of him. For who will bestow his daughter on one that is at enmity with him: Nor canst thou hope that *God* will bestow a *daughter* upon thee as long as there is enmity betweene him and thee, unlesse it be (as [b] *Saul* is said to have given *Micol* to *David*, and as [c] the *Psalmist* saith of some men, that their table is to them) to make her to be a snare to thee.

[b] 1 Sam. 18.21.

[c] Psal. 69.22.

Duty 2.

[d] Psalm. 119.24.

[e] 1 Tim. 4.3,4,5.

2. Be directed by God, as in other things, so in this very particular. Take [d] his *Word* for *Card* and *Compasse* to shape thy course by. [e] *Every Ordinance of God, & Marriage* among the rest, *is sanctified*, saith the Apostle, *by the Word of God and by Prayer.* The *Word* and *Prayer* must goe together. And such courses onely must bee taken as the *Word* directeth us unto and alloweth. [h] Nor is there any hope of having Gods blessing, though we aske it never so instantly, if we refuse to follow his direction.

[h] Psalm. 66.18.

Manner of his Praier: in all humility.

And thus much for the *description* of the *person praied* unto. There followeth the *Manner* of his *Prayer.*

And his suite, if you marke it, is commenced in very *submisse* and *lowly manner.*

Clause 1.

For first, he craveth; *I beseech thee*, as [i] *Paul* pleading for *Onesimus*: [k] *A burthensome word*, saith the heathen man; *such a one as commeth very hardly from most men; it maketh one stoope to bring it out.* And men therefore of high and lofty spirits count it [l] *deare bought* that is *purchased by prayer*: they had [m] *rather pay*, they say, *than pray.*

[i] Philem. 9.10.

[k] Molestum verbum est, & onerosum, & demisso vultu dicendum, Rogo, Sen. de benef. l. 2. c. 2.

[l] Precibus emptum carum. Non levi mercede emit qui precatur; dat parvum pretium accipit, qui rogatur. Apul. florid. 1. [m] Emere malo quàm rogare. Cic. in Verr. 4. Ut emptia omnia emere potiùs velis quàm rogare. Apul. ubi sup.

Clause 2.

2. It is no matter of *merit*, but *mercy and kindnesse* that he craveth. He pleadeth not as [n] the *Iewes* did sometime for the *Centurion* to our *Saviour*, or some *Popish merit-monger*, it may be, would have done, that *his Master Abraham was one that had deserved this or a greater matter than that came to, at Gods hand.* [o] *Hee had forsaken his fathers house and friends*

[n] Luke 7.4. Dignus est cui hoc facias.

[o] Genes. 12.1,4.

Hebr. 11,8.

friends, and kindred, and acquaintance, to follow him up and downe, whithersoever he would have him: [p] *He had thought nothing too deare, either to leave for his ſake, or to beſtow upon him; no not Iſaak himſelfe, his onely ſonne,* [q] *whom in purpoſe and reſolution hee had even ſlaine and ſacrificed unto him with his owne hands, &c.* And indeed whoſe *merits* might have beene pleaded better than his Maſter *Abrahams* might? But here is no ſuch matter; it is not *merit* or *deſert*, but *mercy* and *kindneſſe* onely that in his Maſters behalfe *Eleazer* here requeſteth at Gods hand. [r] *That we may not ſurmiſe*, ſaith *Chryſoſtome that he demandeth it as a debt; Shew mercy*, ſaith he, *though we had done ten thouſand good deeds, yet it is of grace and mercy, not of debt or deſert that we aske it.*

p Geneſ.22.2,12,16.
q Geneſ.22.9,10. Heb.11.17.
r Ἵνα μὴ νομίσῃς ὅτι ὡς χρέος ἀπαιτεῖ, καὶ ποίησον ἔλεος. Καὶ μυρία ὦμεν, φησι, πεποιηκότες, ἀξιοῦμεν χαρίσασθαί τινας, καὶ ἀπὸ φιλανθρωπίας τοῦτο λαβεῖν, οὐκ ἐξ ὀφειλῆς πρὸς καὶ χρέος. Chryſoſt. tom.8. ſer.15.

Whence obſerve we *two Rules* to be obſerved ever in *Prayer*.

Obſervat. 3.
Rules 2.

The former is that of *Bernards*, that [s] when wee come to aske ought of God, wee preſume not to atchieve it for any *merit* of our owne, but make account to obtaine it of *Gods mercie* alone. Hence ſo oft, [t] *for thy Mercy, and* [u] *for thy Names ſake*, in the *Pſalmes*.

Rule 1.

s Qui petit, primò debet attendere, uti pro ſuis meritis nihil accepturum ſe putet, ſed de Dei miſericordia tantùm, quicquid rogaverit, impetraturum. Bern. in ſentent. t Pſal.6.4. & 25.7. & 31.16. Propter miſericordiam tuam, non propter juſtitiam meam. Aug. in Pſal.6. & Ruffin. in Pſal.30. u Pſal.25.11. & 31.3. Propter nomen tuum, non propter meritum meum. Aug. in Pſal.30. Ruff. in Pſal.24. Hugo in Pſal.42. Bern. de diverſ.22.

The latter is that of *Auguſtines* (which followeth alſo upon the former) [x] that we come to *Gods Mercy-gate* as *beggers* are wont to doe to *our doores*; in all humble and lowly manner. Wee thinke much, we ſay, *to pray and pay too*; or to intreat much for our owne; to cap it, and knee it, when we come to demand a due debt: but [y] it is farre otherwiſe with us, when we come to crave a kindneſſe, or when we come to aske an almes. [z] *A begger*, ſaith one, *had not need be baſhfull:* but, *A begger*, ſay I, *muſt not be bold.*

Rule 2.

x Mendici Dei ſumus: & quod petitur à nobis, à Deo nos petimus. Aug. de verb. Dom.5. Πτωχοὶ γὰρ ἐσμεν πάντες. Greg. Naz. pro pauper. y Audi vocem petentium: nemo non deditum & devotum ſe profitetur; aut ſi quod aliud humilius verbum, quo ſe oppignoraret, invenit. Sen. de benef. lib.3.cap.5. z Αἰδὼς δ' οὐκ ἀγαθὴ καὶ χρηιμόθεν ἀνδρὶ πέλεσθαι. Homer. Odyſſ. 5.

Now (to let paſſe here the point of *Popiſh Merit*, that hence might bee controlled, and which I may have occaſion on the like ground to deale with elſewhere.)

Vſe 1. *Popiſh merit refuted.*

This may admoniſh us what courſe we are to take, if wee deſire to prevaile with God in our prayers. It is not enough for us that we have made God our God, but wee muſt repaire in that manner that we ought, unto God. For the want of due regard herein, maketh the *prayers* even of *Gods Servants and children* oft-times to returne empty: as [a] the undue manner of the repairing even of ſuch to *Gods board*, maketh thoſe holy things unfruitfull and uneffectuall unto them.

Vſe 2. *Admonition.*

a 1 Cor.11.27,29. Etiam dignum indigne accipit. Primaſ.

If we deſire then *to prevaile in our prayers* with God;

Duties 2.

Firſt, [b] wee muſt in all *Humilitie* approach unto his preſence. For there is no *prayer*, but the prayer of *an humbled heart*, that is acceptable unto him: No *petition* that may be offered unto his *hand*, but on the knee of the ſoule and ſpirit at leaſt, bended before him. *Princes* love to reade *baſhfulneſſe* in the faces of thoſe that come to make ſuit for ought to them. But *bold* and ſaucy *beggers* wee can none of us abide. It is the next way to have our *petitions* throwne againe in our faces, and *a curſe* in ſtead of *a bleſſing* returned on our heads, and on thoſe our affaires that we deſire a bleſſing upon, when we

Duty 1.

b Eccleſ.5.1,2,3,4,5.

we doe ſaucily and malapertly preſent our ſelves in Gods preſence, or without due regard of that incomparable Majeſtie, that in prayer we approach.

Dutie 2.

Secondly, we muſt ſtrip our ſelves of all conceit of *worth* and *deſert*. We can never elſe repaire to God in ſuch ſubmiſſe manner. In this very particular, ſo long as thou nouriſheſt thoſe hautie conceits in thy minde, *I am well worthy, I hope, of ſuch an one: and I deſerve one much better than ſhe is:* Thou wilt never ſeeke ſubmiſſely to God for ſucceſſe in thy ſuit: * thou wilt never be thankfull to him for his mercy therein, ſo long as thou thinkeſt that thou haſt no more than thou waſt worthy of. Rather let married perſons, or thoſe that are like ſo to be lincked, think either of other, eſpecially where any good parts appeare; *I am not worthy of ſo good a Husband; I am unworthy of ſo well conditioned a wife.* And indeed it were *a ſory wife*, that were not good enough or too good even for the beſt of us, if God ſhould regard our evill deſerts. If God ſhould deale with thee as thou deſerveſt, he might joyne to thee, I ſay not, ſome ſcoffing [p] *Michol*, or ſome wicked [q] *Ieſabel*, but ſome [r] *curſed fiend*, ſome *devill incarnate*, that ſhould give thee, not thy Purgatorie, but thine hell here.

* Nemo dignè gratias agit, qui divinæ gratiæ magnitudinem non attendit. Greg. moral.

p 2 Sam. 6.
q 2 King. 21.
r Δαιμόνιον κακόν. Theodoret.

Matter of his Prayer.

But from the *manner* of his *Praying*, paſſe we to the *matter* of his *Prayer*.

A ſigne asked.

He requireth a *ſigne*, whereby hee may bee certified and aſſured, that God would give him good ſucceſſe in his ſuit.

I paſſe by [s] *Ioſephus* his conceit here, that *Abraham* and *Eleazer* had pitched before upon *Rebecka*, and that *Eleazer* deſired onely to be informed which of them ſhe was. As alſo that of ſome others, [t] who ſuppoſe that there was no *ſigne* at all here ſet, but a requeſt onely that the party that was to be his Maſter *Iſaaks* wife, might be ſuch a one as were of a kinde and courteous behaviour. Certaine it is, that his ſuit was for a *ſigne:* and it is much of the ſame nature with that that [u] *Ionathan* ſet himſelfe, when hee had a minde to bee dealing with the ſouldiers of the *Philiſtine-garriſon:* nor much unlike the requeſt that [x] *Gedeon* made to God in the like caſe, when he called him to conduct his people againſt the *Midianites*, their enemies, whom he promiſed to deliver up into his hands.

s Ioſeph. antiq. Iud. lib. 1. cap. 16. Sed hoc literæ non conſonat. Lyra. & Martyr in Gen. c. 24.
t Οὐδὲ ἕτερον τεκμήριον ἐπιζητεῖ, ἀλλ' ἀπὸ τῆς γνώμης καὶ φιλοξενίας χαρακτηρίσαι βέλεται τὴν κόρην. Chryſ. in Gen. hom. 48.

Obſervat. 4.
u 1 Sam. 14. 6, 7, 8. Omen: genus divinandi non novum. Pet. Martyr.
x Iudg. 6. 36, 37, 39.

Queſtions 2.

Queſtion 1.

Queſtion 2.

But the *Queſtions* that may be moved about it, are *two*;
The former, Whether it were then *warrantable* in him;
And the latter, Whether it be now *imitable* of us.
To both which I anſwer briefly;

Anſwer 1.

1. It is not improbable, that [a] *Gods Spirit* herein did in ſpeciall manner direct him, as it did [b] *Gedeon* alſo and [c] *Ionathan*; and ſo made that lawfull, as having ſpeciall warrant, both to him and to them, that had otherwiſe beene unlawfull.

a Non ſuperſtitioſè divinatione, ſed divino inſtinctu motus eſt. Iun. Servi petitio, Spiritus Dei ſuggeſtio. Zwingl.
b Prophetico ſpiritu dixit, quod divinitus intellexit. Vatabl. & Martyr.
c Iudg. 6. 36, 37, 39.

Anſwer 2.

2. Though it were *warrantable* in them yet is it not *imitable* of us. [d] Many ſuch things were uſuall in thoſe times that now are not: And [e] *extraordinarie examples* are *no rules or precedents* to us. It is * the *ordinarie rule*, that we muſt walke by.

d Heb. 1. 1. Pſal. 89. 19. & 74. 9.
e Privilegia ſingulorum, communem legem non faciunt. Hieron. in Ion. 1. & Beda in Act. 1.
* Regulis nobis vivendum. Lavat. in Ioſh. 7.

We

We must therefore first be informed that such [f] *examples* as these are, will not warrant or beare us out in the like. As for example, if a man (as I have heard reported of one, who would needs thence conclude that such an one was assigned him of God) should set this for a signe to himselfe, that if such a woman whom he had cast his roving eye and affection on, having never seene her before, being demanded of him in the *Sermon* time, where the Ministers text was, should not tell it him onely, but offer him her Booke also to make use of, she should be the woman that was to be his wife: Or as [g] *Martin Bucer* reporteth of a certaine *Noble mans sonne*, a yong man that affecting one party himselfe, and having another motioned to him by his friends, after solemne prayer conceived, that God would thereby discover his pleasure, should cast *Lots* betweene them, whether of the two he should make choice of. Such *irregular courses*, I say, will not beare water: nor doe these *examples*, being *not ordinary*, warrant any such thing. Wee may not presume to doe as they did, unlesse wee have such speciall warrant and direction as they had: which it is certaine that ordinarily we have not.

Vse 1. *Information.*

[f] *Admiranda, non imitanda. Mart. in* 1. *Sam.* 14. *Peculiaria, nec in exemplum trahenda: Lavat. in Iosh.* 7.

[g] *Mart. Bucer in oper. Anglic. disput. cum Iunge.*

And yet some signes we may have, though we cannot have such: And would wee know what these are? [h] *It is the best signe of victory*, saith one, *to fight in a good cause*, yea, even [i] *to die in a good quarrell*. So here, *the best signe of hopefull successe*, is to be governed by God; to take advice of his word, to goe about, and to goe thorow with businesse of this nature in his feare, in holy wisedome and good discretion. For [k] if we be not wanting in this kinde to our selves, sure we may be, that God will not bee wanting to us. As on the other side it is [l] *a bad signe*, and an *evill presage*, when affaires of this kinde are either gone about by indirect courses, or begun with abuse, with excesse, with immodesty, with scurrility, and ribaldry, as if men strove to banish and bolt out *Gods blessing*.

Vse 2.

[h] Εἷς οἰωνὸς ἄριστος ἀμύνασθαι περὶ πάτρης. *Hector Homer. Iliad.*

[i] *Dulce etenim & decorum est pro patria mori. Horat.*

[k] *Facienti quod in se est, Deus non deerit. Jo. Nider. in consol. timor. conscient.*

[l] *Principiis omen inesse solet.* Ἀρχῆς κακῆς πόλλ' κακὰ τέκτε πόλει. *Eurip. Æol. Rarò principii est exitus bonus mali. Reg. Iur. ubi malè posuimus principia, sic cætera sequentur. Cic. ad Attic. l.* 10. *c.* 20.

But proceed we to the *Signe* it selfe; which though it be not now imitable of us, yet may we learne some things out of it, that may be of use to us. [m] *I stand by the Well*, saith he: *and the mens daughters of the City come hither to draw water*. It may seeme to some that *Eleazer* had here fouly overshot himselfe. His Master *Abraham*, as [n] hee also hereafter telleth them, was [o] a man of exceeding *great wealth*; [p] *Thou art* [q] *a mighty Prince among us*, say the *Ephronites* to him. Hee was able [r] to *arme* and make out aboue 300. *men* out of *his owne house*. And his sonne *Isaak* was to bee *heire* of the most part of his estate. Now for such a mans servant, having taken a long journey [s] out of the land of *Canaan* [u] into *Mesopotamia* to make a match for *his onely Sonne*, to seeke a *wife* for him among a sorry company of *Water-bearers*, among *wenches* that carried the *water-tankerd*, may perchance seeme a foule oversight. But we must know that the times were not then so full of state as now they are: even the best mens daughters used to fetch and draw water in those daies. *The mens daughters*, saith he, *of the City*, without exception of any. *Bethuel*, *Rebeckaes* father was, no doubt, a man of good wealth: And so was her brother *Laban* too, *Iacob* could not else have gathered so much wealth well under him. And yet [y] how he found *Rachel* imployed, when hee

The signe it selfe.

[m] *Verse* 13.

[n] *Verse* 35.

[o] *Genes.* 13. 2.

[p] *Genes.* 23. 6.

[q] *Princeps Dei, ut Montes Dei. Psal.* 36. 6. Sic Διὸς στρατὸς αἰπὺ κάρη μεγάλης. *Theon. ad Arat. diasem.* 83.

[r] *Gen.* 14. 14.

[s] *Verse* 36.

[t] *Verse* 3.

[u] *Verse* 10.

[x] *Verse* 13.

[y] *Genes.* 29. 6, 9.

came at firſt to his Uncle *Labans*, it is well knowne. And the *Prieſt* or *Prince* of *Midian* (for *the word will well beare either) *his daughters* did [z] *Moſes* meete with comming to draw water to water their fathers ſheep with, when he fled into thoſe parts. Nor was it accounted any unbeſeeming imployment for them.

* בהן

[z] *Exod.* 2.15,16,17.

So that, that then that we may obſerve hence, is this; that

Obſerv. 5. *Houſwifely offices are no diſgrace to any Woman.*

It is *a grace* and *a credit* rather for a woman to bee ſuch. Among thoſe that were thus employed, not as [a] the *Beniamites* among thoſe that came out *piping* and *dancing*, did *Eleazer* make account to finde * a fit match for his young Maſter. And you know what direction *Salomons* mother giveth him in this kinde. Shee commendeth ſuch an one to him, [b] as ſhould not ſcorne to handle her *needle*, or to finger the *ſpindle*; and to make *apparrell* as well for her husbands, and her childrens wearing, as for her owne. Yea I ſhall tell you a ſtrange ſtory, and that in our times may ſeeme incredible. The *Roman Empire* was the greateſt that ever was in the world; and in *Auguſtus* his time, about our Saviours birth, it was at the greateſt. And yet [c] *Auguſtus* the greateſt *Monarch* that ever was in the world, (a grave writer and one of good credit reporteth it) did ordinarily weare no other *apparrell* than was *made in his owne houſe by his wife, his ſiſter, his daughter, and his neeces among them.* It is no ſhame or ſtaine therefore for a woman to be houſe-wifely, be ſhe never ſo well borne, bee ſhe never ſo wealthy.

[a] *Iudg.* 21.21,23.

* Πολλαὶ γὰρ πολλάκις τῆς ὑδροφορικῶν τέτων ὁλοκληρον ἔχκσιν ἀρετήν. ἄλλαι δὲ ἐν οἴκοις λαμπροῖς καθήμεναι, πάντων εἰσὶ χείρες καὶ φαυλότεραι. *Chryſoſt. tom.* 8. *ſer.* 15.

[b] *Prov.* 31.

[c] *Veſte non temerè aliâ quàm domeſticâ ab uxore & filiâ neptibuſque confectâ: Sueton. Aug. c.* 73.

Reaſon.

For it is the *womans trade* ſo to be: it is the *end* of her *creation*; it is that that ſhe was made for. She was made for man, and given to man, not to be [d] a *play-fellow*, or [e] *a bed-fellow*, or [f] a *table-mate*, onely with him, (and yet to be all theſe too,) but to bee [g] *a yoake-fellow*, *a work-fellow*, *a fellow-labourer* with him, to be [h] *an aſſiſtant* and *an helper* unto him, in the managing of ſuch [i] *domeſticall and houſehold affaires.*

[d] *Geneſ.* 26.8. *Prov.* 5.18,19.

[e] *Geneſ.* 29.23. *Deut.* 13.6. *Mica.* 7.5.

[f] 2 *Sam.* 12.3.

[g] *Phil.* 4.3.

[h] *Geneſ.* 2.18.

[i] 1 *Tim.* 5.14.

That which may ſerve to admoniſh,

Vſe 1. As parents how to traine up their children, whom they purpoſe one day to make *wives*, not in *idleneſſe* and *wantonneſſe*; as [k] the one indeed breedeth the other: *Of idleneſſe*, we ſay commonly, *there commeth no goodneſſe*: and [l] *by being idle and doing nothing*, ſaith he, *they will learne to doe ill*: but in *houſewifery*, induſtry and honeſt imployments, (as *Rebecka*, *Rachel*, and others ſuch were) whereby they may be *helps* afterward to thoſe that ſhall have them:

[k] *Ezech.* 16.49. *Quæritur Ægiſthus quâ re ſit factus adulter? In promptu cauſa eſt, deſidioſus erat. Ovid. remed.*

[l] *Nihil agendo malè agere diſcitur. Catonis oraculum, quo nihil verius. Colum de re ruſt. l.* 11. *c.*1. Ἐκ τῆς ῥᾳθυμίας ἡ κακία. *Chryſoſt. tom.* 6. *ſerm.* 90.

Vſe 2. So thoſe that ſeeke *wives*, where to ſeeke them, and how to chooſe them. Art thou to make thy choiſe of a *wife*? Chooſe thee *an houſewife*. It is no ſhame for thee, though thou beeſt welthy, to ſeeke her at the *waſhhoule*. It is no diſcredit for her to be found there, as [m] *Vlyſſes* found *Nauſicaa*, though a great Kings daughter, *waſhing her owne linnen* with her maids *at the Sea ſide*. Seeke her at the *needle*, at the *wheele*, at the *ſpindle*. It is no diſgrace for any to be found & taken at ſuch imployments. *Spinſter*, they ſay, is a terme given the greateſt women in our *Law*. Conſider for what end thou ſeekeſt *a wife*, if thou ſeekeſt her as thou ſhouldeſt. And remember though thy *wedding day* be *a play-day*, yet that muſt not laſt alwaies. You muſt make account to ſpend many *work-dayes* together: and that [n] *play-dayes* are, or ought to be, the *leaſt part of mans life*.

[m] *Homer. Odyſſ.* ζ.

[n] Τῷ γελοίῳ καιρὸς ὀλίγος, πρεσεμένως δεῖ χρῆσθαι. *Dion. in Chriis.* Ἡ γὰρ ἀναπαυσις τῶν πόνων ἄρτυμά ἐστιν. Plut. Pædag. Παιδιὰ πάντα ἡδυσμα. *Idem Lycurg. Neque enim ad ludum & jocum nati videmur, ſed ad res ſerias. Cic. offic. l.* 1.

Laſtly,

Laſtly, marke we what *manner of ſigne Abrahams ſervant* here ſetteth himſelfe to have her knowne by that was to be *a wife* for his *young Maſter*. It is * ſuch *a ſigne* as ſhould ſavour of *a kinde and courteous diſpoſition*, and might diſcover the woman deſired for *a wife* to bee ſuch.

What manner of ſigne.

* Ὅρα σοφίαν οἵαν τε, ὅτι τὸ ἦθος σημεῖον, σημεῖον ἀρετῆς μέγιστον καὶ ἀναμφισβήτητον. *Chr. tom.8. ſer.15. Benigni animi liberaliſq; indicium. Oleaſt. Zwing. Mart.*

Whence obſerve we, that

A kinde and a courteous diſpoſition is a thing much to bee reſpected in the choyce of a wife. ° *A meek and a quiet ſpirit, in a woman* eſpecially, *is a thing*, ſaith *Saint Peter*, *much ſet by in Gods ſight*. And the one commonly followeth and accompanieth the other.

Obſervat. 6.

° 1 Pet.3.

And indeed ᵖ what comfortable converſation or cohabitation can there bee with one otherwiſe affected, with one of a crooked and a crabbed carriage?

Reaſon 1.

ᵖ Prov.19.13 & 21.9, 19. & 25.24.

Who would willingly have ſuch *ſervants*? or who other than ſuch as are of *a kind and courteous diſpoſition*? It is one of the firſt things that we are wont to enquire of in *ſervants* that are offred us, if we have *children* eſpecially, whether they bee of a good nature or no. And yet thoſe, if we find evill natured or evill nurtured, we may turne away, upon ſome ſhort warning at pleaſure. But there is no turning off of a wife againe.

Reaſon 2.

ʳ Δεσμὸς γὰρ ἀσφαλέστατος ὁ γάμος. *Plut. præc.* Τὸν δῆλον ἔξεστιν ἀποδύναι. ἡ γυναῖκα δ' οὐκ ἔνι. *Chryſoſt. tom.8. ſer.15.*

Where commeth juſtly to be cenſured the fondneſſe of ſome, that have no regard at all hereunto in their choyce. If there bee but a fat portion, or a faire outſide, that is all they looke too: the diſpoſition of the party is ſcarce once enquired after. And ſo by this meanes, to pleaſe either their laſcivious affection, or their covetous minde, they marry themſelves oft to ſuch a continuall heart-ſore, as neither the fat portion, nor the faire outſide is able to give them eaſe of. For if it be ˢ neither curious pictures, nor coin that can give a man eaſe of his pain in an extreme fit of a burning Fever; little joy can he have of either, ſo long as that laſteth: Then little joy ſure can a man have of either of thoſe with ſuch a wife, as wee are wont to ſay commonly of, that *a man were better to be married to a quartane ague than to her*. He might have *two good dayes* for *one bad* with the one; ᵗ hee is never like to have *one good day* with the other.

Vſe 1. Reprehenſion.

ˢ *Non domus & fundus, non aeris acervus & auri Ægroto domini deduxit corpore febres. Non animo curas. Horat*

ᵗ Οὐ γὰρ κατ' ὄφρων ἡμέρην διέρχεϑ', ὅστις τοιαύτην οὖν γυναικὶ πέλλεϑ'. *Simonid.*

Againe, *Parents* may take notice hence what to teach their *children*; and *women* and *maidens*, either married or to be maried, what to learn; not *coineſſe* and *ſtateline ſſe*, but *courteſie* and *kindneſſe*: Yea all *married perſons* what to labour for, that they may enjoy either other, and have comfort either of other, to maintaine and nouriſh all *kind and courteous carriage and behaviour* one towards another. For what the Apoſtle requireth of all *Chriſtians* in generall, is in more ſpeciall manner of them required; ᵘ *Let all bitterneſſe, and wrath, and anger, and clamour, and evill language be put far from you, and much more, all malice. And be ye kinde, and courteous, & tender-hearted one to another.* * The *Heathen*, when they ſacrificed at their *marriage feaſts*, uſed to caſt the *gall* of the beaſt ſacrificed out at doores: thereby intimating, which the ʸ Holy Ghoſt alſo approveth, that all *gall and bitterneſſe between man and wife* ought to be *baniſhed*. In a word, as the Apoſtle in another caſe adviſeth, ᶻ *Let all things be done in love and peace:* and ᵃ *the God of love and peace ſhall be* & abide *with you*, to bleſſe his ordinance to you, and to make your houſes by his preſence even an *Heaven upon Earth*.

Vſe 2. Admonition.

ᵘ Epheſ.4.31,34.

* Τὴν χολὴν ἐξαλόντες ἐρρέτω. *Plut. præc. conjug.*

ʸ *Col.*18.

ᶻ 1 *Cor.*16.14.

ᵃ 2 *Cor.*13.11.

FINIS.

A

GOOD VVIFE GODS GIFT.

AND

A VVIFE INDEED.

Two Marriage Sermons.

BY

THOMAS GATAKER *B. of D.*

and Paſtor of *Rotherhith.*

PROVERBS 12.24.

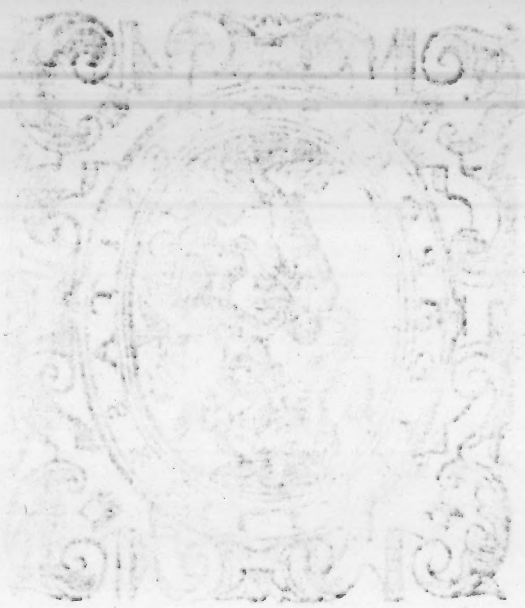
A vertuous Woman is a Crowne to her Husband: But ſhee that ſhameth him is rottenneſſe in his Bones.

LONDON,

Printed by ANNE GRIFFIN,

for FULKE CLIFTON.

1637.



To the Worſhipfull my Loving Couſins;

Mr. IOHN SCVDAMORE of Kenchurch in *Hereford-ſhire*, and Miſtreſſe *Elizabeth Scudamore* his wife, many happy dayes together, with all true Bleſſedneſſe, both temporall and eternall.

RIght deere, and unfeinedly beloved in Chriſt Ieſus, I have a long time much deſired ſome good occaſion of teſtifying mine hearty affection to your ſelves in particular among others of that Family which I acknowledge my ſelfe ſo deeply indebted unto. And I ſeeme now at length to have lighted on that, that I have ſo long longed for. Being to publiſh a wedding Sermon *of* Mr. W. Br. *a worthy Friend deceaſed, (which I wiſh, if Gods good will had ſo been, he had lived to do himſelfe) containing matter concerning the holy diſpoſition and Chriſtian managing of* Marriage Feaſts; *I thought good to adjoyne to it (being it ſelfe but ſhort) ſome Meditations of mine owne, of ſomewhat a neere ſubject, the occaſion of ſuch Feaſts, to wit,* A good Wife, *by* Salomon *ſaid to be* Gods Gift. *That which here I addreſſe unto you, as to remaine a* Monument *of mine hearty wel-wiſhing unto you, ſo to abide by you, as a* Monitor *to put you both in minde, what a bleſſing of God you enjoy either in other, and what cauſe you have to bee thankfull to him either for other. Since it pleaſed God by his providence and your Friends agreement to bring you together, and to knit that ſacred knot betweene you, I have not yet bin ſo happy, as to be an eye-witneſſe of your Chriſtian and religious cohabitation and converſation: but have by many been informed of it, to my great joy, that you tread both in the ſteps of your pious Parents, and therein ſhew your ſelves to bee their Children,* [a] *not* [a] Rom. 9. 8. according to the fleſh *onely, but (which would have been their greateſt comfort, had they ſurvived to have ſeene it, and ſhall be your chiefeſt happineſſe both here and hereafter)* according

to

to the promise, *even of eternall salvation, annexed to the gracious* Covenant of Faith in Christ; *which by your godly practise you shew your selves to have common interest in with them. And indeed, to speake in the Holy Ghosts language, then* [b] *are wee truly the Children of our religious Parents and Ancestors, when in goodnesse and godlinesse wee take after those that we come of.* [c] *They are* Abrahams Children, *that* doe Abrahams workes; *and* [d] *that* tread in the steps of Abrahams Faith, *who is* the Father of all the Faithfull. *Those that take other courses, and degenerate, (as* [e] *too many do) from the Faith and Pietie of their Parents, are in Gods account, as our Saviour termeth the Iewes, but* [f] a bastardly brood; *rather* [g] Hittites *and* Canaanites, *than* [h] right Hebrewes, *or* [i] true Israelites, *though they come of* Abraham *or* Israel *either* after the flesh. *They are not* [k] the Israel of God, *unto whom the blessing is promised of* mercy and peace; *yea of* [l] peace, peace; *that is, of* [m] much peace, [n] true peace, [o] all manner of peace, *such* peace *as* [p] no wicked *one ever had or can have. Which* [q] peace *far* surpassing all *humane* conceipt, *that you may constantly retaine in part here, and attaine finally unto the full fruition of it hereafter;* [r] hold on, *I beseech you, in that good course, that by Gods goodnesse you have already entred into, and have made some good progresse in.* Hold on, *I say*: *yea* [s] hold out: *For* [t] *it is* holding out to the end, *that must bring you to* [u] the end of your Faith, the salvation of your Soules. *And that you may so doe;* (*becausē* [x] standing still is dangerous; *and* [y] *unlesse daily we win ground, we soone fall behinde hand and goe backward,*) *let it bee your continuall care, and constant endevour,* [z] to grow in grace and in the knowledge of our Lord and Saviour Iesus Christ; to whom be glory both now and for ever: *And to whose holy protection committing you and yours now and for ever, I take leave of you for the present, and rest in Him*

Your affectionate Kinsman and
hearty well-wisher,

THO. GATAKER.

b *Eorum filii dicimur, quorum actus imitamur. Origen. in Ezech. hom. 4. & Greg. Rom. mor. lib. 20. cap. 17.*

c *Ioh. 8. 39. Etiam virtus fecit mihi fratrem Iesum, patrem Abraham. Origen. in Ezech hom. 8. & in Rom. c. 4.*

d *Rom. 4. 12, 23. Israel spiritalis à carnali, non nobilitate patriæ, sed novitate gratiæ, nec gente, sed mente distinguitur. Aug. doctr. Chr. l. 3. c. 34*

e Παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὸς ἀμείνονες· οἱ πλέονες κακίους· παῦροι δέ τε πατρὸς ἀμείνους. *Homer. Odyss. ϛ.* -ἕνα γὰρ ἐν πολλοῖς ἴσασι Εὑρεῖν ἀνδρὸς ἀγαθοῦ δίκαι μὴ χείρονα πατρός. *Eurip. Heracl.* Hinc Demosthenes, Τῶν ἀγαθῶν ἀνδρῶν ὥσπερ εἰμαγμὰ εἶη, φαύλους ἀποβαίνειν τοὺς παῖδας. *Aristid. in Cimon.* Et inde de verbum, Ἀνδρῶν ἡρώων τέκνα πήματα. *Neminem prope magnorum virorum filium optimum reliquisse satis claret. Tales pleriq; habuerunt, ut melius fuerit de rebus humanis sine posteritate discedere. Spartian in Severo.*

f Γενεὰ πονηρὰ καὶ μοιχαλίς. *Mat. 12. 39. & 16. 4. Spuria soboles: ut rectè Piscat.*

g *Ezech. 16. 3. non de eorum semine, sed de imitatione generati. Greg. mor. l. 20. c. 11. quibus eos non necessitudo, sed morum similitudo jungebat. Origen. in Rom. 4.*

h *Rom. 6. 6, 7. Vide Aug. epist. 200.*

i *Iohn 1. 47.*

k *Galat. 6. 16. Psal. 128. 6. & 125. 5.*

l *Esai. 26. 3. & 57. 19.* m *Psal. 119. 165.* n *Ioh. 14. 27.* o *Pacem omnimodam. Iun.* p *Esai. 48. 22. & 57. 21.* q *Philip. 4. 7.* r *Philip. 3. 16. Apoc. 3. 11.* s *Heb. 3. 6, 14.* t *Mat. 24. 13. Apoc. 2. 10.* u *1 Pet. 1. 9.* x *Inter profectum enim & defectum nihil medium reperitur. Bern. ep. 254.* y *Unum è duobus necesse est, aut proficere, aut prorsus deficere. Idem de divers. 36.*

z *2 Pet. 3. 18.* Νέμων ἐκάστῃ ἡμέρᾳ πλεῖστον μέρος, Ἵν' αὐτὸς αὐτῷ τυγχάνῃ βέλτιστος ὤν. *Eurip. apud Arist. Rhet. l. 1. c. 11.*

A GOOD WIFE GODS GIFT.

PROVERBS 19. 14.

Houſes and Riches are the Inheritance of the Fathers: But a prudent Wife is of the Lord.

THere bee too things eſpecially that commend a worke, [a] *the Authour*, and *the Matter*. Both of them conſpire to commend this Booke, as in *the Title* of it they are both expreſſed.

[a] *Autor opus laudat.* Ovid. de pont. l. 4. eleg. 9.

[b] *The Proverbs*, or *Parables of Salomon, the Sonne of David, King of Iſrael.*

[b] Prov. 1. 1.

For *the Authour*, (to omit *the Principall*, [c] *Gods Spirit*: for, [d] *All Scripture is inſpired of God*:) *the Pen-man* of it was *Salomon*, [e] the wiſeſt meere man that ever was in the world ſince *Adam*, by the teſtimony even of wiſdome it ſelfe.

Author.

[c] 2 Pet. 1. 21.
[d] Πᾶσα γραφὴ θεόπνευστος. 2 Tim. 3. 16.
[e] 2 Chron. 1. 12. 1 Kings 3. 12.

For *the Matter*, it is *Proverbs* or *Parables*, (as the word in the Originall ſignifieth) [f] *Maſter-ſentences*, ſuch as rule or ſway, and are or may be of principall uſe in mans life.

Matter.

[f] משל à quod exercetur & dominari ſignificat. Αξιώματα ſive dignitates, quæ vitæ Dominæ & moderatrices eſſe debent. Cartwright in Prov.

Now conſiſting for the moſt part of ſuch *Aphoriſmes* and ſhort Sentences, from the beginning eſpecially of the tenth Chapter; it is not neceſſary, that they ſhould have any coherence one with another; neither indeed for the moſt part have they.

Coherence.

Yet this and the next before it, have ſome connexion: [g] the former being of the inconvenience that commeth by a bad wife,

[g] Verſe. 13.

[h] This latter of the benefit that a good wife, that a wiſe and a diſcreet woman bringeth with her.

[h] Verſe. 14.

There

to the promise, *even of eternall salvation, annexed to the gracious* Covenant of Faith in Christ; *which by your godly practise you shew your selves to have common interest in with them. And indeed, to speake in the Holy Ghosts language, then* [b] *are wee truly the Children of our religious Parents and Ancestors, when in goodnesse and godlinesse wee take after those that we come of.* [c] *They are* Abrahams Children, *that* doe Abrahams workes; *and* [d] *that* tread in the steps of Abrahams Faith, *who is* the Father of all the Faithfull. *Those that take other courses, and degenerate, (as* [e] *too many do) from the Faith and Pietie of their Parents, are in Gods account, as our Saviour termeth the Iewes, but* [f] a bastardly brood; *rather* [g] Hittites *and* Canaanites, *than* [h] right Hebrewes, *or* [i] true Israelites, *though they come of* Abraham *or* Israel *either* after the flesh. *They are not* [k] the Israel of God, *unto whom the blessing is promised of* mercy and peace; *yea of* [l] peace, peace; *that is, of* [m] much peace, [n] true peace, [o] all manner of peace, *such* peace *as* [p] no wicked *one ever had or can have. Which* [q] peace *far* surpassing all *humane* conceipt, *that you may constantly retaine in part here, and attaine finally unto the full fruition of it hereafter;* [r] hold on, *I beseech you, in that good course, that by Gods goodnesse you have already entred into, and have made some good progresse in.* Hold on, *I say: yea* [s] hold out: *For* [t] *it is* holding out to the end, *that must bring you to* [u] the end of your Faith, the salvation of your Soules. *And that you may so doe;* (*because* [x] standing still is dangerous; *and* [y] *unlesse daily we win ground, we soone fall behinde hand and goe backward,*) *let it bee your continuall care, and constant endevour,* [z] to grow in grace and in the knowledge of our Lord and Saviour Iesus Christ; to whom be glory both now and for ever: *And to whose holy protection committing you and yours now and for ever, I take leave of you for the present, and rest in Him*

Your affectionate Kinsman and hearty well-wisher,

THO. GATAKER.

[b] *Eorum filii dicimur, quorum actus imitamur. Origen. in Ezech. hom. 4. & Greg. Rom. mor. lib. 20. cap. 17.*

[c] *Ioh. 8. 39. Etiam virtus fecit mihi fratrem Iesum, patrem Abraham. Origen. in Ezech hom. 8. & in Rom. c. 4.*

[d] *Rom. 4. 12, 23. Israel spiritalis à carnali, non nobilitate patriæ, sed novitate gratiæ, nec gente, sed mente distinguitur. Aug. doctr. Chr. l. 3. c. 34*

[e] Παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ φίλωνται· Οἱ πλέονες κακίους· παῦροι δέ τε πατρὸς ἀμείνους. *Homer. Odyss. ζ.* Ἕνα γὰρ ἐν πολλοῖς ἴσως Εὕρεις ἀγαθὸν, οἱ δὲ μὴ χείρων πατρός. *Eurip. Heracl. Hinc Demosthenes,* Τῶν ἀγαθῶν ἀνδρῶν ὥσπερ εἰκαστὴν εἶναι, φαῦλος ἀποβαίνειν τοὺς παῖδας. *Aristid. in Cimon.* Et inde diverbium, Ἀνδρῶν ἡρώων τέκνα πήματα. *Neminem prope magnorum virorum filium optimum reliquisse satis claret. Tales pleriq; habuerunt, ut melius fuerit de rebus humanis sine posteritate discedere. Spartian in Severo.*

[f] Γενεὰ πονηρὰ καὶ μοιχαλίς. *Mat. 12 39. & 16. 4. Spuria soboles: ut rectè Piscat.*

[g] *Ezech. 16. 3. non de eorum semine, sed de imitatione generati. Greg. mor. l. 20. c. 11. quibus eos non necessitudo, sed morum similitudo jungebat. Origen. in Rom. 4.*

[h] *Rom. 6. 6, 7. Vide Aug. epist. 200.*

[i] *Iohn 1. 47.*

[k] *Galat. 6. 16. Psal. 128. 6. & 125. 5.*

[l] *Esai. 26. 3. & 57. 19.* [m] *Psal. 119. 165.* [n] *Ioh. 14. 27.* [o] *Pacem omnimodam. Iun.* [p] *Esai. 48. 22. & 57. 21.* [q] *Philip. 4. 7.* [r] *Philip. 3. 16. Apoc. 3. 11.* [s] *Heb. 3. 6, 14.* [t] *Mat. 24. 13. Apoc. 2. 10.* [u] *1 Pet. 1. 9.* [x] *Inter profictum enim & defectum nihil medium reperitur. Bern. ep. 254.* [y] *Unum è duobus necesse est, aut proficere, aut prorsus deficere. Idem de divers. 36.*

[z] *2 Pet. 3. 18.* Νέμουσι κλῆσιν ἡμῖν πλείστου μέσους, Ἵν' αὐτὸς αὐτῷ τυγχάνῃ βέλτιστος ὤν. *Eurip. apud Aristot. Rhet. l. 1. c. 11.*

A GOOD WIFE GODS GIFT.

PROVERBS 19. 14.

Houſes and Riches are the Inheritance of the Fathers: But a prudent Wife is of the Lord.

THere bee too things eſpecially that commend a worke, [a] *the Authour*, and *the Matter*. Both of them conſpire to commend this Booke, as in *the Title* of it they are both expreſſed.

[a] *Autor opus laudat.* Ovid. de pont. l. 4. eleg. 9.

[b] *The Proverbs*, or *Parables of Salomon, the Sonne of David*, King *of Iſrael.*

[b] Prov. 1. 1.

For *the Authour*, (to omit *the Principall*, [c] *Gods Spirit*: for, [d] *All Scripture is inſpired of God*:) *the Penman* of it was *Salomon*, [e] the wiſeſt meere man that ever was in the world ſince *Adam*, by the teſtimony even of wiſdome it ſelfe.

Author.

[c] 2 Pet. 1. 21.
[d] Πᾶσα γραφὴ θεόπνευστος. 2 Tim. 3. 16.
[e] 2 Chron. 1. 12. 1 Kings 3. 12.

For *the Matter*, it is *Proverbs* or *Parables*, (as the word in the Originall ſignifieth) [f] *Maſter-ſentences*, ſuch as rule or ſway, and are or may be of principall uſe in mans life.

Matter.

[f] משל à משלה quod *exercuit & dominari ſignificat.* Ἀξιώματα ſive *dignitates, quæ vitæ Dominæ & moderatrices eſſe debent.* Cartwright in Prov.

Now conſiſting for the moſt part of ſuch *Aphoriſmes* and ſhort Sentences, from the beginning eſpecially of the tenth Chapter; it is not neceſſary, that they ſhould have any coherence one with another; neither indeed for the moſt part have they.

Coherence.

Yet this and the next before it, have ſome connexion: [g] the former being of the inconvenience that commeth by a bad wife,

[g] *Verſe.* 13.

[h] This latter of the benefit that a good wife, that a wife and a diſcreet woman bringeth with her.

[h] *Verſe.* 14.

There

There *Salomon* compared two grand evils together, and made a bad the worse of the twaine:

Here he compareth two great benefits together, and maketh a good wife the better of the two.

For the former; [i] *A foolish sonne*, saith *Salomon*, *is his fathers sorrow: and a brawling wife is as a continuall dropping.*

[k] *Mala intestina gravissima. Evils are the more grievous, the neerer, and the more inward they are*; as diseases in the intrailes. And [l] *mala domestica, domesticall evils*, vexe a man most, when [m] *a mans enemies*, as our Saviour speaketh, *are those of his owne house.* [n] It is no small inconvenience to dwell neere to bad neighbours; were such a one further off us, hee would bee lesse troublesome to us. And surely if to have good neighbours be a matter of no small moment, then somewhat also it must needs bee for a man to want such, and much more for a man to have them that dwell neere him evill-affected toward him. An evill at the next doore may bee bad enough, and may prove over troublesome; an evill within doores, at home, in a mans house much more. But againe within doores there are degrees also: in a mans owne family there are some neerer than others. A [o] sonne is better than a servant, and [p] a wife than a sonne. [q] It is a sore crosse to bee troubled, and it bee but with bad servants. It is no small vexation for a man to finde untoward and unfaithfull carriage toward him [r] *in those that eate his bread*, that feed at his boord; much more to sustaine it at the hands *of her*, that taketh up the same bed with him, [s] *that lieth in his bosome.* No evill is to a bad bed-fellow, * to a bosome-evill, to that evill that lieth next in the heart, either within or about the breast.

i Verse 13.

k Τὰ γὰρ ἔνδοθεν μᾶλλον βαρύνει, ὃς ἐν τοῖς ἱππεῦσι καὶ πυρετοῖς τὸ ῥίγος ἢ καταχέεσθαι τὸ ἔξωθεν ὕδωρ ἢ χιόνα. Plut. de tranquill. Dolores eò acerbiores, quò interiores. Aug. in Psal. 45.

l Molestissimum malum intestinum & domesticum. Bern. in Cant. ser. 29. & 33.

m Matth. 10. 36. Mica 7. 6.

n Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μεγ' ὄνειαρ. Ἐμμορέ τοι τιμῆς, ὅς τ' ἔμμορε γείτονος ἐσθλοῦ. Οὐδ' ἂν βοῦς ἀπόλοιτ' εἰ μὴ γείτων κακὸς εἴη. Hesiod. oper. Hinc Themistocles χωρίον πολλῶν χρημάτων ἐπρίατο, ὅπου γείτονα χρηστὸν ἔχει. Plut. apophth. Est vetus verbum, aliquid mali esse propter vicinum malum. Plaut. Merc. act. 4. sc. 4. Q. Quot servi, tot fures. Serv. ad Virg. eclog. 3. Æsopus apud Gabriam. Coluber in sinu.

o Iohn 8. 35. p 1 Sam. 1. 8. q Quot servi, tot hostes. Sen. epist. 47. Macrob. Sat. l. 1. c. 10. & Fest. lit. r Psal. 41. 9. Iohn 13. 18. s Mica. 7. 5. * Θάλπειν ἐν κόλποις ὄφιν.

Againe, though true mercy and compassion in some measure extend it selfe unto all those, whose miseries and calamities we are acquainted with: yet the misfortunes of our deare friends affect us more than of meere strangers: And [t] the wrongs and injuries offered us by professed and pretended friends we are wont to take more to heart. [u] *It was not mine enemy*, saith *David*, *that did me this wrong; for then I could have borne it. But it was thou, O man, my companion, my guide, and my familiar friend.* But Brethren are neerer than Friends. And howsoever *Salomon* truely saith, that [x] *a Friend sometime sticketh closer* to a man *than a Brother*: yet in nature a [y] Brother is neerer than any Friend is or can bee. There is a civil knot onely betweene Friend and Friend; there is a naturall band betweene Brother and Brother. And therefore, [z] *A Brother offended is harder to winne than a strong City; and their contentions are as* [a] *barres of brasse.* [b] It is easier glew-

t Qui ignotos ledit, latro appellatur; qui amicos, paulò minus quàm parricida. Petron. satyr.

u Psal. 55. 12, 13, 14.

x Prov. 18. 24. Μεῖζον ἀγαθὸν ἡ φιλία τῆς συγγενείας· ἀλλὰ μὴ διὰ συγγένειαν οἱ φίλοι χρήσιμοι· ἀνδρὶ γὰρ φιλίας ἔστι σφόδρα ἐγγὺς ὠφέλιμος. Dion. Chrysost. orat. 3.

y Ὡς ἡδὺ γ' ἐν ἀδελφοῖς ἔστιν ὁμοίοις ἔρως; (Psal. 133. 1.) Τὸν τῇ φύσει οἰκεῖον ἔδει κρείττω ἀλλότριον εἶναι. Menand. Vide Hieroclem de amore fratern. & Muson. de lib. tollend. apud Stob. tom. 3. c. 82. Hinc vetus verbum, Ἀδελφὸς ἀνδρὶ παροίκη. Plato Polit. 2. z Prov 18. 19. Χαλεπὸν πόλεμοι ἀδελφῶν. Eurip. apud Plut. de frat. am. a Velles arcis: qui ferrei aut anei esse solent. Psal. 107. 16. Esai 45. 3. b Ὦ πόσα συμπαίζοντα, καὶ χαλάσαντα τὸ ἐχέγγυον, ἀνέσχε πάλιν διδοῦσα καὶ συνέλεγεν· συμφυὲς ἦν σῶμα καὶ ῥαγὲν ἡμᾶς ἔργον ἦν κόλλησιν εὑρεῖν καὶ σύμφυσιν. ἔπως ἂν μὴ ὑπὸ χρείας ξωσμένας φιλίαι, καὶ διαστῶσιν, ἃ χαλεπῶς αὖθις ἀναλαμβάνουσιν· ἀδελφοὶ δὲ τῷ κατὰ φύσιν ἐμπεσόντες, ὅποι ῥᾳδίως ξωσθήσονται, καὶ ξωσθέντων, ῥύπαρὸν καὶ ὑποπτον ἄλλῳ ἢ διηνεκτὲς ἐφέλκονται. Plut. de frat. amor.

ing

ing againe of boards together, that have beene unglewed, than healing up the fleſh that is gaſhed and divided: and the reaſon is, becauſe, [c] there was but an artificiall connexion before in the one, there was a naturall conjunction in the other: ſo it is eaſier reconciling of Friends than of Brethren, there being a Civill bond only broken in the diſ-junction of the one, a Naturall tiall violated in the diſſentions of the other. But Children they are yet neerer than either Friends or Brethren. They are [d] *partes noſtri, viſcera noſtra*; they are as [e] *our very bowels, and part of our ſelves.* And therefore no marvell if *Salomon* ſay, that [f] *A fooliſh ſonne is a ſorrow to his father and an heavineſſe to his mother.* And, [g] *He that begetteth a foole, begetteth himſelfe ſorrow: and the father of a foole* [h] *ſhall have no joy.* But behold here a further evill than any of the former. *An evill wife, a contentious woman* worſe than any of them all. Husband and Wife are neerer than Friends, and Brethren; or than Parents and Children. Children, though they ſpring from their Parents, yet they abide not awales with them. They are as [i] rivers riſing from one head, but taking ſeverall wayes, making ſeverall ſtreames, and running apart in ſeverall channels. But man and wife muſt bide by it. They are as two ſtreames, that riſing from ſeverall heads, fall the one into the other, [k] mingle their waters together, and are not ſevered againe till they are ſwallowed up in the Sea. Children are as [l] branches ſhooting out of one ſtem, divided and ſevered either from other, or as grifts and ſiences cut off, or boughes and branches ſlipped off from their native ſtock, and either planted or engraffed elſe-where. Man and Wife are as the ſtocke and ſience, the one [m] ingraffed into the other, and ſo faſtned together, that they cannot againe bee ſundred; or as [n] thoſe two peeces in the Prophets hand incloſed in one barke, and making both but one branch. And [o] *therefore*, ſaith the Holy Ghoſt, *ſhall a man leave father and mother, and* [p] *be glewed unto*, or [q] *cleave faſt to his wife: and They* [r] *two ſhall be one fleſh.* The neerer the bond then, the greater the evill, where it falleth out otherwiſe than it ought. [s] *A fooliſh ſonne*, ſaith *Salomon*, *is the calamitie of his father.* And how is he his calamitie? He is [t] *filius pudefaciens*, ſuch an one as *ſhameth* his Parents, and maketh them glad to hide their heads in the houſe. But [u] an evill wife is *as the raine dropping* in thorow the tiles, that maketh him weary of the houſe, that vexeth him ſo that it driveth him out of doores. Yea * *as a dropping in a rainie day*, when it is foule without and it droppeth within. So that it maketh a man at his wits end, uncertaine whether it bee better for him to be abroad in the raine, or to bide within doores in the dropping. And for this cauſe *Auguſtine* compareth *an evill Conſcience to a bad wife*, (and it may ſeeme that hee pleaſed himſelfe ſomewhat in the ſimilitude, [y] hee maketh uſe ſo oft of it:) which when a man hath many troubles and afflictions from without, and would looke home, hoping for ſome comfort from within, is much more troubleſome to him than any of thoſe his outward croſſes are; is as a rocke or a ſhelfe to Sea-men in a ſtorme, where they hoped to have found harbour and ſhelter againſt it. Yea further, not *as a dropping* only that driveth a man from his houſe and home, and that when

[c] *Contiguum ibi, iſtic continuum ſolvitur.*

[d] *Párſque tui latitat corpore clauſa meo. Ovid. epiſt. 2.*

[e] *Pignora noſtra, Viſcera noſtra; potiùs quàm opes, uti Ovid. ep. 1.*

[f] *2 Sam. 16. 11. Philem. 12, 20.*

[g] *Prov. 10. 1.*

[h] *Nemo quiſquam ferè unquam ſic dolet, ut non idem aliquando gaudeat. Sedenim qui omni momento dolet, is verè dicitur non gaudere. Druſ. obſerv. lib. 1. cap. 22. Viſe & Agell. noct. Attic. lib. 2. cap. 6.*

[i] *Prov. 5. 16, 17.*

[k] *Prout Alpheum Arethuſæ, aiunt commiſceri.*

[l] *Geneſ. 49. 22. Pſal. 128. 3.*

[m] ἐγκεντρισθῆς *Rom. 11. 24.*

[n] *Ezech. 37. 17. Vno ut ſiquis geminos conducat cortice ramos, Creſcendo jungi, paritérq; adoleſcere cernit. Ovid. Metam. l. 4.*

[o] *Geneſ. 2. 24.*

[p] προσκολληθήσεται *Chriſtus, Mat. 19. 5.*

[q] דָּבַק *Moſes.*

[r] *Ita Moſen ſupplet Chriſtus: quomodo & Matth. 4. 10. ex Deut. 6. 13. & 10. 20.*

[s] *Prov. 19. 14.*

[t] בֵּן מֵבִישׁ *Prov. 10. 5. & 17. 2. & 19. 26. & 29. 15.*

[u] *Prov. 19. 13.*

* *Prov. 27. 15.*

[y] *Auguſt. in Pſal. 33. & in Pſal. 35. & in Pſal. 45. & alibi.*

There *Salomon* compared two grand evils together, and made a bad the worſe of the twaine:

Here he compareth two great benefits together, and maketh a good wife the better of the two.

For the former; [i] *A fooliſh ſonne*, ſaith *Salomon*, *is his fathers ſorrow: and a brawling wife is as a continuall dropping.*

[i] Verſe 13.

[k] *Mala inteſtina graviſſima. Evils are the more grievous, the neerer, and the more inward they are*; as diſeaſes in the intrailes. And [l] *mala domeſtica, domeſticall evils*, vexe a man moſt, when [m] *a mans enemies*, as our Saviour ſpeaketh, *are thoſe of his owne houſe.* [n] It is no ſmall inconvenience to dwell neere to bad neighbours; were ſuch a one further off us, hee would bee leſſe troubleſome to us. And ſurely if to have good neighbours be a matter of no ſmall moment, then ſomewhat alſo it muſt needs bee for a man to want ſuch, and much more for a man to have them that dwell neere him evill-affected toward him. An evill at the next doore may bee bad enough, and may prove over troubleſome; an evill within doores, at home, in a mans houſe much more. But againe within doores there are degrees alſo: in a mans owne family there are ſome neerer than others. A [o] ſonne is better than a ſervant, and [p] a wife than a ſonne. [q] It is a ſore croſſe to bee troubled, and it bee but with bad ſervants. It is no ſmall vexation for a man to finde untoward and unfaithfull carriage toward him [r] *in thoſe that eate his bread*, that feed at his boord; much more to ſuſtaine it at the hands *of her*, that taketh up the ſame bed with him, [s] *that lieth in his boſome.* No evill is to a bad bed-fellow, * to a boſome-evill, to that evill that lieth next in the heart, either within or about the breaſt.

[k] Τὰ γὰρ ἔνδοθεν μάλλον βαρύνει, ὅσῳ ἐν τοῖς ἠπιάλοις καὶ πυρετοῖς τὸ ῥιγοῦν ἢ κατακαίεσθαι τὸ ἔξωθεν κρύος ἢ κρῆμα τοῦ σώματος. *Plut. de tranquill. Dolores eò acerbiores, quò interiores. Aug. in Pſal. 45.*

[l] *Moleſtiſſimum malum inteſtinum & domeſticum. Bern. in Cant. ſer. 29. & 33.*

[m] *Matth. 10. 36. Mica 7. 6.*

[n] Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μεγ' ὄνειαρ. Ἐμμορέ τοι τιμῆς, ὅς τ' ἔμμορε γείτονος ἐσθλοῦ. Οὐδ' ἂν βοῦς ἀπόλοιτ' εἰ μὴ γείτων κακὸς εἴη. *Heſiod. oper. Hinc Themiſtocles* χωρίον πωλῶν κηρύττων ἐπῄνεσε, ὅτι καὶ γείτονα χρηστὸν ἔχει. *Plut. apophth. Eſt vetus verbum, aliquid mali eſſe propter vicinum malum. Plaut. Merc. act. 4. ſc. 4. Q. Quot ſervi, tot fures. Serv. ad Virg. eclog. 3. Æſopus apud Gabriam. Coluber in ſinu.*

[o] *John 8. 35.* [p] *1 Sam. 1. 8.* [q] *Quot ſervi, tot hoſtes. Sen. epiſt. 47. Macrob. Sat. l. 1. c. 10. & Feſt. lit.* [r] *Pſal. 41. 9. John 13. 18.* [s] *Mica. 7. 5.* * Θάλπειν ἐν κόλποις ὄφιν.

Againe, though true mercy and compaſſion in ſome meaſure extend it ſelfe unto all thoſe, whoſe miſeries and calamities we are acquainted with: yet the misfortunes of our deare friends affect us more than of meere ſtrangers: And [t] the wrongs and injuries offered us by profeſſed and pretended friends we are wont to take more to heart. [u] *It was not mine enemy*, ſaith *David*, *that did me this wrong; for then I could have borne it. But it was thou, O man, my companion, my guide, and my familiar friend.* But Brethren are neerer than Friends. And howſoever *Salomon* truely ſaith, that [x] *a Friend ſometime ſticketh cloſer* to a man *than a Brother*: yet in nature a [y] Brother is neerer than any Friend is or can bee. There is a civil knot onely betweene Friend and Friend; there is a naturall band betweene Brother and Brother. And therefore, [z] *A Brother offended is harder to winne than a ſtrong City; and their contentions are as* [a] *barres of braſſe.* [b] It is eaſier glew-

[t] *Qui ignotos ladit, latro appellatur; qui amicos, paulò minus quàm parricida. Petron. ſatyr.*

[u] *Pſal. 55. 12, 13, 14.*

[x] *Prov. 18. 24.* Μεῖζον ἀγαθὸν ἡ φιλία τῆς συγγενείας· ἀνδρὶ μὲν γὰρ συγγένειαν οἱ φίλοι χρήσιμοι· ἀνδρὶ δὲ φιλίας οὐδὲ οἱ σφόδρα ἐγγὺς ὠφέλιμοι. *Dion. Chryſoſt. orat. 3.*

[y] Ὡς ἡδὺ γ' ἐν ἀδελφοῖς ὄζειν ὁμοιότητος ἔρως; (*Pſal. 133. 1.*) Τὸν τῇ φύσει οἰκεῖον οὐδεὶς ἀλλότριον ποιεῖ. *Menand. Vide Hieroclem de amore fratern. & Muſon. de lib. tollend. apud Stob. tom. 2. c. 82. Hinc vetus verbum,* Ἀδελφὸς ἀνδρὶ παροίη. *Plato Polit. 2.*

[z] *Prov. 18. 19.* Χαλεπὸν πόλεμοι ἀδελφῶν. *Eurip. apud Plut. de frat. am.* καὶ Οἷ τι πέρα ἐρέξαντες, οἵδε καὶ πέρα μισεῦσι. *Ariſtot. polit. l. 7. c. 7.*

[a] *Velles arcis: quæ ferrei aut ænei eſſe ſolent. Pſal. 107. 16. Eſai 45. 3.*

[b] Ὦ ἄνδρες φίλοι συμπαλαίστατε, κἂν χαλάσητε ἐχέχολλα, αὖθις δὲ πάλιν δεῖσθε καὶ συνάδετε· συμφυὲς γὰρ σῶμα καὶ ῥαγέντος καὶ ἠχρειωμένον ἔργον ἐστὶ κόλλησιν δύρειν καὶ σύμφυσιν ἕτως ἂν μὲ ὑπὸ χρείας ξυνεμμένας φιλίαι, κἂν διαστῶσιν, ἕ χαλεπῶς αὖθις ἀναλαμβάνουσιν· ἀδελφοὶ δὲ τῷ κατὰ φύσιν ἐκπεσόντες, ὅτοι ῥᾳδίως ξυνέχονται κἂν ξυνέλθωσιν, ῥυπαρὸν καὶ ὕποπτον ἀεὶ διηνεκὲς ἐφέλκονται. *Plut. de frat. amor.*

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ing againe of boards together, that have beene unglewed, than healing up the fleſh that is gaſhed and divided: and the reaſon is, becauſe, [c] there was but an artificiall connexion before in the one, there was a naturall conjunction in the other: ſo it is eaſier reconciling of Friends than of Brethren, there being a Civill bond only broken in the diſ-junction of the one, a Naturall tiall violated in the diſſentions of the other. But Children they are yet neerer than either Friends or Brethren. They are [d] *partes noſtri, viſcera noſtra*; they are as [e] *our very bowels, and part of our ſelves.* And therefore no marvell if *Salomon* ſay, that [f] *A fooliſh ſonne is a ſorrow to his father, and an heavineſſe to his mother.* And, [g] *He that begetteth a foole, begetteth himſelfe ſorrow: and the father of a foole* [h] *ſhall have no joy.* But behold here a further evill than any of the former. *An evill wife, a contentious woman* worſe than any of them all. Husband and Wife are neerer than Friends, and Brethren; or than Parents and Children. Children, though they ſpring from their Parents, yet they abide not alwaies with them. They are as [i] rivers riſing from one head, but taking ſeverall wayes, making ſeverall ſtreames, and running apart in ſeverall channels. But man and wife muſt bide by it. They are as two ſtreames, that riſing from ſeverall heads, fall the one into the other, [k] mingle their waters together, and are not ſevered againe till they are ſwallowed up in the Sea. Children are as [l] branches ſhooting out of one ſtem, divided and ſevered either from other, or as grifts and ſiences cut off, or boughes and branches ſlipped off from their native ſtock, and either planted or engraffed elſe-where. Man and Wife are as the ſtocke and ſience, the one [m] ingraffed into the other, and ſo faſtned together, that they cannot againe bee ſundred; or as [n] thoſe two peeces in the Prophets hand incloſed in one barke, and making both but one branch. And [o] *therefore*, ſaith the Holy Ghoſt, *ſhall a man leave father and mother, and* [p] *be glewed unto*, or [q] *cleave faſt to his wife: and They* [r] *two ſhall be one fleſh.* The neerer the bond then, the greater the evill, where it falleth out otherwiſe than it ought. [s] *A fooliſh ſonne*, ſaith *Salomon*, *is the calamitie of his father.* And how is he his calamitie? He is [t] *filius pudefaciens*, ſuch an one as *ſhameth* his Parents, and maketh them glad to hide their heads in the houſe. But [u] an evill wife is *as the raine dropping* in thorow the tiles, that maketh him weary of the houſe, that vexeth him ſo that it driveth him out of doores. Yea * *as a dropping in a rainie day*, when it is foule without and it droppeth within. So that it maketh a man at his wits end, uncertaine whether it bee better for him to be abroad in the raine, or to bide within doores in the dropping. And for this cauſe *Auguſtine* compareth *an evill Conſcience to a bad wife*, (and it may ſeeme that hee pleaſed himſelfe ſomewhat in the ſimilitude, [y] hee maketh uſe ſo oft of it:) which when a man hath many troubles and afflictions from without, and would looke home, hoping for ſome comfort from within, is much more troubleſome to him than any of thoſe his outward croſſes are; is as a rocke or a ſhelfe to Sea-men in a ſtorme, where they hoped to have found harbour and ſhelter againſt it. Yea further, not *as a dropping* only that driveth a man from his houſe and home, and that when

[c] *Contiguum ibi, iſtic continuum ſolvitur.*

[d] *Párſque tui latitat corpore clauſa meo. Ovid. epiſt. 2.*

[e] *Pignora noſtra, Viſcera noſtra; potiùs quàm opes, uti Ovid. ep. 1.*

[f] *2 Sam. 16. 11. Philem. 12, 20.*

[g] *Prov. 10. 1.*

[h] *Nemo quiſquam ferè unquam ſic dolet, ut non idem aliquando gaudeat. Sedenim qui omni momento dolet, is verè dicitur non gaudere. Druſ. obſerv. lib. 1. cap. 22. Viſe & Agell. noct. Attic. lib. 2. cap. 6.*

[i] *Prov. 5. 16, 17.*

[k] *Prout Alpheum Arethuſæ, aiunt commiſceri.*

[l] *Geneſ. 49. 22. Pſal. 128. 3.*

[m] ἐγκεντρισθῆναι *Rom. 11. 24.*

[n] *Ezech. 37. 17. - Vno ut ſiquis geminos conducat cortice ramos, Creſcendo jungi, pariterq; adoleſcere cernit. Ovid. Metam. l. 4.*

[o] *Geneſ. 2. 24.*

[p] προσκολληθήσεται *Chriſtus, Mat. 19. 5.*

[q] דבק *Moſes.*

[r] *Ita Moſen ſupplet Chriſtus: quomodo & Matth. 4. 10. ex Deut. 6. 13. & 10. 20.*

[s] *Prov. 19. 14.*

[t] בן מביש *Prov. 10. 5. & 17. 2. & 19. 26. & 29. 15.*

[u] *Prov. 19. 13.*

* *Prov. 27. 15.*

[y] *Auguſt. in Pſal. 33. & in Pſal. 35. & in Pſal. 45. & alibi.*

when it raineth; but [a] *as a continuall dropping* in such a day: So that [b] a bad wife is worse than a quartane ague, wherein a man hath two good dayes for one evill. Hee that hath an evill wife, is as one that hath an evill soule, a guilty conscience, that evermore sticketh by him, that every where accompanieth him, is a continuall evill companion with him [c] at bed and boord, [d] such as hee cannot shift off or shunne. And no marvell therefore if it bee deemed the greatest temporall evill, because the most continuall, and the most inward, for a man to be matched with an evill wife, or a woman with an evill husband: For what is said of the one, is true of the other, the relation betweene them being alike.

To draw all to an head then. An unkinde Neighbour is a crosse: but [e] an unfaithfull Friend is a greater crosse; an unnaturall Brother a greater; an ungratious Childe yet a greater: but a wicked, unquiet, or disloyall wife is the [f] greatest of all, and if we beleeve *Salomon*, goeth beyond them all. In regard whereof hee also elsewhere pronounceth, that [g] *it is better to abide on a corner top* without, *than to continue with such a one in a wide house*; [h] *it is better to live in the wildernesse with the wilde beasts* such.

But to leave this that is without my Text, and yet to it, (so neere here doe good and bad neighbour toget come neerer home: Some it may bee hearing *Salomo* this manner, might say, as our Saviours Disciples some *the case so stand betweene man and wife, it is good then not to* to such *Salomon* seemeth to answer in the words of m *It is not evill to marry, but it is good to be wary:* that *it is not the abuse or badnesse of some, that ought to make Gods ordinance the lesse valued, or the lesse esteemed, being in it selfe and of it selfe a matter of great benefit:* that *as the inconvenience is great and grievous that a bad wife bringeth with her; so the benefit on the other side is no lesse that commeth by a good wife, by a wise and a discreet woman:* who is therefore here commended as a speciall Gift, as a principall blessing of God, such as goeth beyond any other temporall blessing whatsoever. And surely [k] as there is no greater temporall crosse or curse than the one; so is there no greater temporall blessing than the other.

Now this *Salomon* to shew, as [l] before hee compared two great evils together, and found a bad wife to be the worse: so here hee compareth two great benefits together, and affirmeth a good wife to be the greater. House and possessions, wealth and riches, land and living is [m] that, that most men regard, and looke after: yea men are wont to seeke wives for wealth. But saith *Salomon*, as [n] *a good name, so a good wife, a wise and a discreet woman is better than wealth;* [o] *her price is far above pearles:* For *House and possessions are the inheritance of the fathers; but a prudent wife is of the Lord.*

Which

a *Prov.* 19.13.
b Οὐ γὰρ κατ' ἄμφω ἡμέραν διέρχεται Ἄπασιν, ὅστις ἀνὴρ γυναικὶ πίλλεται. *Simonid.*
c *In cubiculo, in cubili ipso. Aug. in Psal.* 45.
d *Quam nec fugere, nec fugare licet. Ber. in Cant.* 33. *& Lips. in politic. Conscientiam enim à Deo (comitem individuam) accepimus, quæ divelli à nobis non potest. Cic. pro Cluent.*
e Τί γὰρ φύεται' αἴ ἔλκος μεῖζον ἢ φίλος κακός; *Sophocl. Antigon.*
f Θηρίων ἐστὶ δεινότατον γυνή. *Menand. Pœnus malorum est omnium mulier mala.*
g *Prov.* 21.9. *&* 25.24
h *Prov.* 21.19. *Sirac.* 25.18,22. Θηρῶν ἁπάντων ἀγριώτερόν ἐστι κακὴ γυνή. *Menand. Mala mulier quavis fera truculentior. H. Steph.*
i *Matth.* 9.10.
k Οὐκ ἔστι γὰρ τι γυναικὸς αἴσης λυπίζεται ἄμεινον Τῆς ἀγαθῆς· τῆς δ' αὖτε κακῆς ἐρίζιον ἄλλο. *Hesiod.* Γυναικὸς ἐσθλῆς οὐδὲν χρῆμ' οἵης λυπίζεται Ἐσθλῆς ἄμεινον οὐδὲ ῥίζιον κακῆς. *Simonid. apud Clem. Alex. strom. l.* 6. *Sors potior muliere probâ non obtigit unquam Vlla viro; contrâq; malâ nil tetrius usquam est. Erasm.* Γυνὴ γὰρ οἴκῳ πῆμα καὶ σωτηρία. *Menand. Salus & exitium mulier est adhuc. H. Steph.*
l *Vers.* 13.
m *Psal.* 49.6. Τὰ χρήματ' ἀνθρώποισι πημονὴ πατά. *Antiphanes.* Ἥδ' γ' ἀφορμὴ Ἔχουσ' ἅπαντες, κἄστι πρὸς τὰ χρήματα Ὀνητοῖσι δουλοῖς πάλλα πάντα δόλιτεα. *Sophocles.* Χρήματα δ' ψυχὴ πέλεται δουλοῖσι βροτοῖσι. *Hesiod.* Prima ferè vota & cunctis notissima templis, Divitiæ ut crescant. *Iuven. sat.* 10. Totus populus in aliis discors, in hoc convenit: hoc sufficiunt; hoc sibi, hoc suis optant. *Sen. ep.* 115. n *Prov.* 22.1. Καλῶς ἐχθρὸν χρεῖττον ἢ πλουτεῖν. *Menand.* o *Prov.* 31.10.

Which yet wee are not ſo to underſtand; neither the former part, as if worldly wealth, and riches, and poſſeſſions were not Gods gifts: for [p] *It is the bleſſing of God that maketh a man rich:* [q] *unleſſe he build the houſe it will never be built*: and [r] *it is hee that giveth men power to gather wealth together.* Nor yet againe the latter part; as if Parents had no hand, right or power in diſpoſing of their children, or in adviſing them and providing in that kinde for them. [s] *Sampſon* requireth his Parents conſent. And [t] God chargeth his people not to make matches between their children & the *Canaanites*, either by giving their daughters unto the ſonnes of the *Canaanites* or by taking the *Canaanites* daughters unto their ſonnes: which he would not doe, were not they at all to deale in the diſpoſing of them. And many, no doubt, would they take advice of their Parents, and not follow their owne fancies, and make their wanton eye, or their wandring luſt, their chooſer and counſailer in ſuch caſes, might doe much better than for want hereof they doe. But the

Meaning.

p Prov. 10. 22. Αἴγλα δὶόσδοτον. *Pindar. Pyth.* 8. Θεὸς ἦ δῶρόν ὄτιν ἐυτυχεῖν βροτῶν. *Æſch. Ibeb.*

q Pſalm. 127. 1, 2.

r Deut. 8. 18.

-Εἴ τι καὶ δολᾷ πίσυνος
Μὴ σὺ μαχεῦ πάνω,
πολλοῖς σοφὸς Δικεῖ
πεδ' ἀφεσινέων Βίον κο-
ρύσσειν ὀρθοβόλοισι
μηχαναῖς. Τὰ δ' ἐκ
ἐπ' ἀνδρασι κεῖται·
Δαίμων ἦ παρέχει.
Pind. Pyth 8.

s Iudg. 14. 2.

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ther. As that is a leſſe benefit than this: ſo that
ore than this.
ts then here in *Salomons* words offer themſelves

Points 2.

u Τὸ δῶρον θεόθεν εἶναι, ἢ ἀγαθὸν παρὰ τοῦ Κυρίου συζυγίαν ἁρμόζεσθαι. *Greg. Naz. Epitap. Patr.*

t u *A good Wife is Gods gift.*
: *Gods providence is more ſpeciall in a Wife than in*

Point 1.

A good Wife is Gods gift. For *a prudent wife*, ſaith
. And [x] *He that findeth a wife*, (that is, *a good wife*, as, *a* [y] *name* for *a good name*, [z] as if *an evill wife were no wife* deſerved not the name of *a wife*:) *hath found a good thing*; *and hath obtained a ſpeciall favour from God.*

x Prov. 18. 22.

y שם Eccleſ. 7. 1. Prov. 22. 1. & Gen. 11. 4. Eclipſis, qualis eſt & Eſai 1. 18. & Mal. 1. 14 *Viſe Camium ibid.*

z *Tanquam uxor mala ne uxor quidem ſit Druſ.* See A Wife indeed.

Reaſon 1.

It was one of the firſt reall and royall gifts that [a] God with his owne hand beſtowed upon *Adam*. And it muſt needs bee no ſmall matter that God giveth with his owne hand. The Kings Almoner may caſt ſmall ſilver about: but if the King give a man ſomewhat with his owne hand out of his purſe or pocket, it is expected it ſhould be a piece of gold at leaſt. The woman was Gods owne gift to *Adam*. And ſhe was Gods gift beſtowed on him, [b] to conſummate and make up his happineſſe. Though hee were at the firſt of himſelfe happy, yet not ſo happy as he might bee, untill he had one to partake with him in his happineſſe.

a Geneſ. 2. 22.

b Geneſ. 2. 18.

Reaſon 2.

It was God that at firſt gave *Adam* his wife; and it is God that giveth every man his wife to this day. [c] *God*, ſaith *Abraham* to his ſervant, *will ſend his Angell along with thee*, *and will proſper thee in thy journey*; when hee ſent him about a wife for his Sonne *Iſaac*. And, [d] *Thoſe that God hath joyned together*, ſaith our Saviour, *let no man ſever.* As *Auguſtine* ſaith, that [e] *Hee that at the firſt created man without man, doth now procreate man by man*: ſo he that gave man a wife at the firſt immediately, doth ſtill give men wives by meanes; [f] good ones in mercy; [g] evill ones in wrath; the one for ſolace and comfort, the other for triall, cure, correction, or puniſhment. [h] No marriages

c Geneſ. 24. 7, 56.

d Matth. 19. 6.

e *Qui creavit hominem ſine homine, procreat hominem ex homine. Aug. de verb. Ap.* 11. *Ier.* 1, 5.

f Prov. 18. 22.

g Eccleſ. 7. 26.

h Γάμους δ' ὅσοι σπεύδουσιν ἢ παρεσκευάσθαι, Μάτην πονοῦσι. *Euripi Menalip.*

when it raineth; but [a] *as a continuall dropping* in such a day: So that [b] a bad wife is worse than a quartane ague, wherein a man hath two good dayes for one evill. Hee that hath an evill wife, is as one that hath an evill soule, a guilty conscience, that evermore sticketh by him, that every where accompanieth him, is a continuall evill companion with him [c] at bed and boord, [d] such as hee cannot shift off or shunne. And no marvell therefore if it bee deemed the greatest temporall evill, because the most continuall, and the most inward, for a man to be matched with an evill wife, or a woman with an evill husband: For what is said of the one, is true of the other, the relation betweene them being alike.

To draw all to an head then. An unkinde Neighbour is a crosse: but [e] an unfaithfull Friend is a greater crosse; an unnaturall Brother a greater; an ungratious Childe yet a greater: but a wicked, unquiet, or disloyall wife is the [f] greatest of all, and if we beleeve *Salomon*, goeth beyond them all. In regard whereof hee also elsewhere pronounceth, that [g] *it is better to abide on a corner of the house top* without, *than to continue with such a one in a wide house*: yea, that [h] *it is better to live in the wildernesse with the wilde beasts*, than with such.

But to leave this that is without my Text, and yet next doore to it, (so neere here doe good and bad neighbour together) and to come neerer home: Some it may bee hearing *Salomon* speake on this manner, might say, as our Saviours Disciples sometime said, [i] *If the case so stand betweene man and wife, it is good then not to marry.* Now to such *Salomon* seemeth to answer in the words of my Text, that *It is not evill to marry, but it is good to be wary:* that *it is not the abuse or badnesse of some, that ought to make Gods ordinance the lesse valued, or the lesse esteemed, being in it selfe and of it selfe a matter of great benefit:* that *as the inconvenience is great and grievous that a bad wife bringeth with her; so the benefit on the other side is no lesse that commeth by a good wife, by a wise and a discreet woman:* who is therefore here commended as a speciall Gift, as a principall blessing of God, such as goeth beyond any other temporall blessing whatsoever. And surely [k] as there is no greater temporall crosse or curse than the one; so is there no greater temporall blessing than the other.

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[a] Prov. 19. 13.
[b] Οὐ γὰρ κατ' ἄμφω ἡμέρας διέρχεται Ἄπασιν, ὅστις καὶ γυναικὶ πίπτει. Simonid.
[c] *In cubiculo, in cubili ipso. Aug. in Psal. 45.*
[d] *Quam nec fugere, nec fugare licet. Ber. in Cant. 33. & Lipsi. in politic. Conscientiam enim à Deo (comitem individuam) accepimus, quæ divelli à nobis non potest. Cic. pro Cluent.*
[e] Τί γὰρ ἄλγιον' αἴ ξένος κακῶν μεῖζον ἢ φίλος κακός; Sophocl. Antigon.
[f] Θηρίων ὅσα φύσει κακῶν κακὸν γυνή. Menand. Pœnus malorum est omnium mulier mala.
[g] Prov. 21. 9. & 25. 24
[h] Prov. 21. 19. Sirac. 25. 18, 22. Θηρῶν ἁπάντων ἀγέλας τε κακὸν γυνή. Menand. Mala mulier quavis fera truculentior. H. Steph.

Summe.

[i] Matth. 9, 10.

[k] Οὐκ ἔστι γὰρ τι γυναικὸς αὐτῆς λυπίζειν ἄμεινον Τῆς ἀγαθῆς· τῆς δ' αὖτε κακῆς ἀρίζηλον ἄλλο. Hesiod. Γυναικὸς ἀνὴρ χρῆμ' οὐδὲν λυπίζεται Ἐσθλῆς ἄμεινον οὐδὲ ῥίζαν κακῆς. Simonid. apud Clem. Alex. strom. l. 6. Sors potior muliere proba non obtigit unquam Vlla viro; contrà, malâ nil tetrius usquam est. Erasm. Γυνὴ γὰρ οἴκῳ πῆμα καὶ σωτηρία. Menand. Salus & exitium mulier est a dibus. H. Steph.

[l] Vers. 13.

[m] Psal. 4. 6. Τὰ χρήματ' ἀνθρώποισι πρωτεῖα. Antiphanes. Θῆλυ γ' ἄρρενι Ἔχουσ' ἅπαντες, κἀξ ἴσου πρὸς τὰ χρήματα Ὀνητοῖσι δειλοῖς πάλλα πάντα δόλιχος. Sophocles. Χρήματα δὲ ψυχὴ πέλεται δειλοῖσι βροτοῖσι. Hesiod. Prima ferè vota & cunctis notissima templis, Divitiæ ut crescant. Iuven. sat. 10. Totus populus in aliis discors, in hoc convenit: hoc suspiciunt; hoc sibi, hoc suis optant. Sen. ep. 115.
[n] Prov. 22. 1. Καλῶς ἔχειν χρεῖττον ἢ πλουτεῖν. Menand.
[o] Prov. 31. 10.

Which

Which yet wee are not ſo to underſtand; neither the former part, as if worldly wealth, and riches, and poſſeſſions were not Gods gifts: for [p] *It is the bleſſing of God that maketh a man rich:* [q] *unleſſe he build the houſe it will never be built*: and [r] *it is hee that giveth men power to gather wealth together.* Nor yet againe the latter part; as if Parents had no hand, right or power in diſpoſing of their children, or in adviſing them and providing in that kinde for them. [ſ] *Sampſon* requireth his Parents conſent. And [t] God chargeth his people not to make matches between their children & the *Canaanites*, either by giving their daughters unto the ſonnes of the *Canaanites* or by taking the *Canaanites* daughters unto their ſonnes: which he would not doe, were not they at all to deale in the diſpoſing of them. And many, no doubt, would they take advice of their Parents, and not follow their owne fancies, and make their wanton eye, or their wandring luſt, their chooſer and counſailer in ſuch caſes, might doe much better than for want hereof they doe. But the meaning of *Salomon* is this onely, that the one is a more ſpeciall gift of God than the other; that there is a more ſpeciall hand of God in the one than in the other. As that is a leſſe benefit than this: ſo that is in mans power more than this.

Meaning.

p Prov. 10. 22. Αἴγλα διὸς ἔστ' ὄλβος. Pindar. Pyth. 8. Θεοῦ δ' δῶρόν ἐστιν ἐυτυχεῖν βροτῶν. Æſchyl. Theb.

q Pſalm. 127. 1, 2.

r Deut. 8. 18.

-Εἰ πεδ' ἁλὰ πίσυρας Μὴ σὺν μαχεῦμαι πάνυ, πολλοῖς σοφὸς Δίκει πεδ' ἄφενον Βίον κορύσσεται ὀρθοβόλοισι μηχαναῖς. Τὰ δ' ἐκ ἐπ' ἀνδρασι κεῖται· Δαίμων δ' πείρχει. Pind. Pyth 8.

ſ Iudg. 14. 2.

t Deut. 7. 3.

So that two points then here in *Salomons* words offer themſelves unto us:

The former, that [u] *A good Wife is Gods gift.*

The latter, that *Gods providence is more ſpeciall in a Wife than in Wealth.*

Points 2.

u Τὸ δῶρον θεόθεν ἔη, ἢ ἀγαθὴν παρὰ θεῶν κυρεῖν συζυγίαν ἁρμόζεσθαι. Greg. Naz. Epitap. Patr.

For the former. *A good Wife is Gods gift.* For *a prudent wife*, ſaith *Salomon, is of the Lord.* And [x] *He that findeth a wife*, (that is, *a good wife*, as, *a* [y] *name* for *a good name*, [z] as if *an evill wife were no wife*, deſerved not the name of *a wife*:) *hath found a good thing*; *and hath obtained a ſpeciall favour from God.*

Point 1.

x Prov. 18. 22.

y שם Eccleſ. 7. 1. Prov. 22. 1. & Gen. 11. 4. Eclipſis, qualis eſt & Eſai 1. 18. & Mal. 1. 14 Viſe Camium ibid.

z Tanquam uxor mala ne uxor quidem ſit Druſ. See A Wife indeed.

It was one of the firſt reall and royall gifts that [a] God with his owne hand beſtowed upon *Adam.* And it muſt needs bee no ſmall matter that God giveth with his owne hand. The Kings Almoner may caſt ſmall ſilver about: but if the King give a man ſomewhat with his owne hand out of his purſe or pocket, it is expected it ſhould be a piece of gold at leaſt. The woman was Gods owne gift to *Adam.* And ſhe was Gods gift beſtowed on him, [b] to conſummate and make up his happineſſe. Though hee were at the firſt of himſelfe happy, yet not ſo happy as he might bee, untill he had one to partake with him in his happineſſe.

Reaſon 1.

a Geneſ. 2. 22.

b Geneſ. 2. 18.

It was God that at firſt gave *Adam* his wife; and it is God that giveth every man his wife to this day. [c] *God*, ſaith *Abraham* to his ſervant, *will ſend his Angell along with thee, and will proſper thee in thy journey*; when hee ſent him about a wife for his Sonne *Iſaac.* And, [d] *Thoſe that God hath joyned together*, ſaith our Saviour, *let no man ſever.* As *Auguſtine* ſaith, that [e] *Hee that at the firſt created man without man, doth now procreate man by man*: ſo he that gave man a wife at the firſt immediately, doth ſtill give men wives by meanes; [f] good ones in mercy; [g] evill ones in wrath; the one for ſolace and comfort, the other for triall, cure, correction, or puniſhment. [h] No marriages are

Reaſon 2.

c Geneſ. 24. 7, 56.

d Matth. 19. 6.

e Qui creavit hominem ſine homine, procreat hominem ex homine, Aug. de verb. Ap. 11. Ier. 1, 5.

f Prov. 18. 22.

g Eccleſ. 7. 26.

h Γάμους δ' ὅσοι σπεύδουσιν ἢ παιδοποιίας, Μάτην πονοῦσι. Euripi. Menalip.

are consummate on earth, that were not first concluded and made up in heaven: and none are blest here, that were not in mercy made there.

Point 2. For the latter; *There is a more speciall providence of God in a Wife than in Wealth.* Humane wisedome and fore-cast, endeavour and industry, may strike a greater stroke, and have a more speciall hand in the one than in the other. Men of wealth may leave their heires land and living; but [i] they cannot so easily provide fit wives for them.

i Γυναικὸς ἐσθλῆς ὄντυχεῖν ῥᾴδιον. *Menan. Haud facile conjugem nanciscier bonam.* H. Steph.

Reason 1. For first, they may be deceived in their choise. Many have good skill in chusing of wares, in valuing of lands, in beating a bargaine, in making a purchase, that are yet but blinde buzzards in the choise of a wife. Yea the wisest that are may be soone here over-reached. Since *all is not gold*, as we say, *that glistereth.* [k] *The heart of man*, saith the Prophet, *is deceitfull above all things.* And, [l] *None can tell what is in man or woman, but their owne spirit that is within them.*

k Ierem. 17. 9.

l 1 Cor. 2. 11. *Corda humana alienis oculis caluſa ſunt.* Greg. Rom. mor. l. 25. c. 9. *Non eſt hominis ſcire quid ſit in homine, niſi forte quis ad hoc ipſum fuerit vel ſpiritu Dei illuminatus, vel angelicâ informatus induſtriâ.* Bern. in Cant. 65.

Reason 2. Secondly, they cannot lincke hearts as they list. A Father may finde out a fit wife, and thinke such a one a meet match for his Sonne: and her Parents may bee also of the same minde with him, as willing to entertaine the motion as hee is to make it; and yet it may be, when they have done all they can, they cannot fasten their affections. As [m] *Faith*, so [n] *Love cannot be constrained.* [o] As there is no affection more forcible; so there is [p] none freer from force and compulsion. The very offer of enforcement turneth it oft into hatred. There are secret lincks of affection, that no reason can be rendred of: as [q] there are inbred dislikes, that can neither be resolved, nor reconciled. When Parents have a long beaten the bush, another oft, as we say, catcheth the bird: affections are set some other way, and cannot bee removed. And things fall out many times so unexpectly, such strong liking taken to some suddenly not once thought on before, and such strange alienation of affections, where outward inducements of person, state yeares, &c. have concurred, that even a naturall mans dimme eye may easily see and discerne a more speciall providence of God oft carrying things in these cases: And the tongues even of such are enforced sometime to confesse, as the Ægyptian Magicians of *Moses* his miracles, [r] *Digitus Dei hic eſt, There is a finger of God here*; so with *Rebeckaes* prophane friends, in such Marriage matches; [s] *A Domino factum eſt iſtud; This is even Gods owne doing; and there is no contradicting of it.*

m *Fides ſuadenda non non imperanda.* Bern. in Cant. 66 *Religionem imperare non poſſumus: quia nemo cogitur ut credat invitus.* Theodoricus apud Caſſiod. var. l. 2. ep. 27. *Non eſt religionis cogere religionem, ſponte ſuſcipi debet.* Tertull. ad Scap. *Quis enim imponat mihi neceſſitatem vel colendi quod nolim, vel quod velim non colendi?* Lactant. inſtitut. l. 5, c. 13. credendi. Lipſius polit. l. 4. c. 4.

n *Neſcit amor quo(non) libet cogi.* Tertull. de pudic.

o Cant. 8. 6, 7.

p *Non extorquebis amari.* Claud. Honor. Coſſ. 4. *Non ut alia ſubjectis, ita amor imperatur. Neque eſt ullus affectus tam erectus & liber, & dominationis impatiens, nec qui magis vices exigat.* Plin. Panег. q *Non amo te, Sabidi, nec poſſum dicere quare: Hoc unum poſſum dicere, Non amo te.* Martial. ep. 33. l. 1. r Exod. 8. 19. s Geneſ. 24. 50.

To make some Use of these Points.

Vſe 1. First, Is a good wife such a speciall gift of God? Then is Marriage questionlesse a blessing, and no small one, of it selfe: one of the greatest outward Blessings that in this world man enjoyeth. [t] *Blessed is every one*, saith the Psalmist, *that feareth God, and that walketh in his waies. For thou shalt eate of the labour of thine hands: happy art thou, and it shall goe well with thee. Thy wife shall bee as the fruitfull Vine by the*

t Psal. 128. 1, 2, 3, 4.

sides

ſides of thine houſe: and thy Children like the Olive plants round about thy Table. Lo, thus ſhall the man be bleſſed that feareth God. In the firſt place commeth the Wife, as the firſt and principall bleſſing, and the Children in the next. And ſurely to reaſon backward to that the Apoſtle doth: [u] *If the root*, ſaith hee, *be holy, the branches alſo be holy*: and, *If the branches*, ſay I, *bee holy, then the root that beareth them much more.* So here, *If the branches be bleſſed, the root that beareth them much more.* If Children be a Bleſſing, then [x] the root whence they ſpring ought much more to bee ſo eſteemed. [y] *Behold, Children and the fruit of the wombe, are the gift of God*, ſaith [z] *Salomon.* Children are the gift of God; but the Wife is a more ſpeciall gift of God: ſhee commeth in the firſt place, they in the ſecond: And gifts are uſually anſwerable to the greatneſſe of the Giver. It was a wittie anſwer of a great Prince, when he was diſpoſed to bee rid of a bold begging Philoſopher: he asked a groat of him, and the King told him, [a] *It was too little for a Prince to give*; he requeſted the King then to give him a Talent, and the King told him, [b] *It was too much for a Begger to crave.* And ſurely God indeed in his ſpeciall gifts to us, is wont [c] to regard not ſo much what is fit for us to aske or expect, as what ſtandeth with his goodneſſe and greatneſſe to give. [d] *God*, ſaith *Moſes, looked upon all that he had made, and behold all was verie good.* And [e] *Every Creature*, or *ordinance of God*, ſaith the Apoſtle, (and hee had ſpoken of Meat and Marriage in the words before-going:) *is good.* All Gods Creatures and Ordinances are good then; but ſome are more excellent than others. And *Marriage* being of this latter ſort, it is not holy onely, but even *honourable* alſo. [f] *Marriage*, ſaith the Apoſtle, *is honourable among all men*: and no diſgrace then to any man. So are we to eſteeme of it, and not to contemne what God hath graced, or to diſhonour what he hath honoured. We ſhall but wrong the giver in debaſing his gift.

Againe, is a good Wife ſuch a ſpeciall gift of God? Then if wee finde in marriage, inconveniences, hinderances, diſtractions, diſturbances: Let us learne what we are to aſcribe it unto: Not to Gods gift or Ordinance, but [g] to mans corruption abuſing Gods gift, perverting Gods Ordinance, and turning that to his owne evill, that God hath given him for his good. For [h] there is nothing but is good as it commeth from God. But as pure water may take a taint from [i] the earth that it runneth by, or [k] the channell that it runneth thorow, or [l] the pipe that conveigheth it, and [m] the Sunne-beames receive a tincture from the coloured glaſſe that they paſſe thorow: ſo our foule hands and filthie fingers oft ſoile and ſully Gods Ordinances, and our filth and corruption doth oft ſo taint and infect them, that they loſe not onely much of their native grace, and are ſo ſtrangely transformed, that [n] God himſelfe can ſcarſely diſcerne his owne in them, but they miſſe alſo of their fruit and effi-

u *Rom.* 11.16.

x Σύμβολον ὁ γάμος, ὅτι δεῖον ὡς ἀληθῶς φέρει χαρπὸν, ἡ τῶν παίδων γένεσις. *Hierocles de nupt. apud Stob. tom.* 2. *cap.* 65.

y *Pſal.* 127.3.

z *Is enim ex titulo Autor videtur.*

a Ἀλλ' οὐ βασιλικὸν τὸ δόμα. *Drachmam dare non eſt regium.*

b Ἀλλ' οὐ κωμικὸν τὸ λῆμμα. *Talentum petere non eſt Cynicum. Antigonus Thraſyllo apud Plut. in apophth. Et Sen. de benef. l.* 2. *c.* 17.

c *Non quæro quid te accipere deceat, ſed quid me dare. Alexand. apud Sen. de benef. lib.* 2. *c.* 16. *Idem Perillo amico cum ad filias elocandas talenta quinquaginta aſſignaſſet, is autem de eis ſufficere affirmaſſet.* Σοὶ μὲν, ἔφη, λαβεῖν, ἐμοὶ δ' οὐκ ἐκεῖνα ἀ δοῦναι. *Plut. in apophth.*

d *Geneſ.* 1.31.

e Πᾶσα κτίσις. 1 *Tim.* 4.4.

f Τίμιος ὁ γάμος. *Heb.* 13.4.

Vſe 2.

g *Si Dei beneficia utentium pravitate perpendimus, nihil non noſtro malo accepimus. Nihil invenies tam manifeſtæ utilitatis, quod non in contrarium transferat culpa. Sen. quæſt. natur. l.* 5. *c.* 18.

h *Iam.* 1.17. *Si Deus bonus, Diabolus malus, nec à bono quicquam mali, nec à malo quicquam boni poteſt provenire. Aug.*

i Τοιοῦτον τὸ ὕδωρ, ὅταν ἐξ ὑποδίου τινὸς γῆς. *Ariſtot. de ſenſ. c.* 4. *Cum aqua ipſa nec ſaporem nec odorem habeat. Plin. hiſt. nat. l.* 31. *c.* 3. *Tales ſunt aquæ, qualis terra per quam fluunt, qualeſque herbarum quas lavant ſucci. Ibid. c.* 4.

k *Sinuoſæ & nebuloſæ fluunt aquæ, alvei culpa eſt, non fontis: conſequam Hieron. in Apolog. ad Pammach.*

l *Vitiatur aqua per plumbeas fluens fiſtulas vitrum. Archit. l.* 8. *c.* 7. *Vide Mercurial. var. lect. lib.* 2. *cap.* 8.

m *Tinguntur, eorumque trahunt ſimilitudinem, in quorum oram ſubeundo venere. Plin. hiſt. nat. lib.* 2. *cap.* 18.

n *Eſai.* 58.5. & 1.11, 12, 14. *Secundum libidinem ſuam celebrando, ſua jam, non Dei fecerant. Tertull. adverſ. Marc. lib.* 2.

cacie, and ° of good and commodious, through our owne default, become evill and incommodious unto us. And as ᵖ Tyrannie in government is not the fault of Gods Ordinance, but of mans corruption abusing it: so in these cases, the evill and inconvenience is not the fruit of Gods Ordinance, but of mans corruption accompanying it. If wee shall finde then in the married estate troubles and distractions, &c. (as ᵠ the single life is commonly commended for quietnesse;) ʳ let us not accuse God; as *Adam* sometime closely did; ˢ *The woman*, saith hee, *that Thou gavest mee; shee gave mee of the tree, and I ate:* as if hee had said, *If thou hadst not given mee the woman, shee had not given me of the fruit; and if she had not given me it, I had not eaten of it.* ᵗ Gods gifts are all good. But let us lay the fault where it is; upon our selves and our owne corruption, that ᵘ turneth honey into gall, and good nutriment, ˣ as the foule stomack, into choller, or, ʸ as the spider and toad, into venome and poyson. Else shall we be like those of whom *Salomon* saith; ᶻ *The folly of a man perverteth his way, and his foolish heart fretteth against God.*

° *Improbo nihil prodest; quia quicquid ad illam pervenit, pravo usu corrumpitur. Senec. de benef. lib. 5. c. 21. Nihil potest ad malos pervenire, quod prosit, imò nihil quod non noceat. Ibid.*

ᵖ *Potestas à Deo, abusus ab homine. Anton. sum. part. 3. tit. 22. c. 2.*

ᵠ *Qui non litigat cœlebs est. Hieron. adverss. Jovin.* Χειμὼν κατ' οἴκους ἐστὶν ἀνδρὶ γυνὴ ζηλοτυπὸς γυναικὸς πάντα περιπολεῖ δόμον. *Menand. Semper habet lites alternáque jurgia lectus, In quo nupta jacet, minimùm dormitur in illo. Iuven. sat. 6.*

ʳ *Non queramur de autore nostri Deo, si exercitia ejus corrumpimus, & ut essent contraria, efficimus. Sen. quæst. nat. l. 5. c. 18.*

ˢ *Gen. 3. 12.*

ᵗ Θεῶν ἐστὶν δῶρα δῖα. *Homer. Iliad γ.*

ᵘ *Malus animus omnia in malum vertit; etiam quæ optimi specie venerant. Sen. epist. 98.*

ˣ *Tit. 1. 15. Vide Galen. facult. aliment. lib. 1. Dulcia se in bilem vertent, stomachoq; tumultum Versa ferent. Hor. sat. 2. 2. Quemadmodum stomachus morbo vitiatus & colligens bilem, quoscunque acceptos cibos mutat, & omne alimentum in causam doloris trahit: ita animus cæcus, quicquid illi commiserus, id omne suum & perniciem, & occasionem miseriæ facit. Sen. de benef. l. 5. c. 12.*

ʸ *Quæcunque illis contigerunt, in naturam suam vertunt, & ex se speciosa profuturaq;, si melieri darentur, illis pestifera sunt. Ibid.*

ᶻ *Prov. 19. 3.*

Vse 3.

Secondly, Is a good wife Gods gift? then let those that want them, learne how and where to seeke them. Doest thou want a wife, and wouldest have one, and such a one, as thou maist have comfort in? Seeke her of God, seeke her with God.

Seeke her, I say, first at Gods hands, seeke her where shee is to bee had. Humble thy selfe in the sight of God, and betake thy selfe by prayer and supplication unto God. ᵃ *Every good gift*, saith *Iames, is of God from above:* and to be sought therefore at his hands: and if every good gift, this more specially, that is so speciall a gift, and of so principall use. And, ᵇ *Every Creature* or *Ordinance*, saith *Paul, is to be sanctified by prayer.* And if every Ordinance of God should be sanctified by prayer; and it ought ᶜ *to usher all our actions*, bee they civill or sacred: then this also among others, yea this above and before others, ᵈ as that which (through the blessing of God upon it) may prove a matter of the greatest benefit unto us, and without it a meanes of the greatest evill.

ᵃ *Iam. 1. 17.*

ᵇ Πᾶσα κτίσις. *1 Tim. 4. 4.*

ᶜ Πάσης μὲν ἔξεως προηγεῖσθω ἡ προσευχή. *Marc. regul. spirit.*

ᵈ Οὐ πάντῃς ἔστι δυστυχῆσιν ἐν γάμοις, Οὔτ' εὐτυχῆσαι. σύμφορα δ' ὃς ἂν τύχῃ Κακῆς γυναικὸς εὐτυχεῖ δ' ἐσθλῆς τυχών. *Menand.*

Vse 4.

Yea, seeke her as of God, so with God. Aske counsell at the mouth of God, when thou goest about any such businesse. ᵉ *The Ordinances of God*, saith the Apostle, *are sanctified unto us*, as well *by the Word of God*, as *by prayer.* Then are they sanctified unto us by prayer, when we crave leave for the use of them, and a blessing upon the use of them by prayer at Gods hands. Then are they sanctified unto us by the word of God, when we have warrant, and take direction, for what we doe in them, out of Gods Word, when wee ᶠ *aske counsell at Gods mouth.* Then we seeke them with God, when wee seeke them by good meanes, when we seeke them in due manner. For when it is said that *a good wife is of God*; wee are not so

ᵉ *1 Tim. 4. 4.*

ᶠ *Iosh. 9. 14.*

to

to conceive it, that we are in such cases to use no meanes at all; but that wee are to use none but good and lawfull meanes, such as God hath appointed, either prescribed or permitted. [g] *The wife is bound,* saith the Apostle, *while her husband liveth: but if her husband be dead, she is at liberty to marry where she will, but yet,* [h] *in Domino, in the Lord.* Wherein they offend, either that goe too neere, matching within those degrees that [i] God hath inhibited: or that goe too farre off, matching [k] with such as for matter of religion they are prohibited to marry; and so transgressing those rules and directions that the Word of God giveth. As also those that be under the government of others, or that desire those that be in the power of others to dispose of; they then seeke in the Lord, when they advise with, and are content to be disposed of by those, whom God hath given power over thee; or when they seeke not to them in the first place, but to those, by whom God will have them to be disposed. That which not Gods people alone, but [l] the Heathen also, by the light of Nature, saw to be equall and right. When they take other courses, they seeke beside God, and cannot hope or expect any blessing from God, whose order and ordinance therein they breake. In a word, wouldst thou be blessed in thy wooing, in thy wiving; Take God with thee at thy wooing, invite him to thy wedding. He, if he be pleased, will [m] turne thy water into wine; if he be displeased, he will turne thy Wine into Vineger.

g 1 Cor. 7. 39.

h ἐν Κυρίῳ.

i Levit. 18.

k Deut. 7. 3, 4. 1 King. 11. 1, 2.

l Genes. 34. 6, 11. *Virginitas non tota tua est: ex parte parentum est; Altera pars patri, data pars est altera matri; Tertia sola tua est.* Catull. carm. nupt. *Hinc Hermione apud Euripid. Androm.* Νυμφευμάτων μὲ τῶν ἐμῶν πατὴρ ἐμὸς Μενέλαος ἔζευ·

α' ἐκ ἐμοῦ κρίνειν τάδε. *Sponsalia judicium spectat: Nec est virginalis pudoris eligere maritum.* Ambr. l. 1. c. 9. m John 2. 9.

Thirdly, learne hence what principally to ayme at in the choise of a wife: to wit, at vertue and wisedome, discretion and godlinesse; for that is indeed true wisedome. *Salomon* saith not, *a faire wife is the gift of God.* And yet is [n] beauty Gods gift; and [o] a gift of good regard. Neither saith he, *A wealthy wife is the gift of God:* And yet is [p] wealth Gods blessing, where it is accompanied with well-doing. But, *a discreet*, or *a wise woman is the gift of God.* Many indeed there are, that choose their wife by the eye: [q] *The Sonnes of God saw the Daughters of Men to bee faire: and they tooke them wives of them where they liked*; as if they were to buy a picture or an image to hang up in the house, or to stand somewhere for a shew. But [r] *Beauty*, saith the heathen man, *without vertue, is like a bait floating without an hooke*; it hath a baite to entice, but no hooke to hold. And, [s] *A faire woman*, saith *Salomon, without discretion, is like a Gold-ring in a swines snout.* [t] *Favour is deceitfull, and beauty is but* [u] *vanity: but a woman that feareth God is praise-worthy indeed.* Others againe regard wealth onely; as if they went about a purchase, as if they were to marry not them but their money, [x] as if they were to wedde not the wife, but her wealth. But *Salomon*, when he saith, *Houses and Riches are the inheri-*

Vse 5.

n λῶ ἀγεῖσθ τῷ Θεῷ. *Acts* 7. 20. *de Mose. divinitus venustus. Beza & Pisc.*

o Ὅταν φύσει τὸ καλὸν εὐτυχοσμῇ ἦθος χρηστὸν, δηλασὴ ὁ τοιοῦτον ἀλίσκεται. *Menand.* Ὅταν δὲ ξυμπίπτῃ ἔντα ψυχῇ καλὰ ἤθη ἐνόντα, καὶ ἐν τῷ εἴδει ὁμολογοῦντα ὀφείλοις καὶ ξυμφωνοῦντα, τοῦτ' ἂν εἴη κάλλιστον θέαμα καὶ θεασμάτων. *Plat. polit. lib. 3. Gratior est pulchro veniens in corpore virtus. Vel ut Pinciamus, Gratior & pulchro veniens in corpore virtus. Quod tamen texat Sen. ep. 66. Hinc Aristoteles,* Εὐφυΐας δὲ τὸ κάλλος ὁ ἔρως

πυθοῦ, εἶπεν, ἢ ἐράσθης. Idemque τὸ κάλλος ἔφη πάσης ὑποδοχῆς συμπαθεστέρον εἶναι. *Stob. tom. 2. c. 63.* p 1 Chron. 29. 12, 14. 2 Chron. 1. 12. q Genes. 6. 3. r Εἶδος αἰδοῖ τῆς ἀρετῆς ἄλλως δ' ἄτιμ' ἀγλίσχρου νηχάμωνον. *Nescio quis apud Eustath.* s Prov. 11. 22: Οὕτω θεὸς ἔδοξαν κάλλος ἀγωνίᾳ. *Veteres apud Eustath. Iliad. β.* Δύσμορφος ἀλλὰ μᾶλλον ἢ καλὸς κακός *Eurip. Chrys.* t Prov. 31. 30. *Color terræ bonitatis incertus est autor. Pallad. de re rust. lib. 1. cap. 6.* u Φαντασικὸν τὸ τῆς σαρκὸς κάλλος. *Clem. Alex. pædag. l. 3. c. 1. Res est forma fugax: quis sapiens bono Confidat fragili? Sen. Hippol. Florem decoris singuli carpunt dies. Sen. Octav. Forma bonum fragile est; quantumque accedit ad annos Fit minor, & spatio carpitur ipsa suo. Ovid. art. l. 2.* Κάλλος ἢ χεὶρ ὁ αὐάλωσεν, ἢ νοσὸς ἐμάρανεν. *Isocr. ad Demon.* Χρόνε ἢ νόσε παίγνιον. *Greg. Naz. orat. 31.* x Οὐ γαμηλείαν, ἀλλὰ βιωφελείαν τὴν γάμον δεῖ νομίζειν. *Chrysost. tom. 8. serm. 15.*

tance of the Fathers: but a prudent Wife is of the Lord: he implieth that theſe things may bee ſevered, the one may bee without the other. Lands may come by inheritance; when [y] vertue may not. [z] *Goods* they are wherewith *men may doe good*, but *not* ſuch as *make* thoſe *good* that have them. [a] *Better it is* ſaid the Heathen man, *to have a man without money, than to have money without a man*: ſo better it is to have a wife without wealth, than to have wealth without a wife. And ſurely what comfort can a man have of wealth with ſuch a wife, that ſhall bee as a corroſive to his heart, [b] *as corruption and rottennesse in his bones?*

[y] *Virtus non eſt hereditaria. Non eſt res beneficiaria: non obvenit. Sen. epiſt. 90.*

[z] *Bona, unde bonum facias, non unde bonus fias. Aug. de temp. 238.*

[a] Ἀνδρὸς ζητεῖν χρημάτων ἀνδρῶν, μᾶλλον ἢ χρήματα ἀνδρός. *Themiſto. l. apud Plut. apoph. Malo virum qui pecuniâ egeat, quàm pecuniam quæ viro. Cic. offic. l. 2.* [b] *Prov. 12. 4. Sicut in ligno vermis, ita perdit virum ſuum uxor maleſica. Hieron. cont. Iovin. l. 1.*

Vſe 6.

Againe, let Parents learne here what to aime at in the education of their Children, whom they deſire to diſpoſe of, and to diſpoſe of ſo as they may be a bleſſing, not a croſſe or a curſe to thoſe that ſhall have them: not ſtudie onely how to provide portions for them: though an honeſt care alſo is to be had in that kinde. [c] *Parents*, ſaith the Apoſtle, *ought to lay up for their children.* And, [d] *He that provideth not for his iſſue, is worſe than an Infidell.* Nor how to trim them up, and ſet them out, in a whoriſh or gariſh manner, to make them baits to catch fooles with; but labour to traine them up in true wiſedome and diſcretion, in the feare of God, and ſuch graces, as may make them truely amiable, as [e] well in Gods ſight as in mans eyes; in houſewifery, and induſtry, and skill to manage houſhold affaires: that ſo they may be *helpers* to their Husbands, (and not hinderers;) as [f] to that end they were made at firſt.

[c] *Cor. 12. 14.*
[d] *1 Tim. 5. 8.*
[e] *1 Pet. 3. 3.* χαίρει ὁ Θεὸς μάλιστα μὴ καταρδίοντας ὑμᾶς ὁρῶν τῷ τῆς διανοίας κόσμῳ· ἅπερ καὶ τῷ τοῦ σώματος ἀγλαϊσμῷ προφερόμενον πρέπει τῷ ἀνδρὶ. *Clem. Alex. ped. l. 3. c. 1.*
[f] *Geneſ. 2. 18.*

Vſe 7.

Yea hence let the wife learne what ſhe is to ſtrive to, and labour for, that ſhe may be indeed a good gift of God: [g] Not ſo much to decke and tricke her ſelfe up to the eye, as to have her *inner man adorned* with holy skill and diſcretion, whereby to carry her ſelfe wiſely and diſcreetly in that place and condition that God hath called her into: That ſhe may with the *wiſe woman*, [h] *build up the houſe*, and be [i] *a Crowne*, and [k] a grace to him that hath her. That [l] her Husband and Children may have cauſe to bleſſe her, and to bleſſe God for her; and count it a bleſſed time when they came firſt together. Let her conſider what a fearefull thing it is to bee otherwiſe. For her that was [m] made for a *helpe*, to prove not an helpe but an hurt: for her that was given for a bleſſing, to prove a croſſe and a curſe. As one ſaith of *Eve*, [n] *reaft from Adam as a rib, and ſhot by Satan at him as a ſhaft*: beſtowed on him by God to conſummate his felicity, but made by Satans ſleight and her owne default, the meanes of his extreme miſery.

[g] *1 Tim. 2. 9, 10. 1 Pet. 3. 4, 5. Cultûs magna cura tibi magna virtutis incuria. Cato Cenſ. apud Ammian. hiſt. lib. 16. Cultus corporum nimius & formæ cura præ ſe ferens animi deformitatem. Sen. ben. l. 1. c. 10.* Κόσμῳ δὴ τὸ κοσμιοῦν· κοσμεῖ δὲ τὸ κοσμιωτέραν γυναῖκα ποιῶν· ποιεῖ δὲ ταύτην οὐ χρυσὸς, οὔτε σμάραγδος, οὔτε κόκκος, ἀλλ' ὅσα σεμνότητος, εὐταξίας, αἰδοῦς ἔμφασιν παρέχεται. *Crates.* Οὐ κόσμος, οὐκ, ὦ πλεῖστον, ἀλλ' ἀκοσμία φαίνοιτ' ἂν ἔνδυσαν τι μὴ νοῦν τῆς φρενῶν. *Sophocl.* Ταῦτα τὰ κόσμια πάντα γυναῖκα μᾶλλον ἢ κοσμοῦντα τὰς μὴ δυναμένας. *Lyſander apud Plut. in præcept. nupt.* Τὴν φιλοκοσμίαν οὐκ ἀφαιρῶ ἀλλὰ μεταποιοῦμαι, σώματος δὲ ἀντιποιοῦμαι ἀφόβου ἀπλήστου. *Clem. Alex. ped. lib. 2. c. 12.* Οὐκ ἡ περίνοια τοῦ ἐπὶ τοῖς ἀνδράσι, ἀλλ' ἡ ψυχὴ κόσμησις. *Ibid. lib. 3. cap. 2.* Τὸ χρυσοφορεῖν, &c. ὃ τέλεον περικοπτέον· χαλινωτέον δὲ τὰς ἀλόγους τῆς ὁρμῆς, μὴ εἰς τὸ ἀσελγαίνειν ἡμᾶς ἐντείνωσι φιλοκοσμίαν. *Ibid. cap. 11.* Οὐ κοσμιότητα ἔχει ταῦτα. ὃ γὰρ ἀπείρηται τοῖς κεκτημένοις ἡ χρῆσις, ἀλλ' ἡ ἕξις ταῦτα ὑποδύεται κεκωλυται. *Ibid. lib 2. cap. 9.* [h] *Prov. 14. 1.* Γυναικὸς εὐλαβοῦς ὑπομένειν οἰκίαν. *Menand.* [i] *Prov. 12. 4. Digna ſuo conjux fiat corona viro.* [k] *Prov. 21. 23.* [l] *Prov. 31. 28.* Κάλλιστον ἔχων γυνὴ οἰκέτης, ἢν ἑαυτῷ ἀγαλλόμενα πάντες οἱ φίλοι παῖδες ἐπὶ τῇ μητρὶ· ὁ δὲ ἀνὴρ ἐπὶ τῇ γυναικί. αὕτη δὲ ἔσται τούτοις πάντες δὲ ἐπὶ τῷ Θεῷ. *Clem. ped. lib. 3. c. 11.*
[m] *Geneſ. 2. 18.* [n] Μέλος ἐλήφθη, ἓν βέλος ἐπέμφθη. *Baſil. Sel.*

Fourthly,

Fourthly, let men be admoniſhed hence, whom to aſcribe it unto, if ought have beene done in this kinde for them: even to God himſelfe principally, whoſe ſpeciall gift a good wife is. Let us take heed how in this caſe [o] we *ſacrifice to our yearne, or burne incenſe to our net.* Aſcribe not what is done for thee, to the mediation of friends, or to thine owne plots and policies, ſmoothneſſe of language, faireneſſe of looke, or the like. No: acknowledge God to have beene the principall agent in the buſineſſe: regard man and thine owne meanes, but as his Inſtruments. *Of him ſhe is,* ſaith *Salomon*: not [p] as a Creature only made of him, but as [q] one matched unto thee by him: nor as knit to thee by his ordinance, but as [r] aſſigned thee by his providence: For that is it, that *Salomon* here principally aimeth at.

Vſe 8.

o Habb.1.16.

p Geneſ.2.22.& 1.27.
q Geneſ.2.22.
r Εὔνη γὰρ ἀνδρὸς καὶ γυναικὸς μοῖρα μία. Toto viri atq; fœminæ fatalis eſt. Æſchyl. Eumen. Hæc ſcilicet res una, & ulla, fato gubernatur. Dunæus ad Lyſ.

Yea, let them hence learne what they owe unto God, whom God hath vouchſafed ſuch a bleſſing unto. Hath God beſtowed ſuch a Wife on thee, as *Salomon* here ſpeaketh of? It is a precious Iewell; ſuch as thy Father could never leave thee. It is a greater Treaſure than the greateſt Prince on earth, than the mightieſt Monarch in the world is able to bequeath to his Heire. Wee ſee how Parents are oft troubled in making ſearch for their Sonnes, and yet when they have done their beſt endevour, miſſe of that they deſire. We might here riſe by degrees on the better ſide, as wee did before on the worſe. As evils, ſo good things, the more inward the greater. A [s] truſtie ſervant is no ſmall bleſſing; a [t] kinde neighbour is a great one; [u] a faithfull friend a greater; [x] a wiſe ſonne yet a greater; and a prudent wife the greateſt of all: a greater bleſſing than any of the former, that yet for temporall bleſſings may ſeeme of the greateſt. And how doe married perſons then ſtand engaged to God above others, whom hee hath bleſſed in their choiſe? A great meaſure of thankfulneſſe owe they unto him, proportionable in ſome ſort to the bleſſing beſtowed on them.

Vſe 9.

s Prov.17.2.& 14.35. Luk.12.42. Οὐκ ἔστιν ἐσθλὸν κτῆμα κρεῖττον βίῳ, Ὅταν τύχῃ τις εὐνοῦ τοῦ· οἰκέτου. Menand. Ὡς ἡδὺ δοῦλος δεσπότου χρηστοῦ λαχεῖν, Καὶ δεσπότου σοφοῦ λαχεῖν δοῦλον εὐμοίρου δόμοις. Eurip. Meleagr. De beneficiis ac fide ſervorum in Dominos. conſule ſis Senec. de benef. lib.3. c. 18-27. Et Valer. Max. l.6.c.8.

t Ἑταῖρος τοι πιμπλησι, ὃς κ' ἑταῖρος γείτων· εὐθλὴ γείτων ἀγαθὸς μὰν ὄνειαρ. Heſiod. Hinc de vicinis proſpici Cato præcipit, apud Plin. hiſt. nat. l.18.c.6.

u Prov.17.17.& 18.24 Ὁ φίλος ἔστιν ἀνὴρ. Amicus alter ipſe. Zeno apud Laert. l.7. Μιὰ ψυχὴ δύο σωμάτων ἐνοικοῦσα. Anima una corporum duorum incola. Ariſtot. ibid. l.5. Οὐκ ἔστιν ἄλλο κτῆμα κρεῖττον φίλου. Πολλῷ γὰρ χρεὼν πλέον ἔστι ἑταίρης φίλου, ὃ πάντες ἀραῖοι, ὃν τις κατεύξας ἔχοι. Menand. Χρεὼν γὰρ πιστοῖσι φίλων ἀνδρῶν. Pind. Nem.8.

x Prov.10.1.& v.20.& 17.6.& 23.15. Οὐκ ἔστι μᾶλλον ἡδονὴ τοιαύτη πατρὶ, Ἢ σωφρονοῦντα καὶ φρονοῦντ' ἰδεῖν τινὰ Τῶν ἐξ ἑαυτοῦ. Menand.

Yea, as there is a greater meaſure of thankfulneſſe required of them, than of others whom God hath not bleſſed in that manner: ſo there is a peculiar kinde of thankfulneſſe required on their part. All Gods favours require thankfulneſſe: and the more favours the more thankfulneſſe: but ſome ſpeciall favours require ſome peculiar kinde of acknowledgement, proportioned to the qualitie of the favour received. [y] Children are Gods gift: and our thankfulneſſe to him for them is to be ſhewed in ſuch duties, as hee requireth of us in the behalfe of them, [z] in the carefull education and training them up in good courſes. In like manner: Thy Wife thou haſt of Gods gift: and thy thankfulneſſe to him for her, muſt be ſhewed in the performance of ſuch duties, as hee requireth of thee in regard of her*, as of love, of kindneſſe, of concord, counſell, contentment, &c.

y Pſal.127.3. Geneſ.33.5.

z Epheſ.6.4.

* Eph.5.25,28,29,33. Coloſſ.3.19.

Fiftly, Is the Wife given unto her Husband by God? then muſt ſhe reſolve to give her ſelfe wholly to him as her Owner, on whom God

Vſe 10.

God hath beſtowed her, to whom he hath aſſigned her. When Parents have put out their Children, the Children muſt be content to be guided by thoſe to whom they commit them: and when God hath given a Daughter, ſhee muſt be content to live with him, and be guided by him, whom God hath given her unto. Neither is ſhe to forſake him. For [a] they are not to be ſundred, nor ſevered, whom God hath conjoyned and made one. And there is a foule brand therefore upon her, [b] *that forſaketh the guide of her youth, and forgetteth the Covenant of her God.* Nor to refuſe to be ruled by him: but [c] *ſubmit and ſubject* her ſelfe unto him, unto whom God hath given her: for [d] *that is comely*, ſaith the Apoſtle, *in the Lord:* and to be imbraced therefore of her, as her Lot by God aſſigned her.

[a] *Matth.*19.5,6.

[b] *Prov.*2.17.
[c] *Epheſ.*5.22. 1 *Pet.*3,1.

[d] *Coloſſ.*3.18. ἀνῆκον.

Vſe II.

Yea, is the Wife given the Husband by God? then ſhould hee eſteeme her as *a gift of God:* and [e] *live with her*, as with one given him and beſtowed upon him by God. [f] We cannot abide to ſee any thing that we have given another evill-uſed. And it bee but a dog, an hound, or a whelp, if we ſee it neglected, where we beſtowed it, we are wont to take it evill. But [g] if we ſhould ſee a Jewell of ſome value, beſtowed by us on a friend as a token of our love toward him, ſet at light by him, or ſhould find it caſt aſide in ſome corner, would we not much more be grieved at it, and judge that he ſet as light by our love, as hee doth by our love-token. And hath not God then juſt cauſe to take it evill at thy hands, when he ſhall ſee his gift abuſed, evill entertained, and worſe uſed; when he ſhall ſee her miſuſed of thee, whom he hath as [h] a ſpeciall *favour* beſtowed on thee, and hath therefore given thee [i] a ſpeciall charge well and kindly to uſe? How are we wont to be grieved, when we ſee matters fall out amiſſe, where we have been meanes to make the match? If the wife be miſ-uſed, that we have holpen one to, we are wont to count it a wrong to our ſelves. And no marvell then, if God himſelfe take to heart the wrongs done by us, to thoſe that hee hath joyned to us, if [k] he have a quarrell againſt him that ſhall tranſgreſſe againſt her, whom he hath inſeparably joyned to him, to be *his Companion and his wife by* [l] *a Covenant of Salt.*

[e] 1 *Pet.*3.7. συνοικοῦντες.

[f] *Donum quis ægrè deſpici non ferat ſuum?*

[g] *Bradſh.* Prepar. to Lords Sup. part 1. c. 4.

[h] *Prov.*18.22. יְהוָה

[i] *Epheſ.*5.33. *Coloſſ.*3.19.

[k] *Malach.*2,13,14,15.

[l] *Pactum ſalis, pro ſacroſancto inviolabili. Numb.*18.19.

Vſe I2.

Laſtly, if a good Wife be ſuch a ſpeciall gift of God, then a good Husband is no leſſe. For [m] the Husband is as needfull for the Wife, as the Wife is for the Husband. [n] *Thy deſire*, ſaith God, *ſhall bee unto him.* And if the Husband then be ſo to eſteeme of his Wife, and to be thankfull to God for her; then is the Wife no leſſe to eſteeme ſo of her Husband, and to be thankfull likewiſe to God for him.

[m] Γυνὴ γὰρ ἀνδρὸς ἀλλήλων δέονται. Ariſtot. Eudem. l. 7. c. 5.

[n] *Geneſ.*3.16.

In a word, let both man and wife ſo eſteeme either of other, as joyned by Gods counſell, as given by Gods hand; and ſo receive either other as from God, bee thankfull either for other unto God, ſeeke the good either of other in God, and then will God undoubtedly with his bleſſing, accompanie his gift to his owne glory, and their mutuall good.

FINIS.

To the right Worſhipfull, and his loving Kinſman, Sir. ROBERT HARLIE, Knight of the BATH; And to the right worthy and religious, the Lady BRILLIANA his Wife.

RIGHT WORSHIPFULL,

A Former Sermon *of mine concerning matter of* Marriage *being now the ſecond time called for to the Preſſe; Inſtead of adding to that, which ſome deſired, I was adviſed and requeſted rather by others to annex this. Whereunto having yeelded, I knew not which way better to direct it than to your ſelves; at whoſe happy conjunction ſome part of it was preached, the reſidue through ſteightſ of time being for that time ſuppreſſed. What then you ſhould have heard, if the time had permitted, both your ſelves may now reade (if you pleaſe) with ſome further enlargement, and others alſo (if they thinke it may be of uſe to them) under your* Names. *Therein, as in a* Glaſſe, *as you, Worthy* MADAM, *may (I doubt not) ſee your ſelfe livelyly deciphered; ſo you, Bleſſed* SIR, *yea thrice-bleſſed in this your happy choiſe, might learne, but that (I know) you are not now to learne it, what a precious* Iewell *God hath in her beſtowed on you, and how great a meaſure of thankfulneſſe you owe to him for his mercy to you therein. Yea both of you may behold here, what a* bleſſed eſtate

eſtate and condition of life *it is, that* GOD *hath pleaſed to call you unto, where the ſame is managed through* his grace, *according to* his will; *notwithſtanding thoſe* vile and foule aſperſions *here in part laid open, that thoſe of that* Romiſh faction *are wont to caſt upon it. If of thoſe that abuſe this* holy and divine Ordinance, *and carry themſelves otherwiſe therein than they ought, there ſeeme to any* a Cenſure *over-harſh here to be paſſed; Let them conſider that it is no other than* Gods word *giveth good warrant for; and let them take heed, leſt by cenſuring it, they give ſuſpicion that themſelves come within compaſſe of ſuch* Cenſure. *To your ſelves (I am aſſured) no* Apology *ſhall need either for it, or mine addreſſing it to you. But hoping it will be accepted, as it is intended, as a teſtimony of my ſincere and intire affection to you both; with hearty prayers to God for your happy cohabitation to be long continued to his greater glory, your mutuall comfort, and the further benefit of thoſe that may have dependance upon you:* I commend you to him, and his gracious Word, who vouchſafe thereby to build you further in thoſe good graces that he hath begun in you, that you may have inheritance with thoſe that are here truely ſanctified, and ſhall hereafter be eternally ſaved. *Amen.*

Acts 10. 32.

Your Worſhips to be commanded

in the Lord,

THOMAS GATAKER.

A Wife in Deed.

Prov. 18. 22.

He that findeth a Wife, findeth Good; and obtaineth Favour of God.

THis *Booke* of the *Proverbs* is the *Chriſtian Mans Ethicks:* And it hath this preeminence above moſt, if not all, the *Bookes* in the *Bible*; that many of them are *Sententious*, [a] this conſiſteth all of *Sentences*. For what are *Divine Proverbs*, but [b] *ſelect and choiſe Sentences*. So that wee need not ſtand picking or culling here: As hee ſaid of *Cyrus his Court*, (and I wiſh might bee ſaid of ours) [c] *though a man ſhould ſeeke or chuſe blindfold, he could not miſſe of a good man*; though we goe here at adventure, we cannot doe amiſſe, we are ſure to meet with ſome *choiſe matter* or other. It is the manner of the Learned in reading of *Authors*, to ſet [d] *marks* in the *margine*, upon ſuch paſſages as are moſt remarkable. But there is *Gods* owne *Marke* ſet upon every *Sentence* in this *Booke*, not by *Salomon* onely, but by *the Spirit of God* himſelfe.

Proverbs.

[a] *Totus liber, quantus quantus eſt, nihil niſi graves & illuſtres ſententiæ ſunt. Th. Cartwr. in Prov. 1.*

[b] Παροιμία δὲ λόγος ὠφέλιμος ἐν τῷ βίῳ, ἐπικεύθει μυρία πολὺ τὸ χρήσιμον ἔχων ἐν ἑαυτῷ. *Baſil. Cæſ. hom. 12.*

[c] Ἔνθα κἂν μύων βάλῃς, οὐκ ἂν ἁμάρτοις ἀνδρὸς ἀγαθοῦ. *Xenoph. Cyri pæd. l. 8.*

[d] *Mittam ipſos tibi libros: & ne multum operæ impendas, imponam notas, ut ad ea ipſa protinus quæ probo & admiror, accedas. Sen. ep. 6*

Among the reſt of theſe ſelect *Sentences*, there are ſome, and thoſe not a few, that containe *matter* concerning *Marriage*, either *the Praiſe* and commendation *of a good Wife*, or *the diſpraiſe*, diſcommendation, yea and deteſtation *of a bad*.

Matter, Generall.

The *Sentence* contained in my *Text*, is concerning the former, though not wholly without ſome ſecret intimation of the latter; as in the opening of it ſhall appeare.

Speciall.

And in it we may obſerve theſe *Particulars*;

Diſtribution. Branches 5.

1. The partie commended; *a Wife:*
2. The commendation given her; *Good:*
3. The meanes of compaſſing her, by *ſeeking*, implied in the word, *Findeth:*
4. The

4. The principall Doner or Giver of her; *God:*
5. The nature and qualitie of the gift; *a Favour.*

Branch 1. *Objection.*

For the first of them: A Wife? may some say, What? Is *every Wife*, or *every woman* then such as *Salomon* here saith? yea, doth not the same *Salomon* himselfe elsewhere say, that some *Wife* there is, [c] that *pulleth downe the house?* that is, not as *a corrosive at her Husbands sides*, but [f] *as corruption in his bones?* or [g] *like a continuall dropping in a rainie day*, that maketh a man weary of his home, and either driveth him out of doores, or will not suffer him to rest within? And that [h] *it is better for a man to dwell on the house top*, exposed to winde and weather; or [i] *to live in the wildernesse* [k] *among wilde beasts*, than to keepe house with such an one.

c Prov.14.1.
f Prov.12.4.
g Prov.19.13. & 27.15.
h Prov.21.9.
i Prov.21.19.
k Sirac.25.20.

Answer.

To this there are divers answers given.

Solution 1.

For first some say, that [l] *a Wife so long as she continueth a Wife*; that is, so long as she is not disloyall, but is *honest*, as we say, *of her bodie*, though shee bee never so contentious, unquiet, or inconvenient otherwise, is to be esteemed as *a Benefit*. As [m] *a bad Magistrate*, say they, is yet *better than none:* ([n] *Better a Tyranie, than an Anarchie:*) so *a bad Wife* is yet better than none at all.

l Uxor, quamdiu uxor, quamdiu non adultera, licet difficilis, morosa, contentiosa, vixosa, in bonis, in beneficiis est numeranda. T. Cartwr. in Prov.

m Malus etiam Princeps nullo melior. P. Martyr. in Iud. 19. n Μεῖζον γὰρ ἐστὶν τὰ ἀναρχίας κακόν. Arisloxen. apud Stob. s. 41. Et Sophocl. Antigon. Ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.

Rejection.

But this seemeth scarse sound.

Exception 1.

For first, it were but a very sorrie commendation of *a Wife*, to say, *Better such an one than none at all.* [o] *What manner of good call you that*, saith *Ierome*, and before him [p] *Tertullian that is not deemed or termed good, but in comparison of some greater evill?* That is *not good*, to speake properly, but [q] *lesse evill* only.

o Quale bonum, quod bonum non censetur nisi comparatione majoris mali? Suspecta est mihi bonitas ejus rei, quam magnitudo alterius mali malum esse cogit inferius. Hieron. in Jovin. l. 1. p Tertull ad uxor. lib. 1. Quale bonum est, quod mali comparatio commendat? Et in exhort. cast. Quale bonum, quod melius est pœnâ? q Prout 2 Pet. 2. 21. Bonum ita est, si per se nomen hoc obtinet. Cæterum si per mali collationem cogitur sic dici, non tam bonum est, quàm genus mali inferioris, quod à superiore malo obscuratum, ad nomen boni impellitur. Vt cum dicitur, Melius est uno oculo carere quàm duobus. Idem ibid.

Exception 2.

Againe, when *Salomon* saith, that [r] *it is better to live on the house-top*, or abroad [s] *in the wilde wilderneſſe*, than with such an one, he plainly implieth, that (as [t] *Sophocles* saith of some *friends*) it is much better to be without her than with her; to live solitarie, than to live with such.

r Prov.21.9.
s Prov.21.19.
t Φίλων τοιούτων οἱ μὲ ἐστερημένοι χαίρουσιν, οἱδ' ἔχοντες ἔυχον᾽ φυγεῖν. Plut. erotic.

Solution 2.

Secondly, the answer of some others is, that [u] *Salomon* speaketh this in regard of *the end for which the woman was made, and for which God gave her*, which was [x] *for mans good.*

u M. Cope on the Proverbs.
x Genes. 2. 18.

But neither doth this satisfie.

Rejection.

Exception 1.

For first, *Salomon* seemeth to speake here rather of *the fruit and benefit* that commeth by *a Wife*, where she is such as she should bee, than of *the* bare *end* for which shee was made, or is given: And greater is *the evill*, if being made and given for such an end, shee prove contrary thereunto.

Exception 2.

Againe, howsoever [aa] *the Woman* was at first made *for mans good:* Yet is *not every Wife given of God for good*, but some, as *Salomon* saith, † of worldly *wealth*, * *for* the *evill* of him that is to have her: as [x] *Saul* sometime gave *Micol* his Daughter to *David*, that shee might bee *a snare* to him. As *Rulers* are sometime *given in wrath:* [y] *I gave them*, saith

aa Genes. 2. 18.
† Eccles. 5. 13.
* In malum habentis.
x 1 Sam. 18. 21.
y Hosh. 13. 11. Deo iratо secundum merita nostra rectores accipimus. Greg. moral. l. 25. c. 20.

ſaith God, *a King in my wrath*: ſo are *Wives* alſo ſometimes *given not in mercy*, but *in wrath*. [z] *The Sinner*, ſaith *Salomon*, *and hee that God is angry with, ſhall light upon ſuch.*

Thirdly, others anſwere, (and their *anſwere* is more probable) that it is [a] a *Synecdoche*, a putting of *the generall for the ſpeciall*; or [b] an *Ellipſis*, a defective ſpeech; that there wanteth the *good*: as [c] *Wooll*, for *white Wooll*; and [d] *a Male*, for *a ſound Male*: ſo [e] *a Wife*, for *a good Wife*; which the *vulgar Latine* therefore hath put into [f] *the Text*.

This may well ſeeme ſomewhat: but yet this is not all: there ſeemeth ſomewhat yet more in it than ſo. *A Wife*, ſaith *Salomon*; or, [g] *a Woman*: I need ſay no more; [h] as if *an evill Wife* were *not a Wife*, *an evill Woman* were no *wife*. As in the Iewiſh *Talmud*, *an ungracious Sonne* is called [i] *a Sonne no Sonne*; and in *Scriptures*, *a fooliſh People* is called [k] a People no People. And in the *Greeke Riddle*, * *an Eunuch*, *a Man no Man*; and the *Bat*, or the *Flitter-mouſe*, *a Bird no Bird*: and the *Ferula*, or *Giant Fennell*, *a tree no tree*; and the *Pumice*, *a ſtone no ſtone*: So *a bad Wife* in *Salomons* reckoning, *a Wife no Wife*. It is like that of S[t]. *Iohn*: [l] *He that ſaith, I know him, and keepeth not his Commandements, lieth.* But what then? Doth every one that *knoweth God, keepe his Commandements*? Doth not S[t]. *Paul* ſay of ſome, that [m] *when they knew God, they Glorified him not as God*? yea, but [n] *ſuch knowledge*, in S[t]. *Iohns* account, is as no knowledge: it is at leaſt [o] *as good as none*. So, [p] *Execute judgement*, ſaith God; and hee ſaith not, *right judgement*; becauſe [q] *Wrong judgement is no judgement, but miſ-judgement*, ſaith *Auguſtine*. And [r] *a Name*, ſaith *Salomon*, (and he ſaith not, *a good Name*; as if *an evill Name* were *no Name*) *is* [ſ] *better than Riches*; or [t] *than a good Ointment*. And thoſe rebellious builders of the *Tower* of *Babel*; [u] *Let us get us a Name*: and thoſe great ones before the *Floud*, [x] *Men of Name*, or *renowne*. And on the contrary, wee ſay of ſome, that they are [y] *Men of no note*, or *no Name*; that is, [z] *of no great note, of no good Name*; as if other than ſuch were none. And in like ſort here *Salomon*; *He that findeth a Wife*, meaning onely *a good Wife*; as if none but ſuch deſerved *that name*.

[z] *Eccleſ.* 7. 28. & *Prov.* 2. 14. -μιῶν ἐκπίνει Θεῶν. *Menand. Steb. cap.* 70.

Solution 3.

[a] *Piſcat. in Prov. Synecdoche Generis pro ſpecie.* [b] *Mercer in Prov.* [c] *Eſai* 1. 11. [d] *Malach.* 1. 14. & *R. Kimchi ibid.* [e] *Lavat. in Prov.* [f] *Bonam Vxorem. Lat. vulgata.*

Exception.

Solution 4.

[g] *Abſolutè, Mulier dicitur. Lavat.* [h] *Tanquam uxor mala, nec uxor ſit. Druſ. in Prov. claſ.* 2. *l.* 1, & *in Adag. Ben. Syr.* [i] בר דלא בר *Filius, non filius pro filio perdito & proſtigato. Druſ. in Adag. Ben-Syr.* [k] *Deut.* 32. 21. * Αἶνός τις ἐστὶν, ὡς ἀνὴρ τις οὐκ ἀνὴρ Ὄρνιθα οὐκ ὄρνιθ' ἰδὼν τις οὐκ ἰδὼν Ξύλα τις οὐ ξύλα καθημιδύλια Λίθῳ τις οὐ λίθῳ βαρεῖ, τις οὐ βαρεῖ. *Panaetr. apud Athen. dipnoſ. l.* 10. *ex Clearcho de gryphis.* & *Suid. peſt Plat. de repub. l.* 5. [l] 1 *John* 2. 4. [m] *Rom.* 1. 21. [n] *Hinc Eleazar Azarie. Vbi non eſt prudentia, non eſt ſcientia, Druſ. apophth. l.* 1. [o] 2 *Pet.* 2. 21. *Rom.* 1, 18. *Luke* 12. 47 *Iam.* 4. 14. [p] *Eſai* 56. 1. *Pſal.* 106. 3. *Mica* 6. 8. [q] *Perverſum Iudicium, non eſt Iudicium ſed uitium. Aug. de temp.* 236. [r] שם *nomen, Iun. pro bono nomine. Mercer.* & *Druſ. Prov. cl* 2. *l.* 1. [ſ] *Prov.* 22 1. [t] *Eccleſ.* 7. 1. טוב שם משמן טוב *elegans Paronomaſia. Mercer.* [u] *Gen.* 11. 4. [x] שם אנשי *Viri nominis. Gen.* 11. 4. [y] Νώνυμοι. *Heſiod. opt. l.* 1. & *Homer. Iliad.* μ΄. [z] ἀκλεεῖς. *Euſtath.* Ἐξανωνύμων καὶ ἀδόξων. *Demoſth. Philip.* 4.

So that the *Point* of Inſtruction which wee obſerve hence is this, that

She that is not a good wife is as good as no Wife.

Doctr. 1.

[a] I count that *no Dowry*, ſaith one, that is commonly ſo called; [b] nor doth the Spirit of God count her *a Wife*, though ſhee bee uſually ſo reckoned; where piety, honeſty, ſobriety, modeſty, and wiſedome are wanting. [c] *A bad Wife is as no wife in Gods account.*

[a] *Non ego illam mihi duco dotem eſſe quæ dos dicitur; Sed pudicitiam, & pudorem, & ſedatum cupidinem, Dei metum, parentum amorem, & cognatum concordiam. Plaut. Amph.* 2, 2. [b] γυνὴ γυνὴ, ἡ μὴ γαμοῦντα. *Nicoſtrat. Stob. cap.* 72. [c] *Vxor mala, ne uxor quidem. Druſ.*

Reaſon 1.

And that not without good cauſe.

For ſhe is but *a Shadow without Subſtance*; ſhee hath [d] *a Title with-*

[d] Ὥσπερ ἐπὶ σκηνῆς ὑποκρίματα, καὶ ὀνόματα καὶ σχήματα. *Plut. de Sen. polit. Titulum ſine re. Nihil autem oportet eſſe ſine cauſâ, id eſt, ſine re. Quia ſi ſine cauſâ ſit, perinde eſt atque ſi non ſit, non habens rei cauſam rem ipſam. Tertull. in Marc. l.* 1.

out truth: Shee beareth *the Name*; but doth not the *worke of a Wife*. For what is *a Wife*, but [e] *a woman given to Man to be an Helpe and a Comfort to him*? But as [f] *the Father of a foole shall have no* joy of him: So *the Husband of a bad or a foolish woman*, is like to have *little ioy*, or *helpe*, or *comfort* of her. And how is shee *a Comforter*, that yeeldeth *no comfort*? How an *Helper*, that affordeth *no helpe*? They are [g] *Friends in Name*, saith one, but *not in deed*, that sticke not by a man, but faile him, when hee standeth in neede of them: So is shee [h] *a Wife in Name*, but *not in deed*, that affordeth not her *Husband* that *Helpe and Comfort* that *a Wife* ought, and that at first she was intended for.

The *Prophet* stileth some [i] *Pastors, Idol-Shepherds*. And why so? Surely, because they are as *Images* or *Idols*, that [k] beare the *Names*, but have not the *Nature* of that whereof they are *Images*; [l] they are not in *truth* that that they are termed: [m] *they have mouthes, and speake not; eyes, and see not; eares, and heare not; hands, and feele not; feet, and walke not:* they have the *limbes* and *lineaments of a Man*, but without *motion* and *action*: And so those; [n] they are called *Seers*; but they see not; and *Watch-men*, but they *watch not*; [o] they beare the name of *Feeders*, but they *feed not*; they have the *Title of Teachers*, and *Preachers* indeed; but they neither *preach* nor *teach* at all. In like manner well may she be termed an *Idol-wife*, that beareth the *Name of a Wife*, and sitteth in the house as [p] the *Image of a Wife*, but doth no part of the *office* or *duty* of a such an one. Surely, as S[t]. *Iames* saith, that [r] *Faith without Fruits* is *liveleſſe and dead, as* [s] *a body without breath*: such *Faith* is [t] *no Faith* indeed, but *a* meere [u] *Carcasse of Faith*: So *a Wife without workes*, she that beareth *a Wives Name*, but doth not *a Wives worke* is *no Wife* indeed, but a *liveleſſe Image of a wife*, or (as [x] *Lamechs* second Wives *Name* importeth) [y] *a shadow* onely of such an one.

e *Genes.* 2. 18.
f Pater stulti non gaudebit. Prov. 17. 21.
g Ὄνομα μὲν, ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὴ 'πὶ πᾶσι συμφοραῖς ὄντες φίλοι. *Eurip.*
h *Quomodo de maste, ac passo,* γλυκὺν οἶνον ὀνόμαζε μὲ οἶνον ἔστ), ἔργῳ δὲ οὐκ. *Aristot. de meteor. l. 4. c. 9. videatur Macrob. Saturn. l. 7. cap. 7.*
i אלילי רועה *Zech.* 11. 17.
k *Solent Imagines earum verum nominibus appellari, quarum sunt Imagines. Aug ad Simplic. l. 2. q. 3. & in Levit. q. 57. & epist. 23. & 102.*
l *Dicuntur, & non sunt.* 1 *Cor.* 8. 5. *Iren. contr. Val. l. 3. c. 6. & Tertull. ad Marc. l. 5. c. 13. Non est id quod dicitur.* 1 *Cor.* 10. 4. *Augustin. de verb. Dom.* 6.
m *Psalm.* 115. 5, 6, 7. & 135. 16, 17.
n *Esai* 56. 10.
o *Ezech.* 34. 3. *Locum pastoris tenent, & non pascunt: prædicatores dicuntur, & non prædicant: doctores, & non docent. Rad. Ardens in Vigil. Ascens.*
p *Quod de Marito sene decrepito ille,* Plaut. *Merc.* 2. 2. *Tantundem est quasi sit signum pictum in pariete. Vnde & Vidua dicitur puella juncta tali. Milit. glor.* 4. 1.
r Iam. 2. 26.
s Χωρὶς πνεύματος. *Sine halitu. Spiritus hic non anima, sed halitus, seu flatus. Et apte comparat opera flatui; non quasi opera formo sint fidei, sed quia fidem comitantur, sicut halitus vitam corporis. Vt enim corpus animalis, si non spirat, mortuum est; ita fides, si non parit opera. Cajetan. in Iacob.* 2.
t *Cùm fides mortua sit citra opera, jam nec fides est: nam nec mortuus homo, homo est. Didym. in Iac.* 2. *Ille verè credit, qui exercet operibus quod credit. Gal.* 5. 6. *Hieron. apud Thom. Angl. in Iac.* 2.
u *Cadaver fidei. Tuke ibid.*
x צלה *Vmbra ipsius. Genes.* 4. 19.
y *Quomodo Menand.* Φίλος σκιὰ dixit. *Plut. de amic.*

Reason 2.

And if she bee so that performeth not the *Office of a wife*; what is shee then that doth the contrary? Who when shee should bee [a] *an Helper*, poveth [b] *an Hinderer*; in the best things especially: like [c] the *Friend*, that proveth a *Foe*, when hee should shew himselfe *a Friend*? when she should be a *comfort*, proveth *a crosse, a curse, a discomfort*? Shee that was made and ordained [d] for *mans* speciall *good*, [e] crossing the end of *her* owne *Creation*, and *Gods Ordinance* therein, proveth the meanes of his greatest *evill*? Like the *Scribes* and *Pharisees*, that [f] *sate in Moses Chaire*, professing themselves and pretending to be [g] *Pastors of Gods People*; but, as our Saviour telleth them, were indeed [h] *Theeves*, and *Robbers*, and [i] *Murtherers* of them,

a *Genes.* 2. 18.
b Ἀντὶ συνέργου πολεμία, οὐχ ὁμόζυγος, ἀλλ' ἀντίδικος. *Greg. Nazianz. epitaph. Patr.*
c *Sirac.* 6. 9.
d *Genes.* 2. 18.
e Θάλπειν ἐπιτυχόντα, καὶ ἐπιβουλεύειν ἐπιτυχόντα κοινωνὸς ζωῆς ἐπιτηδείου, καὶ θανάτου πρόξενος ἀπηλέγχθη. *Basil. Sel. homil.* 3. *Quomodò Heraclitus dixit,* Τὸν βίον τὸ μὲν ὄνομα βίος ἐστὶ, τὸ δ' ἔργον θάνατος. *Eustath. Iliad. d.*
f Matth. 23. 2.
g Ποιμένες λαῶν.
h John 10. 8, 10.
i Zech. 11. 5. Ποιμαίνειν πρόβατα σφαγῆς σπουδαίως ἠβούλοντο. *Basil. hom.* 25. *Dicimini pastores, cùm sitis raptores. Sermo in Concil. Remens.*

k *Wolves*

k *VVolves* either [l] *in Shepherds weeds, or* [m] *in Sheeps cloathing*, ſuch as not onely *fed not*, but [n] *killed* and *deſtroyed* thoſe [o] whom they ought to have *fed* and *ſaved*. And certainely *the good wife* is not ſo great *a Bleſſing*, but the *bad* is as great *a Croſſe*. [p] No greater *Comfort under the Sunne* than the one, [q] nor *diſcomfort* than the other.

k *Act.* 20. 29. Λύκοι βαρεῖς. Ἀνὴ κυνῶν φυλάκων λύκοι λυμεῶνες. *Epictet. apud Stob.* c.5. Λύκοι δοκοῦσι λύκων τιμωρίας τηρεῖν οἱ. *Baſil. ubi ſup. Non ſe lupis opponunt, ſed lupos agunt. Cypr. nomine de dupl. Mart. Non lupis gregem exponunt, ſed lupos ipſi ſe exhibent. Bern. de convers.* c.13. l *2Cor.*11.14. m *Matth.*7.15. *Huiuſcitum illud Aug. de ſerm. in mont. l.2. Non idcò debent oves odiſſe veſtimentum ſuum, quia plerumq; illo ſe occultant lupi.* n *Zech.*11.5. *Parum eſt noſtris vigilibus, quòd non ſervant nos, niſi & perdant. Bern. in Cant.*77. *Non inſtituunt, ſed proſtituunt; non paſcunt, ſed maciant & devorant. ibid.* o *Ezech.* 34.2. p *Eccleſ.* 9. 9. Γυναικὸς ἐσθλὸν χρημ' ἀνὴρ λαζηται· ἐσθλῆς δ' ἄμεινον, οὐδὲ ῥίγιον κακῆς. *Simonid. ab Heſiodo mutuatus. Clem. Alex. ſtrom. l.6.* q Ὡς οὐκ αἰνότερον οὐδὲ κύντερον ἄλλο γυναικός. *Homer. ab Orpheo mutuatus, qui,* Ὡς οὐ κύντερον ἄλλο γυναικὸς ἐστὶ βέλτιον, *&c. Clem. ibid.*

Againe, *A wife* is as [r] *a part*, or *a limbe of her husband*. As *Children* are ſaid to be [s] *part* of their *Parents*; becauſe they have their *being* originally from them: So *the woman* may well be ſaid to be *a part* or *limbe of Man*, becauſe ſhee had her *beginning* and her *being* originally from him. For [t] *The woman is of the man*, ſaith the Apoſtle; and *not the man of the woman*: as *Children* are of their *Parents*, and not their *Parents* of them. The [u] *Woman* was made of the *Mans rib*. She was at firſt [x] *taken out of man*; and is therefore by *Creation* as *a limbe reaſt from him*. And ſhe was afterward joyned againe in *Marriage* with *Man*, that by *Nuptiall conjunction* becomming [z] *one fleſh* with him, ſhee might bee as *a limbe reſtored* now and [*] *faſtned* againe to *him*. Every *Wife* ſhould be then as *a part* of her *Husband*; as *a limbe* of him that hath her. But the *Woman* that beareth the *Name*, and ſtandeth in the *roome* of *a VVife*, but doth not the *office* and *dutie* of *a wife*, is but as [a] *an eye of glaſſe*, or *a ſilver noſe*, or *an ivorie tooth*, or [b] *an iron hand*, or [c] *a wooden leg*, that occupieth the *place* indeed, and beareth the *Name* of *a limbe* or *a member*, but is not truly or properly any *part* of that *bodie* whereunto it is faſtned; it is but [d] *equivocally* ſo called.

Reaſon 3.

r Μέλος τι καὶ αὐτὴ σου. *Chryſoſt. tom.*8. *ſer.*15. *Parſque tui latitat corpore clauſa meo. Phyllis, Ovid epiſt.*2.

t *1 Cor.*11.8.

u *Gen.*2.22. *Unde ſcitè Greg. mor. l.*3.*c.*5. *Diabolum per coſtam tanquam per ſcalam ad cor Adami aſcendiſſe.*

x *Gen.*2.23. *Idcò* אישׁ *dicta ab* אשׁה *uti Vira à Vivo. Fœminas enim antiqui Viras appellabant. Feſt. Pomp. Hinc Baſil. Sel. hom.*3. Ὡς μὲν ἐλήφθη, καὶ ὡς βέλος ἐπέμφθη.

z *Geneſ.*2.24. *Matth.*19.5,6.

* יִדְבַּק *Geneſ.*2.24. προσκολληθήσεται.

*Matth.*19.5. *Epheſ.*5.31. a *Oculi exemptiles, quales Lamiæ finguntur. Plut. de curioſ.* b *Qualis nuper deprehenſa fertur in milite ad Bergam Somianam cæſo.* c Πὲς ξύλινος, *qualis Arcadici vatis apud Herodot. Plut. de frat. char.* d Ὀνόματα κοινὰ μόνον· ὁ δὲ λόγος τῆς οὐσίας ἕτερος, οἷον ζῶον, ὅτε ἄνθρωπος, καὶ τὸ γεγραμμένον. *Ariſtot. Categor.*

Yea, thoſe *artificiall* and *equivocall limbs*, though they be not properly *parts*, nor ſtand the bodie in much ſtead: yet are they rather helpfull, than hurtfull or harmefull any way to it; they helpe to ſupply a *place* defective, that would otherwiſe ſtand vacant, and by ſupplying it, to conceale in part ſuch [e] *blemiſhes*, as would otherwiſe lie more open to the eye of others. But with a *bad wife*, *an indiſcreet woman*, it is far worſe. Shee not onely ſtandeth her *Husband* in no ſtead, but ſhee is [f] *a ſore burden*, and *a foule blemiſh*, and not *an eye-ſore* onely, but even *an heart ſore* to him that hath her. [g] *Shee* [h] *ſhameth him*, ſaith *Salomon*, and is [i] *as rottenneſſe in his bones*. And ſhee may therefore bee compared rather to [k] *a wart*, or *a wen*, and that ſited and ſeated in ſome conſpicuous part; (for [l] ſhee is as *ointment in ones hand* that cannot be concealed) which as it is *no benefit*, ſo it is *a burden* and *a blemiſh* to the bodie; or to *a wolfe*, or *a cancer*, that [m] conſumeth the fleſh, waſteth the vitall parts, and eateth even to the very heart. For [n] *no ſorer ulcer than a bad friend*, in *Sophocles* his judge-

Reaſon 4.

e *Legatur Taliacot. de curt. chirurg. l.*1.*c.*2,3,5

f Οὐκ ἔστιν οὐδὲν βαρύτερον τῆς φορτίου, Ὄντως γυναικός. *Antiphan.*

g *Prov.*13.4.

h מביאה

i רקב כעצמותיו *Sicut de Invidia Prov.*14.30 עצמות רקב

Σὴς ὀστέων. *Greg. Naz. in Baſil.*

k Ὡς ἐν τῷ στόματι ἕλκος ἡ ἀπεύχεσθαι. *Plut. præcept. polit.* l *Prov.*27.16. m Εὖτε ἄτης δαλὸς, καὶ ἐν ὠμῷ γήραι θῆκεν, *Heſiod. oper. l.*1. *Plut. de virt. & vit. & de avarit.* n Τί γὰρ βροτοῦ δεινὸν ἕλκει μεῖζον ἢ φίλος κακός; *Sophocl. Antigon.*

ment; than *a bad wife*, in *Salomons* account. Well ſaith [o] *Auguſtine* of ungodly and *bad-lived Chriſtians*, that [p] though they bee *in the bodie of the Church*, yet are they *no part of it*: they are but as *excreſcencies*, or as *excrements*, or [q] as *bad humours in mans bodie*: the *Bodie* is but the worſe for them; and [r] were better without them. And the like may be ſaid of ſuch *wives* as theſe are. The one are in the *Houſe*, as the other are in the *Church*: (Such [s] *a wife in the houſe, as a worme in wood*, ſaith *Ierome*:) waſters and conſumers both of the *Husband* and of it. And if *the wife* be one, as *Salomon* telleth us, that helpeth to [t] *build up the houſe*: ſurely ſhee that helpeth to *pull downe* that that *the wife buildeth*, may well be ſtiled, [u] *a fooliſh woman*, if you will, but *no wife*. *Auguſtus Cæſar* uſed to terme his three untoward *Children*, his [x] *three matterie impoſtumes*, or his *three ulcerous cancers*. And if fooliſh and ungracious *children* may well bee ſo termed, as [y] being no better to thoſe that breed them: much more may *a perverſe wife*, being no better even in [z] *Salomons* judgement than either of thoſe to him that hath her; the rather ſince that as ſhee came from a part neerer the heart than they, ſo her perverſeneſſe may well goe neerer the heart with him, than their untowardneſſe with them. As well therefore may *a wart*, or *a wen* or *a wolfe*, or *a Cancer* be termed *a part of the bodie*, as that *woman* be termed *a wife*, that is but *a blemiſh*, as *a wart*; or *a burden*, as *a wen*; or a continuall *heart-ſore*, as *a wolfe*; or *corruption* and *rottenneſſe*, as *a cancer* or *a gangrene*, *in the bones* of him that hath her. And no marvell then, if *a bad wife* bee not accounted with God as *a wife*, when ſhee is (not onely as good as, but) farre worſe than *no wife*; when it is ſo much better to be without her, than with her.

o *Auguſt. ad illud* 1 Ioan. 2.19. *Exierunt à nobis, ſed non erant è nobis.*

p *Etiam quando inter nos erant, ex nobis non erant. Idem de corrept. & grat. c.9.*

q *Sic ſunt in corpore Chriſti, quomodo humores mali. Aut in membris ſumus, aut in malis humoribus. Qui ſe in melius commutat, in corpore membrum eſt: qui in malitia permanet, humor malus eſt. Idem in* 1 Ioan. *tr.3.*

r *Humores mali cùm evomuntur, corpus relevatur. Ibid.*

s *Vxor in domo, vermis in ligno. Hieron. adv. Iovin. l.1. ex Græc. Verſ.* Prov.12.4. ὡς σκώληξ ἐν ξύλῳ.

t Prov.14.1. Γυναικὸς ἐυθαλὴς ἔστι σώζειν οἰκίαν. *Menand.*

u Prov.14.1.

x *Tres Vomicas, tria carcinomata. Sueton. Aug. c.65.*

y Gen.26.34,35. & 27 46. Παῖδες κακοὶ γαμοῦντες ἐχθίστη νόσος. *Euripid.* Ὅστις δ' ἀναφέλδει τὰ φυτάλια τέκνα, Τί ῥ' ὅ γ' ἀν εἴποις ἄλλο πλὴν αὐτῷ πόνους φῦναι, πολὺ δ' πᾶσιν ἐχθροῖσιν φίλων; *Sophocl. Antigon.*

z Prov.12.4.

Now this Point then may ſerve,

Vſe 1. *Examination.* First for *Examination*, for *women* hereby to examine themſelves, whether they be *wives* or no.

Exception. But, *What needs that?* may ſome ſay. *'Tis well enough knowne already, that wee are wives and married women. Wee were contracted before companie; and married openly in the face of the Congregation, all ceremonies and circumſtances obſerved that could be required, or are uſuall in ſuch caſes. And the Church-booke where we were married, will teſtifie as much.*

Anſwer. I anſwer. All this may bee, and yet thou *no wife* for all that. *A married woman* thou mayſt bee, and yet *no wife*. For, though thou wert *contracted* [a] *before a thouſand witneſſes*; and *married* publickly in the frequenteſt and moſt ſolemne aſſembly, not by the hand of an ordinarie Miniſter, but of *a Biſhop* or *an Archbiſhop*, no rite or *Ceremony* omitted, either *the wedding Ring*, (that *Tertullian* [b] more than once mentioneth, and [c] freeth from taint of *Superſtition*) or any other: Yet art thou *no wife*, *if thou doeſt not the dutie of a wife*; if thine *Husband* have not that *good* of thee that *Gods Spirit* here ſpeaketh of.

a *Coram mille teſtibus.*

b *Annulus pronubus, Tertull. de Idololatr. & in Apolog. Etiam nunc ſponſæ annulus ferreus mittitur, idque ſine gemmâ, Plin. hiſt. nat. l.33. c.1. Atqui aurum is Tertulliani tempore; prout & nobis nunc dierum.* c *De nullius idoli honore deſcendit. Tertul. de Idololatr.*

Let me ſhew it thee by the like. The *Iewes* were all *circumciſed*; and yet *God* ſaith by *Ieremie* that [d] *he will viſit all thoſe that are uncircumciſed*,

d Jerem.9.25,26.

cumciſed, and *the Iewes* [e] among the reſt. Why? might ſome men ſay; were not the *Iewes circumciſed* then? No; ſaith the Prophet; [f] *Thoſe other Nations are uncircumciſed in the Fleſh; and you Iewes*, though *circumciſed in the Fleſh*, yet are *uncircumciſed in ſpirit*. And [g] that *outward Circumciſion of the Fleſh*, ſaith Saint *Paul*, it is *nothing, without the inward Circumciſion of the Spirit*. And, [h] *Circumciſion is accounted* no other than *uncircumciſion, if a man be not a keeper of the Law*. Or, to come nearer home: [i] *Baptiſme ſaveth*; ſaith Saint *Peter*. But what then? might ſome thinke: Are all that are *baptiſed* ſure to be *ſaved*? yea undoubtedly, [k] *all that are effectually baptiſed*: But *the Baptiſme* that I ſpeake of, ſaith the Apoſtle, is [l] *not the putting away of the filth of the body*, but [m] *the purging and clenſing of the Soule*. As *a man then*, though hee have beene dipt over head and eares in the *Font*, may yet in *Gods reckoning* remaine ſtill *unbaptiſed*, even [n] as much as any *Infidell, Heathen*, or *Pagan*, that were never offered unto *Baptiſme*: In like manner may a *Woman* be joyned to an *Husband*; yea & live long with him *as a wife*, and yet for all that be *in Gods eſtimation as no wife*.

[e] *Futile enim commentum eſt quod Autor libri Aruch habet de circumciſis cum præputio, hoc eſt, gentibus quæ circumciſæ cùm olim fuiſſent, jam ritum illum abjeciſſent; quod Druſius tamen amplexus eſt. Videndus Cunæus de repub. Heb. l. 3. c. 5.*

[f] *Ierem. 9. 26.*

[g] *Rom. 2. 28.*

[h] ἡ περιτομὴ εἰς ἀκροβυστίαν λογίζεται. *Rom. 2. 25.*

[i] Βάπτισμα νῦν σώζει ἡμᾶς. *1 Pet. 3. 21.*

[k] *Marc. 16. 16. Si perfectum eſt in corde, quod factum eſt in corpore. Aug. in 1 Ioan. 3. 9. Nec ſanè, hoc ſenſu, hæreticum aut erroneum illud Ioviniani; Qui plenâ fide in baptiſmate renatus eſt, à Diabolo ſubverti non poteſt.*

[l] *1 Peter. 3. 21.*

[m] *1 Pet. 1. 22.*

[n] *1 Tim. 5. 8.*

But how may *a woman* know then whether ſhe be a *wife* or no?

Queſtion.

I anſwere: Reade over the *Rules* that [o] St. *Paul* and [p] St. *Peter* preſcribe *Married women*; and examine thy ſelfe by them. Reade over [q] the *deſcription* that *Salomons Mother* maketh of *a good wife*; and compare thy ſelfe with it. There is ſet downe *a Patterne* and *a Precedent* for thee. There is [r] *a Looking-glaſſe* for thee (as Saint *Iames* ſpeaketh of *Gods Word* in generall) to ſee thy ſelfe in, and to ſhew thee what thou art. And it were to be wiſht that as [s] the *Philoſopher* willed his followers *to view themſelves oft in a glaſſe*, that if they found themſelves faire and comely, they might bee carefull to have their carriage and courſes correſpondent, if otherwiſe, they might ſtrive by morall abilites to make amends for and recompence what were wanting that way: ſo that every *Married woman* did, if not once a day, or once a weeke, yet once a month at leaſt ſeriouſly looke her ſelfe in this *Glaſſe*. Which it is to be feared that too many are therefore very loth to looke into, becauſe they know how they ſhall finde themſelves there before-hand: And as [t] that *old* withered *Harlot* therefore caſt away her *Looking-glaſſe*, becauſe ſhe could not therein ſee her ſelfe ſuch as ſhe would; ſo they ſhun this *Glaſſe*, not affecting it, becauſe they cannot ſee themſelves therein ſuch as they ſhould. But [u] let us ſet the *Glaſſe* before them that they may looke

Anſwer.

[o] *Eph. 5. 22, 23, 24, 33. Coloſ. 3. 18.*

[p] *1 Pet. 3. 1. 6.*

[q] *Prov. 31. 10.-*

[r] *Iam. 1. 23, 25. In Scripturis quaſi in ſpeculo quodam homo conſiderare ſe poteſt, qualis ſit, Aug. de temp. 112. Sit tibi tanquam Speculum Symbolum tuum. Idem hom. 42. Mandata Dei, ſive cùm leguntur, ſive cùm memoriâ recoluntur, tanquam Speculum intuendum eſt. Idem in Pſal. 118. Evangelium Speculum veritatis nemini blanditur, neminem ſeducit. Talem ſe in eo quiſque reperiet, qualis fuerit. Nos autem ſic in eo nos conſideremus, ut ex eo proficiamus, & ſecundum ipſum corrigamus, ſi qua in nobis corrigenda deprehendimus. Bern. de temp. 78. Præcepta divina ſpecula ſunt, in quibus ſe animæ jugiter inſpiciant; ex quibus maculas ſuas cognoſcant, vitia emendent. Idem de mod. viu.*

[s] Ἡξίου τὰς νέας συνεχῶς κατοπτεύζειν, ἵν' ἂν καλαὶ μὲν εἶεν, ἄξιοι γίγνοιντο· εἰ δ' αἰσχραί, παιδεία τὴν δυσειδειαν ἐπικαλύπτοιεν. *Socrates apud Laert. Suaſit Socrates diſcipulis ſuis, crebrò ut ſeſe in ſpeculo contemplarentur, &c. Apul. apolog. Sed & Bias, Θεώρει ὦ παῖ ἐν κατόπτρῳ τὰς σαυτῆ πράξεις, ἵνα τὰς μὲν καλὰς ἐπικοσμῇς, τὰς δ' αἰσχρὰς καλύπτῃς. Stob. c. 21.*

[t] Τῇ Παφίᾳ τὸ κάτοπτρον. ἐπεὶ τοῖν μὲν ὁρᾶς Οὐκ εἰδέλεω· οἵη δ' ἦν πάρος, οὐ δύναμαι. *De Laide Pluto. Λαὶς ποτὲ νέα ἰσχὺν ἀπιχθησάσα κατόπτρῳ, Γηραλέων συλλέει μαρτυρίην ῥυτίδων. Iulian. Antholog. l. 6. c. 8.*

[u] *Scriptura ſacra quaſi Speculum mentis oculis opponatur, ut in ea facies interna videatur. Ibi ſentiemus, quantum proficimus, ibi, quantum à profectu diſtamus. Greg. Mor. l. 2. c. 1. Speculum hoc habet ſplendorem non mendacem. Formoſus es? formoſum ibi te vides. Fœdus es? fœdum. Sed cùm fœdus acceſſeris, & fœdum ibi te videris, noli ſpeculum accuſare. Non te fallit ſpeculum: tu noli te fallere. Redi ad te, judica de te: conviſtare de fœditate tuâ, ut cùm diſceſſeris triſtis fœdus, correctus peſſis redire formoſus. Aug. de tem. 235. Sed & idem epiſt. 205. Epiſtola hæc tibi Speculum ſit, ubi qualis ſis videas, ubi diſcas qualis eſſe debeas. Et Hieron. ad Ocean. Speculum proponitur. Iam in poteſtate & conſcientiâ ſingulorum eſt, quales ibi ſe aſpiciant, ut vel dolere ad deformitatem, vel gaudere ad pulchritudinem poſſint. Et Bern. de Conſid. l. 2. Admovi Speculum. Fœdus ſe in eo vultus agnoſcat. Sed & qui diſſimilem invenire ſe gaudet, inſpiciat, ne ſortè & ſi ſit unde placeat ſibi, etiam in quo debeat diſplicere, non deſit.*

on it, and view themſelves in it if they will: which if it ſhall ſhew them themſelves farre other than they would ſeeme to be, it is not the fault of the *Glaſſe*, but their owne; let them blame themſelves, and not it.

A wife then, ſay thoſe *Apoſtles*, is one, that is [a] *ſubiect and obedient to her Husband as her head.* But many by this *Rule*, will hardly prove *wives*; being [b] *Miſtreſſes* (as *Ierome* ſpeaketh) rather than *wives*, to thoſe *that have them*, or rather [c] *whom they have*; [d] *being married rather to them, than having married them*, as he ſpeaketh. So that their *Huſbands* (if they may ſo be tearmed that are ſo mated) may ſay, that [e] when they received their *wives dowry*, (if they had ought at leaſt with them; for even [f] thoſe that bring nothing oft are as faulty in this kinde, as they that bring moſt) *they ſold away their owne liberty*; and tooke in [g] *a Miſtreſſe* in ſtead of *a wife*; as the *Cynickes Maſter* did [h] *a Maſter* in ſtead of *a Servant*; and *Nazianzen* ſaith that [i] ſome *wives* doe in ſtead of *an Husband:* One that will [k] *rule*, and *over-rule* them, as he ſaid that [l] *Queenes*, or [m] *Queanes* rather [n] of baſe condition, their *Concubines* did *Kings*; and of the *Perſian Monarchs*, when that State moſt flouriſhed, it was a common by-word, that [o] *they were Maſters of the whole world, and their wives their Maſters:* not unlike *Cato* his complaint alſo ſometimes of his *Countreymen*; [p] *All men rule their wives, we rule all men; and our wives rule us:* One that will *guide* and governe him that ſhould bee [q] her *Guide*; yea, and it may be, command him [r] more imperiouſly than many a *Maſter* would his *Slave*. They are [s] *no men*, ſaith one, but *Bond-men* to their *wives*, or [t] to their *Portions* at leaſt, that endure it. And they are *no wives* ſure, but *Miſtreſſes*, or *more than Miſtreſſes*, that offer it.

[a] *Epheſ.* 5. 22, 23, 24. 1 Pet. 3. 1, 5, 6.

[b] *Non uxor, ſed Domina. Hieron. adv. Iovin. l.* 1. Δέσποιναν μᾶλλον ἢ γυναῖκα. *Chryſoſt. tom.* 8. *ſerm.* 15. Αἱ γυναῖκες εὐθὺς ἀπὸ ταύτης τῆς ἐπῳδῆς ἀπὸ τῆς ἀνδρῶν Κυρίας καλοῦνται. *Epictet. Enchir. c.* 60. *Vocanda Domina: celebrandus natalis. Theophr. de nupt. Hinc toties Ovid. Nunciet huc aliquis Dominam veniſſe. Triſt.* 3. 3. *Inque ſinu Dominæ conſenuiſſe meæ. Ibidem* 4. 8. *Et, Annuus aſſuetum Dominæ natalis honorem exigit. Ibidem.* 5. 5.

[c] *Quomodo Ariſtippus de Laide,* Ἔχω Λαΐδα, ἀλλ' οὐκ ἔχομαι. *Laert. & Athen. l.* 12. *Habeo Laidem, non habeor a Laide. Cic. ep.* 26. *lib.* 9.

[d] Ὅταν πένης ὢν τις γαμῇ τὴν ἐλάττω, τὰ μὴ γυναικὸς ἐπιθυμήσῃ τὰ χρήματα, Αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει. *Menand.* Πένης γὰρ ὢν γυναῖκ' ἔχουσα χρήματα Λάβῃ, ἔχει δέσποιναν, οὐ γυναῖκ' ἔτι, Ἧς δοῦλός ἐστιν. *Amyxandrid. Ita Martial. ep.* 12. *l.* 8. *Vxorem quare locupletem ducere nolim, quæritis? uxori nubere nolo meæ. Quæ & Ariſtippi mentem melius aperiunt, quàm ea quæ ad Laert. Caſaub.*

[e] *Argentum accepi, dote imperium vendidi. Plaut. Aſin.* 1. 1. *Contra quam Ambr. exhort. ad virg. Quæ nupſerit, ad ſervitutem ſua pecunia venditur. Hinc Menand.* Ὅστις γυναῖκ' ἐπίκληρον ἐπιθυμεῖ λαβεῖν, ἢ βούλετ' ἐμαυτὸν μᾶλλον εἰπεῖν καλόν. *Et apud Plut. de tranq. & de virt. & vit.* Ἐστὶ μαχόμενον ἐν ἀγορᾷ νομίζεται. Ἐπὰν δ' ἀνοίξῃ τὸ δῶρον, πεσάθλιον. Γυνὴ κρατεῖ πάντων, ὅπου πάρει, μάχετ' ἀεί. *Ita Sen. controv.* 6. *Multi duxere ſine dotibus uxores: quidam dictas non acepere dotes: quidam emptis contenti fuere; & cùm poſſent accipere divites, emere quibus libertatem darent, maluerunt, quàm ſuam vendere.*

[f] *Prov.* 30. 22, 23. Ἀλλὰ καὶ ταύτας τὰς ἐξ ἀγορᾶς ἴσμεν οὐκ ὀλίγας αἰσχρὰ δουλώσαντας. *Plut. erot. M. Cato uxorem habuit humili loco natam, & tamen, quod nemo poſſet credere, etiam Catoni ſuperbam. Nequis putet, ſi pauperem duxerit, ſatis ſe concordiæ providiſſe. Hieron. in Iovin. l.* 1. *Fruſtrà itaq; Plaut. Aul.* 3. 5. *Quæ indotata eſt, ea in poteſtate eſt viri. Dotatæ moliantur & malo & damno viros. Nam, Nihil indotata poſcet dotatâ minus. Scalig. Epidrop. lib.* 4. [g] Τύραννον αὐτὴ γυναικὸς ἐπεισάγουσιν. *Herocl. de nupt.* [h] Κήρυκα, εἴ τις θέλει δεσπότην αὐτῷ πρίασθαι. *Diogen. Laert. Sciteque Ambroſ. epiſtol.* 7. *Pecunia plerunque Dominus emitur* [i] *& cautionalibus tabulis emptor ipſe addicitur.* Δεσπότην ἄτοπον, οὐχ ὁμόδουλον ἀγαθόν. *Gregor. Nazian. epitaph. Gorgon.* [k] Δεῖν πείθειν αὐτὴν καὶ οὐκ ἄλλο εἰς Ξενιάδη Δόμνον ἢ Διογένης. *Zorobabel.* 3. *Eſd.* 4. 22, 29. [m] Τὰς ἑταίρας βασιλέων βασιλέων βασιλίσσας. *Diogenes* [n] Αὐλητρίδες Σάμιαι, καὶ ὀρχηστρίδες Δαναΐδαι βασιλέων ἐπέβησαν. *Plut. erot.* [o] Οἱ Περσῶν βασιλεῖς πάντας ἡγεῖτο δούλους πλὴν τῆς αὐτῶν γυναικός, ἧς μάλιστα δεσπότης ὤφειλεν εἶναι. *Plut. ad perſeſ. indoct.* [p] Λοιδορῶν τινὰ τότε ἐπιπολάζουσαν γυναικοκρατίαν, Πάντες (ἔφην) ἀνδρῶν ἐσμὲν γυναικῶν ἄρχοντες, ὑμεῖς δὲ πάντων ἀνδρώπων, ἡμῶν δὲ αἱ γυναῖκες. *Cato. Plut. apophth.* [q] *Prov.* 2. 17. [r] *Verum itaque hîc illud Ambroſii exhort. Virg. Meliori conditione Mancipia, quàm Conjugia comparantur. Et Pallad. anthol. l. c.* 19. Δουλεύειν σε λέγω μετεωρότερον, εἰ καὶ πάρεσται Σώφρονι δεσπόσυνα, μηδὲ λίαν χαλεπᾷ. [s] Καί τοι γυναικὸς ἀνδρὶ χαλεπώτερον οὐδὲν ἀπαλλαγή πονηρᾶς, ἀνὴρ ὢν καὶ οὐκ ἀνδράποδον. *Plut. de virt. & vit.* [t] Οὐδὲν γυναικῶν ἄνδρες, πλὴν ὅσοις κακῶν δοῦλοι. *Idem pædagog. Vnde & Ariſtot. Ethic. l.* 8. *c.* 10. Ἄρχουσιν ἐνίοτε αἱ γυναῖκες ἐπικλήρου ὄντες.

Againe, ſhe is *a wife*, as [u] *Salomons Mother* deſcribeth her, that is not *a good Houſe-wife* onely *in the houſe*, but *a good wife* alſo *to her Husband*; that [x] *doth him good all his daies*, all the daies at leaſt, that ſhee liveth with him. She is *a wife* then indeed, and none but ſhee, in whom theſe two concurre, that ſhe is both *a good Houſewife*, and *a good wife* too *to him that hath her*. But how many *Married* women are there,

[u] *Prov.* 31. 10.

[x] *Prov.* 31. 11.

there, in whom neither of these are? how many in whom they meet not? How many are there not *Houſ-wives*, but [y] *Drones* rather? living wholly on the ſweat of their *Husbands* browes, as the *Drone* doth on the honey that the *Bee* maketh and bringeth in? How many though not *Drones*, yet *Droiles* rather than *Wives*? that will toile and moile indeed about the houſe, as we ſay, like horſes; but are withall [z] of ſo crooked and crabbed a nature, of ſo curriſh, unquiet, and contentious a diſpoſition, that their *Husbands* can have no joy, nor comfort at all of them: there can bee no comfortable cohabitation or converſing with them. There may bee good cauſe therefore even for *married women* to examine themſelves whether they be *wives* or no: ſince that if they anſwer not that, which *Gods word* and will, yea which the very *Name* given them, requireth of them, they are as *no wives in Gods account*.

But here a *Queſtion* or two would be anſwered.

For firſt, may ſome ſay: If *ſuch a Wife* bee *no Wife*, may *a Man* then lawfully put away *ſuch a Wife*?

I anſwer; No: As the *Rabbines* ſpeake, [a] *The bone thou muſt gnaw, that is fallen to thy Lot.* There is [b] *a knot of God* betweene you, that cannot be unknit. [c] *God* hath joyned her unto thee either in mercie, or in wrath; to be, as he ſaith of *Rulers*, [d] either *a Nurſe* to thee, or *a Scourge*. And [e] *Thoſe that God hath joyned together, Man may not ſever.*

Yea but, may not a Man forbeare to doe *the Dutie of an Husband* to ſuch an one? For [f] why ſhould I, will ſome ſay, be *an Husband* to her, if ſhee be not *a Wife* to me?

y Ἔργον γὰρ ἀνδρὸς ἐστὶ τοιαύτη γυνὴ, (ἢ μᾶλλον ἢ κτηνῶν κτῆνος μέλιτος. Theophyl. epiſt. 42.) Ἔργον δὲ μοῦσον ἐσθίειν ἐπόνῳ. Simonid. Βαρεῖα συνεκδήμους δὲ ἀλαζόνας, καὶ πολυτιμήτου σύνδειπνον ὑπὸ λιχηδείας, καὶ σύγκοιτος δύσωνος, &c. Plut. de virt. & vit.

z Κακὴν γὰρ ἔπη καλὸν, οὐδ' ἁρμόσει. Πέφυκεν, οὐδὲ πρῆγμον, οὐδ' ἑρμόσιμον. Simonid. Stob. c. 71

Queſtions 2.

Queſt. 1.

Anſw.

a Os, quod in ſorte tua cecidit, roday. Dym. in Adag. Ben Syra.

b Pactum Dei. Pro. 2. 17

c Matth. 19. 6.

d Bonus ſi fuerit, qui tibi præeſt, nutritor tuus eſt: malus ſi fuerit, tentator tuus eſt. Aug. de Verb. Dom. 6.

e Matth. 19. 6.

Queſt. 2.

f Ita legit Jun. verba Domini, Ier. 31. 32. Et ego illis Maritus eſſem? ut conciliet, cum Hebr. 8. 9. κἀγὼ ἠμέλησα αὐτῶν. Sic Cic. Phil. 2. Non tractabo ut Conſulem: ne ille me quidem ut Conſularem. Et Craſſus Philippo, Non es mihi, Philippe, Conſul, quia nec ego quidem tibi Senator ſum. Val. Max. l. 6. c. 2. & Cic. de Orat. l. 3. Sed & Chriſtiano parum. Iul. Scal. de Eraſm. ep. 15. Si non eſt mihi Chriſtianus, cur ego illi ſum?

I anſwer; No: [g] *Thou oweſt it to God.* And it is not default of dutie on her part, that can diſcharge thee of thy debt to him. As *Baſil* ſaith of *Rulers*, [h] *Wee muſt obey, the good as God, the bad for God.* And *S. Peter* of *Maſters*, that [i] *Servants muſt for* [k] *conſcience ſake be ſubject to the froward as well as the courteous.* So muſt thou doe *the dutie of an Husband* as well to *a bad* as to *a good Wife*, for *conſcience* of *Gods command.* Doe thou *thy dutie for God*, and thou ſhalt have *thy reward from God.* As our Saviour ſaith [l] of thoſe that relieve the poore, though *they cannot requite them*, yet *God will reward them*; ſo though ſhee doe not with kindneſſe anſwer thee, *God* will requite thee, *in the Reſurrection of the Righteous.*

Anſw.

g Debes Deo.

h Τοῖς μὲν ἀγαθοῖς, ὡς τῷ Θεῷ. Τοῖς δὲ σκολιοῖς διὰ τὸν Θεόν. Baſil. Cæſar.

Rom. 13. 5.

1 Pet. 2. 13, 14.

i 1 Pet. 2. 18, 19.

k Τοῖς σκολιοῖς.

l Luk. 14. 14.

And ſo much briefly for *Anſwer* to thoſe two *Queſtions.*

Secondly, this *Point* may ſerve as for *Examination*, ſo for *Premonition*, to thoſe that are to enter into this eſtate, that they conſider ſeriouſly before-hand, what they undertake, that they weigh well what they goe about: Not thinke as many doe, that *they marry for their eaſe*, or they *marrie to be maintained*; to be maintained in ſloth and idleneſſe, or in vanitie and pride: like thoſe, who, as *Bernard* ſpeaketh, [m] *thinke to live without Care, when they have gotten a charge or a cure.* No: thou marrieſt to bee *a Wife*; and that is not [n] *a*

Vſe 2.

Premonition.

m Tum demum ſine curis victuros ſe ſperant, poſtquam ad curas pervenerint. Bern. epiſt. 42.

n Ὄνομα κενόν. Greg. Naz. Apolog. Nudum nomen. Quemodo Apul. in Apolog. Nuptiarum titulus falſus & imaginarius,

naked

naked Name, or *a bare title*; it is *the Name* of *an Office*, that hath many *Duties* annexed to it. ° *It is not good for man to be alone*, saith *God*; *I will make him an Helpe.* He doth not say, *I will make him a wife:* or, *I will make him a woman that may bee an Helpe to him:* though hee meant so to doe: but, *I will make him an Helpe.* So that *A wife is a woman joyned to Man to be an Helpe to him:* And for a *woman* to be a *wife*, is to be *an Helpe to her Husband.* But wherein to be *an Helpe?* P *Let the younger women*, saith the Apostle, *marrie*, q *breed*, (that is, *beare, and bring up*) *children, and governe the familie.* That is the end of their *Marriage:* and to doe that, is to bee *a Wife.* And that therefore must every *woman* that intendeth to marrie, fore-thinke of, resolve on, and make account of before-hand, if ever shee meane to be a *wife.* r *Marriage is honourable*, as the Apostle saith: and the Name of *a wife* is *an honourable Title.* Wee are wont to give them place before those that bee yet unmarried, unlesse they bee farre unequall otherwise. But s *every dignitie hath some dutie* annexed unto it. And t it is not equall that those that refuse the one, should expect ever to enjoy the other. Yea, *the greater the honour* is, *the greater* is *the dishonour*, if the *dutie* bee *not done* that that honour exacteth.

° Gen.2.18.

P 1 Tim.5.14.
q Τεκνογονεῖν, οἰκοδεσποτεῖν. Quo loco τὸ τεκνογονεῖν etiam τὸ τεκνοτροφεῖν includit, quod & exprimitur, sap.5.10. quo modo & τεκνογονία etiam τεκνοτροφίαν comprehendit. sap.2.15.
r Hebr.13.4.
s Honos omnis & onus annexum habet. Bern. epist.42. Nec datur beneficium nisi propter officium. Reg.Iur.Can. Et Rationi congruit ut succedat in onere, qui substituitur in honore. Bonif. in 60. reg.jur. c.77.
t Non est dignum ut inde exigas honorem unde refugis laborem. Bernard.epist.87.

Thirdly, it may serve, as for *Premonition*, so for *Admonition*; for premonition to those that intend or desire to enter, for admonition to those that are entred already. Art thou *a married woman* then? As *Ierom* saith to the *Monke*; u *Read what thou art here called, and be that that thou art stiled.* Thou art stiled *a wife.* But thou art *no wife*, if thou doest not *a wives worke:* no more than x *the Shepherd* is *a Shepherd* if he feed not his flocke. Consider therefore well what the dutie of *a wife* is, that thou mayest indeed faithfully and conscionably performe it; that thou mayest make good what in that Name is required of thee. Else as one saith well, that y *the very title of godlinesse maketh the ungodly man guiltie:* so, z the verie *Title* that thou art called by, will one day condemne thee. And it had beene better for thee never to have taken that *Name* on thee, if thou doest not that that the *Name* importeth. For as it were no sinne for a man not to feed a Flocke, if a he did not beare the *Name*, and take up the *place* of a *Pastor*, if he were not called so to doe: So it were no sinne for a *Woman*, not to bee in this manner *an Helper to Man*, if shee did not beare the *Name*, and supply the place of a Wife, if she were not called to be such an one. And this is a great fault, with much griefe to bee spoken of, among many *Professours*, that they seeme very carefull of the observance of the *generall duties of Christianitie*; but are too too careless of performance of the *speciall duties* of their *particular states and places: Forward Christians* (to see to) in the generall; but failing fouly and fearefully, when it commeth to the particular; *careless housholders*, (and you know what b the Apostle saith of such;) *fond Parents*; *negligent* and *undutifull servants*; *no good Husband* to Wife; *no good wife* to Husband: like a *blinde Eye* in the bodie, that *hath sense* and *motion*, the generall faculties, com-

Vse 3.
Admonition.

u Lege quod appellaris; esto quod diceris. Hieron. ad Nepot. & ad Rustic. Cura esse quod audis. Horat.epist.16.
x Zech.11.5.16,17. Non omnes Episcopi Episcopi sunt. Hieron. ad Heliodor. Nec est verus sacerdos omnis qui sacerdos nominatur. Gratian. decr. d.40.c.12. Nec Episcopus enim aut presbyter est dicendus, cùm non sit, qui præesse velit, prodesse nolit. Iuell. apolog.
y Ipsum reatus impii est pium nomen. Salvian. de provident. l.4.
z Magis enim est damnabilis malitia, quam titulus bonitatis accusat. Ibid.
a Ezech.34.2,3. Locum pastoris tenent & non pascunt; stipendia prædicatoris accipiunt, & non prædicant: doctores vocari volunt, & non docent: qui meritò secure æternæ damnationis succidendi sunt, quia terram occupant, & fructum non faciunt. Rad. Ardens in Vigil. Assens.

s *Every dignitie hath some dutie* annexed unto it. And t it is not equall that those that refuse the one, should expect ever to enjoy the other. Yea, *the greater the honour* is, *the greater* is *the dishonour*, if the *dutie* bee *not done* that that honour exacteth.

t Non est dignum ut inde exigas honorem unde refugis laborem. Bernard.epist.87.

b 1 Tim.5.8. Ἀρνησάμενος τὴν πίστιν χείρων, ἢ ἄπιστος τοῦτ' ἔστι, φησὶν ἑρμηνεύων ὁ Τὸν ἐπιχώριον χαρακτηρισμὸν τῆς τῶν Χριστιανῶν μαθητείας. Auctor. quæst. orthodox. apud Iustin. quæst.3.

mon

mon to it with the other parts, but *wanteth ſight*, that is [c] the proper function and office of it: or *a lame hand*, that is as ſenſible, yea more ſenſible it may bee than any other part of the body, but either cannot, or doth not any worke. That which bringeth a *foule ſcandall* oft upon *Chriſtian profeſſion*; when we ſhall heare, as many complaine, that they have found more faithfull and diligent ſervice in ſuch ſervants as have given little ſhew of ſaving or ſanctifying grace, than in ſuch as have made great profeſſion of piety; ſo others againe, that more loving and kind carriage, and more dutifull demeanour towards their *Husbands*, is found in divers women, though well natured, yet not religiouſly nurtured, than in many that would ſeeme to have made great progreſſe in piety: when many *meere civill perſons* live more lovingly, more comfortably, more contentedly together, than not a few of thoſe doe, (whereſoever the fault bee, ſometime in the one party, and ſometime in both,) that are otherwiſe *very forward and eager profeſſors*. As [d] if *Nature* were able to doe more than *Grace* could doe: or as if true *piety* and *godlineſſe* did not exact of *men* and *women*, a diligent, carefull and conſcionable performance of good *duties*, [e] as well in the one kinde as in the other.

[c] *Rom.* 12. 4, 6. *Singula ſuum membra habent officium: oculus videt, & non audit; auris audit, & non videt; manus operatur, nec audit, nec videt; pes ambulat, nec audit, nec videt, nec facit, quod facit manus.* *Aug. in Pſalm.* 130. *Videmus hominibus inſpiratam velut aurigam rectricémque membrorum animam, ſenſuſque injectos ad ea diſcernenda, quæ tactu, naribus auribuſque & oculis indagantur, pedes ad progreſſum compoſitos, brachia ad complexum, &c. nihil aures agere valent, quod oculorum eſt, nihil oculi, quod aurium.* *Colum. de re ruſt. l.* 3. *c.* 10.

[d] *Plus in bono valere vires ingeni Quàm Gratiam, infirmat valorem gratiæ.* • *Quædam Dei præcepta ſunt communia omnium, non ſpecialia aliquorum. Vt ergò audacem reum temeritatis ſuæ patenti objectione conveniat, non enim præcepta communia, ſed propria & ſingularia contempſiſſe demonſtrat.* *Greg. in illud* 1 *Sam.* 13, 13. *Non obſervaſti mandatum Dei, quod mandavit tibi.*

Fourthly, it may ſerve for *Information*, to informe us how *God* eſteemeth of ſuch as are faulty or defective this way. Art thou a *wife*? but not a *good wife*? God eſteemeth thee as *no wife*; yea, as *no woman*; for [f] the ſame word ſignifieth either. [g] *Search* ſaith *God* to *Ieremy*, *all Ieruſalem* thorow, *if thou canſt finde a man*; or *if there be one that dealeth uprightly*: as if the reſt, thoſe that were not ſuch, or did not ſo, were *no men*. As [h] the *Cynicke* ſometime ſaid, that there was *a great throng* of folke where hee had beene at a ſolemne meeting, but *few men*; and having called *men* to come to him, when *many* came flocking about him, hee beate them away, and ſaid, [i] he called *men*, and *not them*; thereby implying that they were not ſuch *men* as he meant. And ſurely, as ſuch *men* were *no men* in his account: yea, *bad men* are in truth *no men* howſoever they ſeeme to be ſuch: [k] *You are much miſtaken*, ſaith he, *if you take them all for men that you meet with. They are men in ſhape, but beaſts in minde*; [l] *Men outwardly*, [m] *Beaſts*, if not [n] *worſe than beaſts, inwardly*. [o] *All the difference*, ſaith one, *is, that the one goeth upright*, (and yet [p] ſome will hardly grant that too) whereas *the other groveleth upon the ground*. So *bad wives* are *no wives* in Gods account, nay, nor *women*; but *wild beaſts*, as

Vſe 4. *Information.*

[f] אשה Hebr. ut & Γυνὴ Græc.

[g] *Ierem.* 5. 1.

[h] *Ab Olympiis ludis reverſus, ut Laert. è balneo prodiens, ut Hecato in Chriis;* Πολλοὶ μὲν ὄχλος, ὀλίγοι δ' ἄνθρωποι.

[i] Ἄνθρωπος ἐκάλεσα, οὐ παιδάρια τα. *Laert.*

[k] *Erras, ſi iſtorum, qui occurrunt tibi, vultibus credis. Hominum effigies habent, animos ferarum.* *Senec. Epiſt.* 103. Τέρατα τῆς φύσεως, βεβλωμένα ἀνδρόσωπα. *Ex Empedocle Theoph. epiſt.* 44.

[l] *Omnes homines nati ſumus: ſed non omnes homines homines ſumus. Quidam homines non ſunt homines. Eſt homo homo: & eſt homo non homo, homo ſerpens, Matth.* 3. 7. *homo equus, Ierem.* 5. 8. *homo jumentum, Pſal.* 49. 20. *Secundum exteriorem hominem homo, ſec. interiorem non homo, ſed ſerpens, &c. Origen. in Ezech. homil.* 3. [m] Τί γάρ ὅτιν ἄλλο ἄγριον καὶ ἀνήμερον, ἢ λέων, ἢ λύκος, ἢ τι ἄλλο ἀτυχέστερον, καὶ πανοῦργον εἰς; λοίδορος καὶ κακοηθὴς ἄνθρωπος ἢ πάλαιστὴς; *Luke* 13. 32. *&c. Epictet. Arrian. l.* 1. *c.* 3. *Hos, ut ait Salluſtius, ventri obedientes, animalium loco numeremus non hominum. Sen. ep.* 60. [n] *Ierem.* 10. 14. *Ipſis beſtiis beſtialior eſt homo ratione vigens, & ratione non vivens. Bern. in Cant.* 34. *de bon. deſer.* [o] Οἷον τὸ πρὸς ἄλλων διαφέρειν θηρίων ἄνθρωπον; ὀρθὸν βαδίζειν, ἀλλὰ χαμαί· Πλὴν ὅτι ταῦτα, τοῦτο δ' ὁρᾷ θεῖον. *Philem. agyrt. apud Stob. c.* 2. [p] *O curvæ in terras animæ. Perſ. ſat.* 2. *& Lact. inſtit. lib.* 2. *cap.* 2. *In recto corpore curva eſt anima. Anton confunderis ſurſum caput habere, qui ſurſum cor non habes? corpore recto ſtare, qui corde repis in terra? An non in terra eſt repere, carnem ſapere? &c. Bern. de diverſ.* 12.

[p] the

q Ἰσὼν γυναῖκα ἐν φορείῳ, Οὐ κατὰ τὸ θηλύτερον, ἔφη, ἡ γαλεάρχα. *Laert. Intrat bestia non puella; discurrit fera, non fœmina. Pet. Chrysolog. serm. 127.* r *Prov. 21. 19. Sirac. 25. 20.* Οὐδὲν γοῦν ἐν κόσμῳ θηλύτερον ἐφάμιλλον γυναικὸς πονηρᾶς· τί λέοντος δεινότερον ἐν τετραπόδοις; τί ὄφεως μόχθηρον δεράκοντος ἐν ἑρπετοῖς; πολὺ γὰρ λέων γὰρ δράκων ἐν τῇ κακῷ ἐλάττω πυγχάνει. *Pseudo-Chrysost. tom. 7. serm. 99.* Δεινὸν δράκοντες, καὶ χαλεπὴν αἰσθάνῃ· Διπλῆ γυναικὸς δεινότης ἐν θηρίοις. *Greg. Naz. apud Anton. Meliss. l. 2. c. 34.* Πολλῶν κατὰ γῆν καὶ κατὰ θάλασσαν θηρίων ὄντων, μέγιστον ὅστις θηρίων γυνή. *Menand.* Γυνή τε παντῶν ἀγκιώτατον κακόν, *Eurip. Phœnic.*

q the *Cynick* sometime spake, in the likenesse of *women*; yea *worse* rather than such, as *Salomon* also plainely implieth, when he saith, that r *It is better to abide with wilde beasts in the wildernesse than* to be tied *to keepe house with such.*

And the like may and must bee said of the other party. As the *wife* is *no wife*, if she be not *a good wife*: so is *the husband no husband* if he be not *a good husband*. He is s *no man*, but a *beast*, saith *Chrysostome*; *a wilde beast rather than an husband*, that is not kind and courteous, that is harsh and curriish to his wife. He is *no husband*, if hee doe not *the duty of an husband*; as she is *no wife*, if shee doe not the *worke of a wife*. And t where both parties are herein faulty, and u rather bide than live unquietly together, we may well say of them, as we use to say, that they live togther, as *Dog and Cat*; not as *Man and VVife*, but as bruit *beasts*, or not so well rather, as even * *wilde beasts* are wont to doe. They are no better at all in gods sight than such: and they must looke one day to answere, not onely for the wrong that they doe either to other, but for the wrong also that they doe unto *God* and *his Ordinance*, by bringing through their fault a foule imputation upon it.

s Εἰ ἄνδρ δεῖ καλεῖν, καὶ οὐκ θηρίον. *Chrys. in 1 Cor. hom. 26. Quomodò Eusseb. prepar. Evang. l. 7. c. 8* Θῆρας μᾶλλον ἢ ἀνθρώπους.

t *Quod Aug. de aliis quibusdam; si ambo tales sunt, conjuges, quamvis vocentur, non sunt, de nupt. & concupisc. l. 1. c. 15.*

u Σωφρονοῦσιν, ἢ συμβιοῦσιν, ἢ ἴσασι τὸ θεῖον. *Thearist. apud Stob. c. 67.* Ὅταν δὲ γυνὴ ὁμονοίας τῆς πρὸς ἄνδρα στερηθῇ, ἀβίωτον καὶ ὁ καταλειπόμενος βίος, *Lycurg. ibid. cap. 98.* * *Ipsæ feræ sævissimæ genus proprium pace quadam colodiunt, coeundo, pariendo, fœtus fovendo atq; enutriendo, cùm sint alioqui insociabiles, & silvagæ. Quæ enim tigris non filiis suis mitis immurmurat, & pacatâ feritate blanditur? Quis milvus, quantumlibet solitarius rapinis circumvolet, non conjugium copulat, nidum congerit, ova confovet, pullos alit, & quasi cum suâ matre familias societatem domesticam quantâ potest pace conservat? Aug. de civit. l. 19. c. 12.*

Vse 5. *Caution.*

Fiftly, this may serve for *a Caveat* to such as are yet to choose. Doest thou want *a wife*, and wouldest thou have one? Make enquiry for a *good wife*; else thou wert better to have no *wife*, better without her, if she be a bad one, than with her. *Oh could I but get* x *a rich wife, a wealthy one*, saith one; *I were well, I were made for ever.* And, *Let me have* y *a faire one*, saith another, *and I care for no more.* z *Give me the woman*, saith *Sampson*, *for she pleaseth mine eye.* But as that worthy *Grecian* once said, that he would rather have for his Daughter, a *a Man without money, than money without a man*: So better were it for thee to have *a wife without* b *wealth or* c *beauty*, than to have *wealth or beauty without a wife*; and so d be as farre from having *the comfort of a wife*; as if thou hadst *no wife* at all. e *A man*, saith one, *may have ma-*

x Γένου ὅδε εἰς ἔρωτα. Σοφίᾳ, ᾧ πατεῖ. Μόνον ἄρχουσιν βλέπε. *Anacr. carm. 46. Protinus ad censum; de moribus ultima fiet Quæstio. Iuven. Sat. Malâ cum fama, ubi dos est, facile nubitur: Dum dos sit, nullum vitium vitio vertitur. Plaut. Pers. 3. 1. Conjux haud Fœmina, quæritur pecuniâ. Iul. Scal. epidorp. l. 4.*

y *Formosa virgo est, dotis dimidium vocant Isti, qui dotes negligunt uxorias. Afran. Virgo formosa, etsi sit oppidò pauper, abunde tamen dotata est. Apul. in apolog.* z *Iudg. 14. 7.* a Οὐδὲν χρημάτων, νόμιον μᾶλλον, ἢ χρήματα ἀνδρός. *Plut. vita Themistocl. & in apophth. Malo virum, qui pecuniâ egeat, quàm pecuniam quæ viro. Cic. offic. lib. 2.* Κύδιον βροτοῖς πένητα χρηστὸν Καὶ πλούσιον γαμβρὸν πιπᾶσθαι καὶ φίλον. *Eurip. Androm.* b Κρεῖσσον γὰρ ὄβριν δ' τεθραμμένην λαβεῖν Γυναῖκ' ἄπροικον, ἢ κακῶς μετ' χρημάτων. *Diodor. Stob. cap. 76. Dos est magna parentum virtus, & metuens alterius tori certo fœdere castitas. Hor. carm. 3. 24. Dummodò morata recte veniat, dotata est satis. Plaut. Aul. 1. 4.* c *Prover. 11. 22. Mulier nequicquam exornata est bene, si morata est malè. Plaut. Most. 1. 3. Pulchrum ornatum turpes mores pejus cæno collinunt: pidi mores turpem ornatum facilè factis comprobant. Idem Pœn. 1. 2.* d Χρήματα πολλὰ θέλειν τε καὶ μὴ ἔχειν. *Stob. c. 95.* e *Multos tibi dabo, qui non amicis, sed amicitiâ carverunt. Senec. epist. 6. Multi more isto atque exemplo vivunt, quos cum censeas Tibi amicos, reperiuntur falsi falsimoniis, Linguâ factiosi, inertes operâ, subdolâ fide. Plaut. Bacch. 3. 6.*

my

my Friends ([f] ſuch as we commonly call *friends*) and yet among his many *friends*, he may *finde little friendſhip*. And ſo may a man have *many a wife*, ſuch as uſually beare the name of *wives*, and yet finde little enough of that *good* in any of them, that *Salomon* here intimateth to be in *a wife*. If thou wouldeſt have *a wife* then, [g] ſeeke thee *a good wife*; ſeeke thee *a fit wife*. For if ſhee bee not *a good wife*, and *a fit wife*; (and ſhee is *no good wife for thee*, if ſhee bee *not fit for thee*;) thou ſhalt have *no wife* of her. As a learned man ſaid ſometime of *Rome*, having beene ſomewhile there, that a man might [h] *Seeke Rome in Rome*, and yet *not finde her there*; *Rome* was ſo much altred from that that it had beene: And the *Orator* of Sicilie, after *Verres* had governed there, that men [i] *ſought Sicilie in Sicilie*, it was by him ſo impoveriſhed: And *a Reverend Prelate* of ours, of *Bellarmines* latter works, that many [k] *miſſed Bellarmine in Bellarmine*; they were ſo much unlike to, and came ſo farre ſhort of his former. So mayeſt thou finde much want, and *miſſe of a wife in a wife*, if thou makeſt thy choiſe amiſſe. And ſo conſequently doe thy ſelfe exceeding great wrong, embracing, with [l] *Ixion*, a *cloud* in ſtead of *Iuno*, or [m] with *Paris*, [n] *a ſhadow without ſubſtance*, a ſorrie helpe, [o] *a cold comfort*, *a wife*, and yet *no wife*, in regard of any joy or comfort in her, in regard of any helpe or furtherance from her. And were it not much better for one to be altogether without? For what can be more miſerable than to have *a wife*, as [p] covetous wretches have *wealth*; to have the *burden* of *a wife*, and to want the *benefit* of her, to have the *care*, and not the *comfort*? whereas the man that liveth *ſingle*, as hee miſſeth of the one, ſo hee is yet withall freed from, and eaſed of the other.

[f] φίλον ἢ δεῖ μὴ πολλῶς, μηδὲ σοφιστικῶς ἀκοῦσαι, ἐκεῖνον ἀμεταπίστατον καὶ βέβαιον, ἀλλὰ κοινὸς ἅπασιν. Plut. Symp. probl. 4. 1. *Sic illum amicum vocaſti, quo modo omnes candidatos bonos viros dicimus; quo modo obvios, ſi nomen non ſuccurrit, Dominos ſalutamus.* Sen. epiſt. 3. *Non de vulgari ego amicitiâ, ſed de verâ loquor, qualis eorum qui pauci nominantur, fuit.* Cic. de Amic.

[g] *Vbi queret quis uxorem, videat an nuptias ſuas amet, an nihil pluris faciat marito, an miſericors ſit, an fortis ſit, ſi quid viro inciderit mali, unà tolerare. Si his bonus fuerit inſtructa, dotata eſt.* Sen. controv. 6.

[h] *Spurcum cadaver priſtinæ venuſtatis: Nec Roma Romæ compos, & tamen Roma: Sed Roma quæ præſtare non potes Romam.* Ioſ. Scalig. *Vtpote ubi, Nec ſomnium, nec umbra, nec ſonus Romæ.* Iul. Scalig. poem. Et Ian. Vital. *Qui Romam in mediâ quæris novus advena Româ, Vt Romæ in Româ nil reperis mediâ? Roma ſiquidem Roma non eſt, nihil habens præter ruinas ruderáque, priſcæ calamitatis cicatrices ac veſtigia.* Eraſm. Ciceroman. [i] *Vt in uberrimâ Siciliæ parte Siciliam quæreremus.* Cic. in Verr. 3. [k] *Bellarminum quarunt in Bellarmino.* Lancel. iam Winton. Epiſcopus in defenſ. Reg. contr. Bell. apol. Ita H. Steph. de Pſeudo-Gell. Titulis, *Gellium ſe in Gellio deſiderare.* [l] Νεφέλῳ ἀντὶ τῆς Ἥρας. Videndus Euſtath. ad Iliad. α. Lucian. in Deor. dialog. & Serv. ad Æn. 6. [m] Εἴδωλον ἔμπνουν. Eurip. Helen. εἰδωλόπαστον βέθος. Lycophr. Caſſ. i. Εἴδωλον Ἑλένης, ut ex Steſichoro Tzetz. [n] Σκιᾶς ἀντὶ τοῦ σώματος. Prov. Græc. [o] Ψυχρὸν παραγκάλισμα. Lycophr. ibid. ex Sophocl. Antigon. Κακὴ γυνὴ ξύνδυνος. [p] Ὡς ἰδὼν μὲ ἐπιμελούμενον, ὡς ἐξ ἀλλοτρίων ἢ μηδὲν ὠφελούμενον. Bion apud Laert. Nec habendi fructu felix, & cupiditate quærendi miſerrimus. Val. Max. l. 9. c. 4. Hinc Io. Parkuſt. in epigr. *Eſt aſino ſimilis, qui obſonia portat, avarus: Oneratur eis, non veſcitur.* Et Plut. de avar. Ὥσπερ ὄνος βαλαίνης ξύλα ἢ φρύγανα καταχομίζων, ἀεὶ καυσοῦ ἢ τέφρας ἀναπιμπλάμενος, λάχνης ἢ μὴ μετέχων, μηδὲ ἁλός.

Laſtly, Is ſuch a Wife in Gods account as *no wife*? Let ſuch then never looke for reſpect or regard with God, for any recompence or reward from God. If thou doſt not *a wives worke*, never looke for *a wives wages*, never looke for *a wives reward*. There is no *Chriſtian Servant*, that ſerveth his maſter faithfully and conſcionably, but [q] hee ſhall for the ſame *from God receive* a royall *reward*. And much more the *Chriſtian wife*, that doth carefully her dutie to him, whom God hath joyned her unto. Such as they be [r] *Daughters of faithfull Sara*; ſo they ſhall have their part and portion with her. But for the reſt, ſince [s] they refuſe to doe *the worke*, they have no reaſon to expect or looke for *the wages*. Their *wils* they may have with their *Husbands* while they live here; but they are never like to have any *reward* at *Gods* hands. How can they hope that he ſhould reward them as *wives*, who repute th them as *no wives*? yea [t] *worſe* therefore

Vſe 6.

[q] *Coloſſ. 3. 23, 24.*
[r] *1 Pet. 3. 6.*

[s] *Avidus ad mercedem, piger ad laborem, qua fronte ſperas quod promiſit Deus, qui non facis quod juſſit Deus? Prius audi monitiones, & ſic exige repromiſſiones. Prius audi jubentem, & ſic exige pollicentem.* Aug. de ſanct. 4.

[t] *Ideò deteriores ſumus, quia meliores eſſe debuimus.* Salvian. de Provid. lib. 4.

therefore *than no wives*, becauſe they ought to have beene *wives*, and did beare *the Name* of ſuch. In a word; wouldſt thou bee *a wife in Gods account?* Thou muſt then bee *a wife, not in Name, but in Deed.* For, [u] *He is not a Iew*, ſaith the Apoſtle, *that is a Iew outwardly:* [x] *Nor is that Circumciſion, that is outward in the Fleſh. But hee is a Iew, that is a Iew within: and that Circumciſion, that is in the heart and the Spirit is the Circumciſion, whoſe praiſe is not of Man, but of God.* So ſhee is not *a wife*, that is, *a wife in Name*, but ſhee is *a wife*, that is, *a wife in Deed:* Shee is *that wife*, [y] whoſe *praiſe and reward* is both of *Man* and *God*; or if not of *Man*, yet doubtleſſe of *God:* From whom, as ſhee doth *the worke of a wife*, ſo ſhee is ſure to receive *the reward of a wife*, though *Man* ſhould not yeeld it.

u *Rom.* 2. 28, 29.
x Ἡ νομίμη περιτομὴ τὸ πνεῦμα περιτέμνεσθαι τ' ψυχήν. *Oecum. ſchol. ad Phil.* 3. 3. *Circumcidens cor, non metens carnem. Tertul. ad Marc. lib.* 5. *Illam enim non περιτομὴν, ſed καλατομὴν Apoſtolus appellat: quo modo Diogenes Zenonis διαιρεθὴν καλαιρεθὴν, & Euclidis χολὴν χολὴν dixit. Laert. Vide Jer.* 9. 25, 26.
y *Prov.* 31. 31.

And ſo paſſe we on to *the ſecond Point*; from *the Partie commended* to *the Commendation* here given her.

Branch 2.

Doctr. 2.

A wife then (ſuch an one as deſerveth *the Name of a wife*, as is a *wife not in Name* onely, but *in Deed, not in Title* barely, but *in Truth*) *is* [a] *an exceeding great Benefit, a meanes of much good* to him that hath her: *Hee that findeth a wife findeth Good*, ſaith *Salomon. Good*; that is, *much good, exceeding great good:* (For it is ſpoken [b] *by way of excellency or eminency*;) as if hee could not well tell how to expreſſe how much *good* might by her accrue to the Husband of ſuch an one. And, [c] *Shee will doe him good*, ſaith *Salomons Mother, and no evill*, ſo long as ever they ſhall live together. **An whole treaſurie of good there is in a good wife.*

a Ἄρειστον ἀνδρὸς κτῆμα συμπαθὴς γυνή. *Hippotheon. apud Sto. c.* 65. Συλλήβδην γὰρ, πάμμεγον ἀρετῆς ἔστιν ἀνδρεία γυνή. *Clement. Alex. ex Eurip. pædag. l.* 3. *c.* 11.
b Κατ' ἐξοχήν.
c *Prov.* 31. 12.
* Ὅποταν ἐσθλῶν ἔστιν ἡ γαθὴ γυνή. *Menand.*

Benefits 6.

To point onely at ſome generall *Heads* of this *Good*, that ſuch a *wife* bringeth with her. For the *Time* will not ſuffer mee to inſiſt long on ought.

Benefit 1.

Societie.

First, for *Societie:* [d] *Man naturally affecteth* company and *Societie*, and [e] *ſhunneth Solitude.* [f] *Societie* is the very *Soule and Life of Mans Life.* [g] There is no comfortable fruition, or delightfull poſſeſſion of ought without it. But [h] *Solitude* is *uncomfortable:* [i] *There is no warmth in it*, ſaith *Salomon.* [k] *It is not good*, ſaith *God* himſelfe, *for Man to bee alone.* For ſome other *Creatures* it may bee; but for him it is not, being [l] of *a ſociable nature*, as [m] many of them are not: And yet even thoſe alſo, though waiving others, yet [n] admit and affect ſome kinde of *Societie*, as that by name that wee now entreat of. [o] *Two* therefore, ſaith *Salomon, are better than One:* in mankinde eſpecially naturally ſo made. And *Adam in Paradiſe*, though hee were *truly Happy*, yet was hee *not fully Happy:* his *Happineſſe* was *not* compleat; hee was nothing ſo well yet as he might be, while he was yet *without a Mate.* Yea [p] the Heathen man thought that though *a Man* were *in Heaven*, hee would have little joy or comfort, the leſſe at leaſt, of his being there, unleſſe he had ſome there like himſelfe to converſe with. There is [q] *much want of comfort then in Solitude;*

d *Ad ineundam ſocietatem homo naturæ ſuæ legibus fertur. Auguſt. de Civitat. lib.* 19. *cap.* 12.
e *Natura ſolitarium nihil amat. Cicero de Amic. Quomodo ſolitudo in odio eſt; ſic in dulcedine appetitio ſocietatis. Senec. Epiſt.* 9.
f *Cui enim poteſt eſſe ſine ſocio vita vitalis? ut ait Ennius. Cic. de Amic. Solem itaq; è mundo tollere videntur, qui amicitiam è vita tollunt, quâ nihil à Deis jucundius habemus, nihil melius. Cic. Ibidem. Sine qua vitæ jucunditatem firmam ac perpetuam tenere non poſſumus. Idem de Fin. lib.* 1. *Summus autem amicitiæ gradus eſt fœdus conjugale. Melanct. Loc. Commun.*
g *Nullius boni ſine ſocio jucunda poſſeſſio eſt. Senec. Epiſt.* 6. *Nihil eſt homini amicum ſine homine amico. Aug. Epiſt.* 121. *cap.* 2.
h *Societate ſublatâ, omnis eſt è vita ſublata jucunditas. Cic. de amic. Sine hac enim nulla poteſt eſſe jucunditas. Idem pro Planc.*
i *Eccleſ.* 4. 11.
k *Gen.* 2. 18.
l Ἀ' παν τὸ γένος ἡμῶν ἔφυ πρὸς κοινωνίαν. *Hierocl. de nupt.*
m Τῶν ζώων τὰ μὲν ἀγελαῖα· τὰ δὲ μοναδικά· γαμψωνύχων δ' οὐδὲν ἀγελαῖον. *Ariſtot. hiſt. animal. lib.* 1. *cap.* 1.
n *Vide Aug. de Civit. lib.* 19. *cap.* 12. *ad Vſum* 4. *Doct.* 1.
o *Eccleſ.* 4. 9.
p *Nec in Cœlo ſine ſocio jucundè ſatis acturum ſe, Archytas apud Cic. de amic.* Ἀ'νευ γὰρ φίλων οὐδεὶς ἂν ἕλοιτο ζῆν, ἔχων τὰ λοιπὰ ἀγαθὰ πάντα. *Ariſtot. Ethic. l.* 8. *c.* 1.
q Ἡ ἐρημία δεινότατον. *Ariſtot. ad Eudem. lib.* 7. *cap.* 1.

much

much comfort in ſociety. But [r] there is no Society more neere, more entire, [s] more needfull, more kindly, more delightfull, more comfortable, more conſtant, more continuall, than the *Society of man and wife*; the maine [t] *Root*, *Sourſe* and *Originall of all* other *Societies*: [u] Which of all others therefore *man* is naturally moſt enclined unto: And without which therefore even the Heathen held [u] *the houſe and family halfe unfurniſhed and unfiniſhed*: and [y] *not fully happie*, but *halfe happy*, though otherwiſe never ſo *happy*, till therewith it became compleat.

[r] Αἱ μὲν γὰρ ἄλλαι φιλίαι καὶ φιλοτιμίαι ἐπίκαστοι εἰσὶ τῆς ὀφειλῶν χάριν τὰς παραδόσεις μίξεσιν· αἱ δ' ἀνδρὸς καὶ γυναικὸς καὶ δι' ὅλων κεφάσιν, ὡς οἶκος ὕλη. Οὐ γὰρ μόνον τῆς ἑστίας καὶ τῆς τέκνων, καὶ τῆς ψυχῆς, ἀλλὰ καὶ τῆς σωμάτων ἕνοι μόνοι κοινωνοῦσιν. *Antipat. de nupt.*

[s] Ἀνδρὸς καὶ γυναικὸς κοινωνίας ἄλλην οὐκ ἂν εὕροι τις ὅτι ἀναγκαιοτέραν, ὅτι φερεσφιλεστέραν. Ποῖον γὰρ ἑταῖρον ἑταίρῳ ὕπνον φερεσύνης, ὡς γυνὴ καταδύμιον τῷ γαμικοῦ; ποῖον δὲ ἀδελφὸς ἀδελφῷ; ποῖον δὲ γονεῦσιν υἱός; τίς δὲ καὶ ἀπεὼν ὕπνον ποθεινὸς, ὡς ἀνὴρ γυναικὶ, καὶ γυνὴ ἀνδρί; πόνον δὲ καὶ παρρησίαν, &c. (*infra Benef.* 3.) τίσι δὲ νενόμισται κοινὰ εἶναι πάντα, καὶ σώματα, καὶ ψυχαὶ, καὶ χρήματα, πλὴν ἀνδρὸς καὶ γυναικός; *Muſon. de conjug. Philoſ.* [t] Πρώτη καὶ στοιχειώδεστάτη τῆς κοινωνιῶν ἡ κατὰ τὸν γάμον. *Hierocl. de nup.* Prima naturalis humanæ ſocietatis copula vir & uxor eſt. *Aug. de Bon. conjug. cap.* 1. Prima ſocietas in ipſo fit conjugio, proxima in liberis. *Cic Offic. lib.* 1. *Conjugium principium urbis eſt, & quaſi ſeminarium. Ibid.* [u] Ἀνδρὶ καὶ γυναικὶ φιλία δοκεῖ κατὰ φύσιν ὑπάρχειν. Ἄνθρωπος γὰρ τῇ φύσει συνδυαστικὸν μᾶλλον ἢ πολιτικόν. *Ariſt. Ethic. l.* 8. *c.* 12. [x] Πρότερον καὶ ἀναγκαιότερον οἰκία πόλεως. *Ariſt. ibid.* ἔτι γὰρ πόλεις ἂν ἦσαν μὴ ὄντων οἴκων· οἰκός τε ἡμιτελὴς μὲν πᾶν ὅτι ὁ τῆς ἀγάμου, τέλειος δὲ καὶ πλήρης ὁ τῆς γαμικοῦ. *Hierocl. de nup.* [y] Τίς δ' οἶκος ἐν βροτοῖσιν ὄλβιος πέλει, γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς κλιδών. *Sophocl. apud Stob. c.* 65.

Secondly, for *Aſſiſtance*. *It is not good*, ſaith *God*, *for man to bee alone: I will make him an Helpe*, or *an Aſſiſtant*; not a *mate* onely, but *an helper*; not a *companion* onely, but *an aſſiſtant* too. [b] *Man* being *a creature* of the kinde, not of thoſe that love onely to flocke, and feed, and bide, and live together, as *Dawes* and *Stares* doe; but of thoſe that deſire to combine, and worke, and labour alſo together, as the *Bee* and the *Piſmire*; he ſtood in need, as of *Society*, ſo of *Aſſiſtance*. [c] *God* of his *goodneſſe* therefore provided ſuch *a mate* for him, as might alſo be [d] *an helpe* and *an aſſiſtant* unto him. And if *man before his fall* in the ſtate of innocency ſtood in need of helpe, when his labour was no toile to him, no paine, but a pleaſure; then much more *ſince his fall*, now that his travell is become toileſome unto him, and the fruit of his ſinne hath brought ſo many burthens upon him, which he was not before, nor ever ſhould have beene encombred, with, had hee continued in his firſt eſtate. [e] *Much need* therefore *hath man of helpe.* And, [f] *Two* therefore, ſaith *Salomon*, *are better than one*: not onely becauſe they [g] impart *comfort* and *courage* mutually either to other: (for, [h] *if two lie together*, ſaith he, *they have the more warmth*:) but becauſe they may *helpe and aſſiſt* either other: for, [i] *if two goe together, it giveth the more ſtrength*: [k] *if the one fall, the other may helpe him up againe*: and [l] *two may ſtand*, where *one may faile*; and [m] *doing the more worke*, they may *earne the better wages*. Now behold here *a fit*, and *a ready helpe*. *A fit helpe*, I ſay, *for man*: For who fitter to helpe man; than ſhee, whom *God* himſelfe hath fitted for man, and made for this very end to be a *fit helpe for him*? [n] *I will make him ſuch an helpe* ſaith *God*, *as ſhall be* [o] *meet for him*: one that ſhall bee *as his match*, *as his* [p] *mate*; one that being in all parts and abilities in a

Benefit 2. *Aſſiſtance.*

[a] *Geneſ.* 2. 18.

[b] Πολιτικὸν δέ ἐστιν, ὧν ἓν τι καὶ κοινὸν γίνεται πάντων τὸ ἔργον· ὅπερ οὐ πάντα ποιεῖ τὰ ἀγελαῖα. ἔστι δὲ τοιοῦτον, ἄνθρωπος, μέλιττα, μύρμηξ. *Ariſtot. hiſtor. animal. lib.* 1. *cap.* 1. Ἄνθρωπος φύσει πολιτικὸν ζῶον, πόλεως μελίττης, καὶ πάντων τῶν ἀγελαίων ζώων μᾶλλον. *Idem Polit. lib.* 1. *cap.* 2. *& l.* 3. *c.* 4. Οἱ γὰρ ἄνθρωποι οὐ μόνον τῆς τεκνοποιΐας χάριν συνοικοῦσιν, ἀλλὰ καὶ τῆς εἰς τὸν βίον. ἐπαρκοῦσιν γὰρ ἀλλήλοις εἰς τὰ κοινὰ πεφύκασιν ἔργα τὰ ἴδια. *Idem Ethic lib* 8. *c.* 12.

[c] *Adjutorium bonitas proſpexit, nequid non boni. Tertull. adverſ. Marc. l.* 2.

[d] *Homo in adjutorium generatus eſt. Sen. de ira. l.* 1. *c.* 10.

[e] *Societas noſtra lapidum fornicationi ſimillima eſt, quæ caſura, niſi invicem obſtarent, hoc ipſe ſuſtinetur. Sen. ep.* 95. *Quo enim alio tuti ſumus, niſi quòd mutuâ juvamur officiis? Fac nos ſingulos, quid ſumus? præda animalium. Cæteris animalium in tutelam ſui ſatis virium eſt: hominem imbecillitas cingit nudum & infirmum ſocietas munit. Hæc nos res fortes facit. Senec. de Benef. l.* 4. *c.* 18. [f] *Eccleſ.* 4. 9. *Vnde proverbium*, Εἷς ἀνὴρ, οὐδεὶς ἀνήρ. *Vnus homo pro nullo eſt. Dion Chryſ. orat.* 48. Μιᾶς γὰρ χειρὸς οὐδενὸς μάχη. *Euripid. Heracl.* [g] Μᾶλλον θαλπωρὴ, καὶ θαρσαλεώτερον ἔσῃ. *Homer. Il. x'.* [h] *Eccleſ.* 4. 11. [i] *Hinc diverbium ex Hom. ibid.* Σὺν τῷ ἐρχομένῳ. *Ariſtot. Ethic. lib.* 1. *cap.* 1. *& Cic. famil. ep. lib.* 9. *& ad Attic. lib.* 9. *ep.* 4. [k] *Eccleſ.* 4 10. [l] *Eccleſ.* 4. 12. Οὐ δὲ Ἡρακλῆς πρὸς δύο. *Nec Hercules contra duos. Plato Phæd.* [m] *Eccleſ.* 4. 9. [n] *Geneſ.* 2. 18. [o] כנגדו *vide Druſ. quæſt. l.* 1. *q.* 59. [p] *Mal.* 2. 14.

manner *as himſelfe*, ſhall furniſh him with [q] *a ſecond ſelfe*, that may better and more fitly ſteed him, than any other helpe in ſome kind can; that being [r] *glewed* as it were to him and ſo becomming [t] *one with him*, may make him as *two*, who before was but *one*, as [t] *ſeeing*, ſaith the Heathen man, now *with foure eies, working with foure hands, walking with* 4. *feete*: whereof [u] *the one paire may watch, while the other* (if need be) *take reſt, the one paire may worke and walke, if the other faint and faile.* Yea *an Helpe*, as *fit*, ſo *ready* at hand at all times, upon all occaſions, at all aſſayes. [x] *Friends that dwell afarre off*, ſaith the *Greek Proverbe, are as good as no Friends*: becauſe they are out of the way when a man ſtandeth in need of them, when hee hath occaſion to make uſe of them; ſo that a man cannot have their helpe, when he would. But here is [y] *an Helpe ever at hand*; as ready at all times to attend thee, as *the hand* is *to helpe the head*, or any other *part of the body* is to doe ſervice unto it. And certainely [z] as there are *offices* not a few, that none can in many caſes ſo fitly performe about a *a man*, as *a wife* may: So there is *no helpe* that he hath, or ordinarily can have *ſo ready at hand at all times as this helpe*, becauſe none ſo continually converſant with him as *Shee*.

[q] *Ephes.* 5.28. *Quod de amico ille,* Ἕτερος αὐτός. *Alter idem, ſive, Alter ipſe. Zeno apud Laert.*

[r] Προσκολληθήσεται. *Matth.* 19.5. *Epheſ.* 5.31.

[t] *Matth.* 19.6.

[t] Ἀντὶ γὰρ δύο ὀφθαλμῶν χρῶνται τέτταρσιν, καὶ ἀντὶ δύο χειρῶν ἐπέρασις τοσαύτας, ὡς καὶ ἀληθῶς φρόνιμοι ἂν φάσαν τὸ τὴν χειρῶν ἔργον. διὸ καὶ ἐὰν ἑτέρα κάμοντος, ἡ ἑτέρας ἂν θεραπεύοιτο· καὶ τὸ σώμασιν δύο γεγονὼς ἀνθ' ἑνὸς, μᾶλλον ἂν ἐν τῷ βίῳ κατορθώη. *Antipat. de nupt.*

[u] *Quod de Argi oculis Ovid. Met. lib.* 1. *Inde ſuis vicibus capiebant bina quietem: Cætera ſervabant, atq; in ſtatione manebant.*

[x] Τηλοῦ φίλοι ναίοντες οὐκ εἰσὶν φίλοι. *Athen. dipnoſoph. lib.* 4. *Non ſunt amici, amici qui degunt procul. Sed & Amicum propinquum fratri procul agenti præfert Hebræorum Proverb.* [y] *Quoquo te verteris, præſto eſt: nullo loco excluditur. Nunquam intempeſtiva, nunquam moleſta eſt. Itaque non aqua, non igni, non aëre, ut aiunt, frequentius utimur. Cic. de amic.* [z] Οὔτε γὰρ ἥδονταί μείζονες ἀπ' ἄλλων, ὅτε χρεῖαι σωτεχέτεραι πρὸς ἄλλας, ὅτι φιλίας τὸ καλὸν ἑτέρας ἔνδοξον ὅτω καὶ ζηλωτὸν, Ὡς οὐδ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον Ἀνὴρ ἠδὲ γυνή. *Plut. erot. ex Hom. Odyſſ.* ζ.

Benefit 3.
Solace.

Thirdly, for *Comfort* and *Solace*. *Society* is at all times very pleaſing and delightfull: But in times of *griefe* and heavineſſe, as the more needfull, ſo the more gratefull, becauſe greater need and uſe of *comfort* then. [a] The very *ſight of a friend* is amiable, and his company acceptable at all times; but [b] never more uſefull than in times of croſſe and calamity, in times of danger and diſtreſſe. [c] The acceſſe of a meere *ſtranger* is at ſuch times oft unwelcome: [d] the preſence of *a Friend* never more welcome than then. It putteth heart and courage into a man, when hee is ready to ſinke downe with deſpaire: [e] It putteth life into him and reviveth him, when he is in a manner as a dead man, to ſee *a Friend* at hand, one that may either helpe to releeve and releaſe him, or beare part of his burden with him, or [f] comfort and cheere him up in the bearing of it, yea, or that may but bemoane him, and weepe together with him: For [g] even that alſo is no ſmall comfort ſometimes. And of *helpe* and *aſſiſtance* the ſame may be ſaid. [h] A man hath need of it at all times. Wee are as [i] *limbes and members of one body*, that have neede one of another, and cannot ſo well at any time bee without either other.

[a] Σοὶ τοῖς φίλοισιν ἡδὺ μὲν θεᾶσθαι καλὸς Ὁ μὴ γένοιτο δ', εἰσὶ πυθέσθαι κακόν, Εἰς ὄμμα' ἐυνῆ φωτὸς ἐμβλέψαι γλυκύ. *Eurip. Ione. Amici dulcis eſt aſpectus in malis.*

[b] *Prov.* 17.17. *Hinc Davidis querimoniæ Pſal.* 38.11. & 69.20. & 88.18.

[c] Σπουδῇ δ' ξεῖνον ἐν κακοῖς ἀφιγμένον. Λυπημένοις γὰρ ὀχληρὸς μόλις ξένος. *Eurip. Alceſt. Moleſtus hoſpes triſtibus ſupervenit. Hinc Adagium,* Ἀεὶ παγὰ ξένον ἐν χειμῶνι. *Eraſm. chil.* 2. *cent.* 6. *adag.* 31.

[d] Τῷ μὲν τὸ σῶμα πλατέϊ μένῳ κακῶς χρεῖ' ὄζειν ἰατροῦ, τῷ δ' ἡ ψυχὴν φίλου. Λύπην γὰρ ἕως οἶδε θεραπεύειν φίλος. *Menand.* [e] Καθάπερ οἱ νοσοῦντες ἀλγοῦντες σφόδρα, ἢ ἰατρὸν ἂν ἴδωσιν, οὐκ ἀληθῶς ἔπ. ὅτως ἐάν τις τυγχάνῃ λυπούμενος, ἥδιον ὁρῶν φίλον ἐαυτοῦ παρόντ' ἴδῃ. *Philem. Stob. c.* 112. *Hinc Socrat. dictum, τοῖς μὲν νοσοῦσιν ἰατροῦ, τοῖς δ' ἀτυχοῦσι δεῖν φίλων.* [f] Οὐκ ἔστι λύπης ἄλλο φάρμακον βροτοῖς, Ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις, *Eurip.* Λυπουμένῳ μὲν μᾶλλον εὐμενὴς φίλων, Ἄγαν δὲ μαραίνοιτ' ἂν πρὸς πάθη. *Idem apud Plut. de adul. & conſol. ad Apollon.* Λύπην γὰρ ἕως οἶδε θεραπεύειν φίλος. *Menand.* [g] Μέγιστόν ἐστιν ἄρα τοῖς ἐπταικόσι, τὸ παρόντας ἐγγὺς τοὺς σωαλγοῦντας βλέπειν. *Menand.* Μέγα τὸ παρὰ τοῦ σωαλγοῦντος τοῖς ἀλγοῦσι φάρμακον. *Greg. Naz. in Ceſar.* Καὶ τὸ σωαλγεῖν γοητικῶς πολὺ κηφίζει τὸ συμφορᾶς *Idem de Amor. Pauper.* [h] *Officiis vita humana conſtat mutuis. Omniſque ratio & inſtitutio vitæ adjumenta deſiderat. Cic. Offic. lib.* 2. [i] *Rom.* 12. 4. *1 Cor.* 12. 20. *&* 21. 22.

But

But [k] *helpe* is nothing ſo needfull when we are free from adverſity and afflictions. [l] It is never more neceſſary than in time of trouble and diſtreſſe. [m] When *a member* is evill affected, it hath more need of aide from it *fellow-members*, both to eaſe it of that labour that it was wont to take, and to procure and apply what may bee needfull for it. Here is then a third *Beneſit* that a *good Wife* affordeth. For [n] who is neerer at hand, or fitter to miniſter comfort in ſuch caſes, to cheere up a man in griefe and heavineſſe, as [o] *Davids Harpe* did *Saul*, * to accompanie him, and attend him in ſickneſſe and weakneſſe, as [p] *Abiſhag* did *David*; to bee as a *Muſician* to him in the one, as a *Phyſician* in the other: as [q] to draw in the ſame *yoke* with him, in his labours and travels, ſo to beare part of the *burden* with him in his croſſes and troubles, which if [r] all true *Chriſtians* in generall doe mutually with their *Chriſtian brethren*, *Chriſtian Man and Wife* much more. This uſe of a *Wife*, *Paradiſe* was not acquainted withall. [s] *There is no Conſolation, where there is no deſolation*, ſaith *Bernard*. There is [t] *no need of mercie*, where there is *no miſerie*; nor uſe of *comfort*, where no *croſſe* is. And if in *Paradiſe* then, a place all of delight, [u] *a garden of pleaſure*, there was yet need of *helpe* and *ſocietie*, and of the *helpe* and *ſocietie* of ſuch a one, whom yet there was not then this uſe of: How much more then in this *world*, in this [x] *vale of teares*, where *croſſes* are ſo rife, which there were not, and where the more *croſſes Man* is encombred with, and hath to encounter withall, the more need of *Comfort* and *Aſſiſtance* he hath?

k Χρεῖαι δ' παλαῖαι φίλων· τὰ μὲν ἀμφὶ πόνοις ὑφῶται σα· μασθεὶς δ' ἀ τέρψις ἐν ὄμμασι δέδε πίσιν. Pind. Nem. 8. Ὅταν δ' ὁ Δαίμων εὖ διδοῖ, τί δεῖ φίλων. Euripid. apud Plut. de adulat.

l Pſal. 22.11. & 38. 20, 21.

m *Viſe Aug. in Pſal.* 130. & homil. 15.

n Τίνος δὲ παρουσία μᾶλλον ἢ λύπην ἐλαφραίνειν ἄν, ἢ χαρὰν ἐπαυξήσειεν, ἢ συμφορὰν ἐπανορθώσειεν; *Muſon. de conjug.* Philoſ.

o 1 Sam. 16.23.

* Αἱ σωματικαὶ νόσοι μάλιστα τὴν γαμουσαν αγχοῦ δεικνύουσιν· ἡ γὰρ τῆς γυναικὸς κηδεμονία, καὶ τῆς ἀνδρομανοῦς ἐπιστέγεια, πᾶς ἐν τοῖς ἄλλων οἰκείων καὶ φίλων ἔσται περισκαρτερήσεις ὑφηδέδε. *Clem. Alex. Strom. 2.*

p 1 King. 1.4.

q Philip. 4.4. Unde Σύζυγοι, & Conjuges dicti; Et Συζυγία, Conjugium. Galat. 6.2. Phil. 1.7. Hebr. 10.34.

r Ibi nulla eſt conſolatio, ubi nulla eſt deſolatio. Bern. de temp. 22. Nam qui in lætis agit, ſolatio non indiget. ibid. 50.

s Miſericordiâ opus habet miſeria. Bern. de temp. 35. At ceſſat miſericordia, ubi nulla eſt miſeria. Aug. de 10. chord.

t

u גן עדן Gen. 2.8. & 13.10.

x Ἐν τῇ κοιλάδι τῶν κλαυθμῶν. Sept. Pſal. 84.6. In hoc exilio, in hoc ergaſtulo, in hac peregrinatione, in hac valle lachrymarum. Bern. de don. Spir. Sanct.

Fourthly, for *Iſſue*. [a] *Children*, ſaith the *Pſalmiſt*, *and the fruit of the wombe, are an Inheritance of the Lord*. [b] *God bleſſed them*, ſaith *Moſes*, when hee ſaid, *Encreaſe, and multiply*; and by ſo ſaying conferred *a power of propagation* upon them. For [c] *God*, ſaith *Auguſtine*, *when hee bleſſeth, hee doth what hee ſaith*. [d] *The power of propagation* then is Gods bleſſing. And indeed what greater *bleſſing* could *God* beſtow upon *Man*? what greater honour and dignitie could hee endow man withall, than this, to make him *an able Inſtrument* of procreating and producing one in all reſpects like himſelfe, [e] the chiefe of *Gods workes*; of [f] giving being to a *Creature* endowed with *Gods Image*, wherein himſelfe had beene created? It hath been held as great, if not *a greater honour*, [g] *to enrich*, as *to be rich*; and [h] *to make a King*, as *to be* one. It was *Mans preheminence* above the reſt of *Gods Creatures*, that [i] hee bare by *Creation* the *Image* of his *Creator*; which none of them did, (the [k] *Angels* alone excepted) but hee onely. It was a *ſecond honour*, little inferiour, if at all, to the for-

Beneſit 4. *Iſſue.*

a Pſalm. 127.3. Σύμφορος ὁ γάμος, ὅπου θεὸν ὡς ἀληθῶς φέρει κοσμητὴν τῆς πόλεως γόνον. *Hierocl. de nupt. Connubii flores. Clem. Alex. pædag. l. 2 c. 8. fructus. Tertull. adv. Marc. l. 4.*

b Geneſ. 1.28.

c *Deus cum benedicit, facit quod dicit. Aug. Dei benedicere nihil eſt aliud quàm benefacere. Th. Aquin. in Sent. l.*

d Geneſ. 9.1.

e Pſal. 8.5, 6. πᾶσι δώσειν ἁπάντων τῶν ὁρωμένων ζῶον δεῖν ὁ ἄνθρωπος. *Chryſoſt. in Gen. hom. 8.*

f Λέγω γὰρ τὸ εἶναι οἱ γονεῖς. *Ariſtot. Ethic. l. 8. c. 12. & l. 9. c. 2.*

g Τὸ πλουτεῖν τοῦ πλουτίζειν βασιλικώτερον. *Ditare regium magè quàm diteſcere. Ptolom. Lag. Plut. apophth. Et Man. Curius Samnitibus*, Βέλτιον τὸ χρυσίον ἔχειν τοῦ κρατεῖν τῶν ἐχόντων. *Plut. Ibid. Non aurum habere præclarum; ſed eis, qui aurum haberent, imperare. Cic. de ſenect. Malle locupletibus imperare, quàm ipſum fieri locupletem. Valer. Max. lib. 4 cap. 3.*

h *Habere regnum caſus eſt, virtus dare. Sen. Thyeſt. 3.2.*

i Geneſ. 1.26, 27. & 9.6. 1 Cor. 11.7.

k *Inane ſiquidem eſt quod Chryſoſt. in Col. hom. 3. & ſerm. de Trinit.* Οὐδὲν εἰκὼν ἀγγέλου μηδαμοῦ κάλλιστα.

mer, (and [1] wherein *Man* out-goeth even the *Angels* themſelves alſo) to bee enabled by *procreation* to produce ſuch another as *God* himſelfe had created; and by ſo doing to come [m] *to imitate and to reſemble God* [n] *his Creator, and* [o] *his Father*, not *in Name and Title* only, but *in act, and in truth.* This was *a great Benefit before Mans fall.* In ſome reſpects it is farre *greater ſince his fall. Man* was *then immortall:* [p] hee is *now* become *mortall* and *corruptible.* And *want of iſſue* is conſequently *now more uncomfortable*, when men are ſubject to mortalitie, than it had then beene, when *Man* was himſelfe, to have liveved alwayes. [q] *Good Lord*, ſaith *Abraham* to *God*, *what wilt thou give me*, when *I goe childeleſſe?* [r] Hee had little comfort of all his [ſ] *great wealth* and ſtore, ([t] which is wont to make ſterilitie the more uncomfortable, the greater it is) ſo long as he wanted *an Heire* to leave it unto, when hee ſhould leave this *World* himſelfe. And it was that in all likelihood that made [u] the Prophet *Eſaies* meſſage ſo harſh and heavie to King *Ezekiah*, when hee brought him word that hee ſhould die; [x] becauſe had hee then died, hee had died without iſſue: For his Sonne *Manaſſes* that ſucceeded him, having [y] *fifteene yeeres* at leaſt ſurvived that fit of ſickneſſe, was but [z] *twelve yeeres old* at the time of his Fathers deceaſe. But by meanes of propagation *Man* attaineth to [a] *a kinde of immortalitie*, to *a kinde of eternitie*; and [b] in his poſteritie ſurviveth himſelfe. * *The Father*, wee ſay, *is not dead, as long as the Sonne liveth.* A *Man* is not utterly extinct, ſo long as any one remaineth of his race. To have *iſſue* then is a great *Bleſſing.* And it is [c] *a greater honour*, ſaith *Gregorie Nazianzene*, *to bee Father of one Sonne*, than to bee *Maſter of a thouſand ſervants.* And * if *iſſue* be ſuch *a bleſſing*, what is the meanes of obtaining it? If the [d] *Fruit* bee ſo *bleſſed*, what is the [e] *root* then that beareth it, and without which it cannot with comfort bee had? For [f] without *a Woman, iſſue* cannot at all, [g] without *a Wife* it cannot *lawfully*, without *ſuch a wife* it cannot comfortably be had. And indeed what *comfort* can a man have either of *ſuch iſſue* as is a fowle *ſtaine* and a *reproch* to him, the ſight whereof cannot but miniſter continuall matter of *remorſe* to him, and renew the memorie, ſo oft as hee ſeeth it or mindeth it, of his *ſinne* and of his *ſhame*; or of *iſſue* by ſuch an

1 *Neque enim ſolidum eſt quod Greg. Nyſſ. tradit de Angelorum propagatione & multiplicatione. lib. de hom. opific. c. 17. In Angelis ſiquidem non eſt naturæ propagatio. Melanct. loc. com.*

m Τοῖς παράγμασιν ὡς χρώμασι τὰ πεποιημένα μιμεῖται ὁ ἄνθρωπος, κτίζων, δημιουργῶν, καὶ παίζων ἐν τῇ κτίσει τὰς χεῖρας μιμεῖται τὸ πλάσαν καὶ πατὴρ γίνεται, καὶ τὸν παῖδα τὸ ἄχρονον κλῆσιν μιμεῖται. *Baſil. Selhom. 1.* Κατὰ τοῦτο εἰκὼν ὁ ἄνθρωπος τοῦ Θεοῦ γίνεται, καθ' ὃν εἷς κόσμος ἄνθρωπος ἄνθρωπον ζωογονεῖ. *Clem. Alex. padag. l. 2. c. 10.* Τῷ τοῦ Θεοῦ καὶ πατρὸς πάντων καὶ παντὸς φύσιν μιμούμενοι κοινοῦσιν οἱ γονεῖς. *Philo de decalog.*

n *Eccleſ. 12. 1. Geneſ. 9. 6.*

o *Eſai. 64. 8. Malac. 2. 10. Matth. 23. 9. Luk. 3. 38.*

p *Pſal. 49. 20. & 89. 48 & 146. 4. Eccleſ. 3. 19.*

q *Geneſ. 15. 2.*

r Πᾶς ἐξ ἀλόχου παῖδα ποθεινὸς ἔχων νεότητα πάλιν ἥδυ. μάλα δή τοι δερμαίνει φιλότητι νόον ἐπὶ πλεῖστον ὃ λαχὼν διαπαντὸς ἐπαρκὲς ἀλύσκειον θράσος συγγενὲς πατρί. *Pindar. Olymp. 10.*

ſ *Geneſ. 13. 2.*

t Ὀλιγωρεῖν ὅτιν' εὐτυχοῦντα πρὸς βίον ἔχειν ἔρημον διάδοχον οἰκίας. *Menand. Stob. c. 73.*

u *2 King. 20. 1, 2. Eſai. 38. 1, 3.*

x *Flevit fletu magno, quia eo tempore filios non habebat. Hieron. in Eſai.*

y *2 King. 20. 5. Eſai. 38. 5. 2 King. 21. 1. 2 Chron. 33. 1.*

a Τὸ τῷ ὄντι πᾶν τὸ ἀθάνατον σώζεσθαι καὶ ἀθανασίας τινὸς τυγχάνει ἡ τοῦ παντὸς σὺ τὸ αὐτὸ ἀεὶ εἶναι, ὥσπερ τὸ θεῖον, ἀλλὰ τοῦ ἀπιόντος καὶ παλαιουμένου ἕτερον νέον ἐγκαταλείπειν οἷα αὐτὸ ἦν. *Plato Sympoſ.* Χρὴ οὖν τῆς ἀεὶ ἡμῶν φύσεως ἀντὶ χρόνου, τοῦ παῖδα παίδων καταλείπονται ἀεὶ τοῦ θεοῦ κοινωνεῖν ἀνθ' αὑτῶν δυναμένου, *Idem de leg. l. 6.* Ταύτην τὴν ἐφιέσθαι ἡ φύσις ἀπανεῖ τὸ ἀεὶ εἶναι, ἐπιθυμοῦσι δυνάμει, ἀλλὰ μὴ κατὰ τὸ εἶδος. *Ariſtot. Oeconom. l. 1. c. 3.* Οὔτε συμφέρον ὁ γάμος, ὡς τῷ ἀνθρώπῳ ἡγοῦνται δεῖν ἀθανασίαν ὁπωσοῦν πορίσασθαι, καὶ ἐκ τῆς παιδοποιίας ἀναπεμφθέντα τὸ ἡμῶν μέρος διαμένει. *Juſtinian. apud Duaren. diſput. l. 1. c. 10. Et ante illum Auguſtus apud Dion. l. 56.* Τὸ ἡμῶν αἰδιον ἐς παῖδας καὶ τὸ ὄντως ἀφορᾷ καὶ τὸ ὄντως τῆς φύσεως μέρος ἀιδίως διαδοχῇ ἡμῶν, ὥσπερ πυρὸς λαμπάδων παραμυθεῖται. *Quibus gemina Platonis quædam apud Clem. Alex. leguntur. Str. l. 2.* b Εἰκόνας ἐμψύχους καταλιμπάνων, καὶ λείψανα τῆς αὐτοῦ ζωῆς. *Chryſoſt. tom. 5. ſerm. 49. In prole ſe relinquit, ſe ſerit parens. Iul. Scalig. epidorp. l. 1.* * Παῖδες γὰρ ἀνδρὶ κλῆδάνες σωτῆρες θανόντι φίλοι δ' ὡς, ἄγουσι δ' ἄτιτον, Τὸν ἐκ βυθοῦ κλωσῆρα σώζοντες λίνου. *Æſchyl. Chereph. Quæ tamen Sophocli tribuit. Clem. Strom. l. 2.* c Εἰς τιμὴν μέγιστον σοὶ ὁ σὸς υἱὸς καὶ ἐκ ἂν λέξαιμι εἰκαίων ἀνδροπόδων εἷς μᾶλλον διαπρὸ, ἢ ἑνὸς γυναικὸς παιδὸς. *Greg. Naz. de pace. 2.* * Ἡ οὖν τῶν τέκνων κτῆσις ἀγαθὸν· εἰ γὰρ τοῦτο, καὶ ὁ γάμος. *Clem. Alex. Str. l. 2.*

d *Pſal. 127. 3.*

e *Pſal. 128. 3.*

f Ἀδύνατον γὰρ τὸ θῆλυ ἄνευ τοῦ ἄρρενος, ἢ τὸ ἄρρεν ἄνευ τοῦ θήλεος ἀποτελεῖν τὸν. *Ariſtot. Oeconom. l. 1. c. 3.* Οὐ μὴν γὰρ ἀπολεῖται, ἢ γῆ ἀπείρων· ὁ μὲν γεωργὸς χώραν ἐπέχει, ἢ γῆ γῆς. *Iſidor. Peluſ. l. 3. ep. 12.* Ἀνὰ γὰρ πᾶς τέκνον οὐκ οἶδ' ὅτου ἂν· Ἀνὰ δὲ μὴ θῆς, ἄδηλος συλλαβὴ τέκνου. Πατέρα δὲ γαμοῦντα ποιεῖ, μητέρα δὲ ὡς ἀνάγκη. *Clem. Strom. l. 2.* g Οὐδ' ἂν ἡδέως εἴη, μὴ γαμοῦντι, ἥγε δικαία καὶ νόμιμον. *Athenæus de nupt.* Σπείρειν γὰρ μόνον ἐστὶ τέκνα τῷ γήματι, ὡς γεωργῷ. *Clem. Alex. pædag. l. 2. c. 10. Hinc Demoſth. in Neær.* Τὰς μὲν ἑταίρας ἡδονῆς ἕνεκ' ἔχομεν· τὰς δὲ παλλακὰς τοῦ καθ' ἡμέραν θεραπείας τοῦ σώματος· τὰς δὲ γυναῖκας τοῦ παιδοποιεῖσθαι γνησίως.

one,

one, who when ſhee ſhould bee * the *light of his eyes*, and the *joy of his heart*, is as *a thorne* continually *in his eyes*, and *a ſting at his* verie *heart*?

* Prov. 5.19. Ezech. 24.16.

Fiftly, for *Remedy againſt Incontinency*. A *benefit* likewiſe that before *mans fall* was not, becauſe then there was no need of it. [h] *The whole*, ſaith our Saviour, *need no Phyſician*. [i] Nor needed *man* therefore then this *Phyſicke*, while he was yet in perfect health. It is now otherwiſe with him; And, [k] *to avoide fornication* therefore, ſaith the Apoſtle, *let each man have his wife, and each woman her husband*. [l] There is in moſt *men* and *women* naturally an inclination and propenſion to the *nuptiall conjunction*. [m] *The man ſeeketh his rib*, ſay the *Rabbines*, and *the woman the mans ſide*. The *man* miſſeth his *rib*, and ſeeketh to recover it againe, and the *woman* would bee in her old place againe, under the *mans arme* or *wing*, [n] from whence at firſt ſhee was taken. • Nor is this affection and diſpoſition at all evill ſimply in it ſelfe. But ſince that *ſinne* came in by the fall of our *firſt Parents*, *Mankinde* having loſt that power and command of it ſelfe that before it had; this affection is not onely [p] tainted and mixed generally with much filth, but it is growne ſo [q] violent, impetuous and head-ſtrong with the moſt, that it is ready to breake forth into grievous inconveniences, if ſome courſe be not taken for the reſtraint of it. Now [r] for *remedy* hereof in part hath *God* appointed this his *Ordinance*. Which cannot therefore but bee eſteemed as a ſingular benefit and *bleſſing* of thoſe [ſ] that finde ſuch infirmity and defect in themſelves; and howſoever they may bee able ſo to containe themſelves that it ſhall never breake forth into any groſſe impure act, yet deſire to keepe themſelves [t] *unſpotted* as well in *ſoule* as *in body*, and to approve themſelves unto *God* in all *purity*, as farre as may bee, even there alſo, where [u] *none ſeeth* but hee himſelfe.

Benefit 5. *Remedy.*

[h] *Matth.* 9.12.

[i] Μία πεγάμε σεφάσις τὸ μὴ πορνεύειν· καὶ διὰ τοῦτο τὸ φάρμακον εἰσηγάγετο. *Chryſoſt. tom.* 5. *ſerm.* 43. *Conjugium inſtitutum ante lapſum ſanis ad officium; poſt lapſum ægrotis ad remedium. Aug. de Gen. ad lit. l.* 9. *c.* 7. *& Lombard. Sent. l.* 4. *d.* 26. B.

[k] 1 *Cor.* 7.2.

[l] Πᾶς ἐωνῆς ἐπιθυμεῖ ὁ γάμε καὶ ἀγαπάζων. *Ariſtot. Ethic. l.* 3. *c.* 11. *Hoc eſt naturâ commune omnium animantium, ut habeant libidinem procreandi. Cic. offic. l.* 1.

[m] *Requirit Vir coſtam ſuam: requirit Fœmina ſedem ſuam. Hinc. Ruth.* 3.1,9. *An non quærerem tibi requiem? Et Aben-Ezra, Non eſt requies mulieri donec nupſerit. Druſ. ibid.*

[n] *Geneſ.* 2.21,22. Ἀπὸ τῆς πλευρᾶς γέγονε, καὶ ὥσπερ ἡμίτομα δύο εἰσί· ὥσπερ γὰρ ἀπεκυμώθης τῆς σαρκὸς ἀπίλης ἐκάτερε.

Chryſoſt. ad Coloſſ. hom. 12. • *Non eſt improbandus affectus. Aug. nomine de bon. vid. c.* 8. [p] Γέγονε τὸ τῦ Θεοῦ δῶρον, ἡ ῥίζα τῆς ἡμετέρας φύσεως. πολλὴ μὲν τὴν ῥίζαν ἡ κόπρος καὶ ὁ βόρβορος. *Chryſoſt. in Coloſſ. homil.* 12. [q] Ἐπιθυμία πυρετικωτάτη. *Iſidor. Peluſ. l.* 3. *epiſt.* 12. *Sed & Chryſoſt. & Oecum. ad* 1 *Cor.* 7.9. [r] Διὰ τῦτο βανδὸς ἐδόθη ἡ γυνὴ, ἵνα μαιρομένῳ καταπέλλῃ τὴν φύσιν, ἵνα καταδυάζῃ τῆς ἐπιθυμίας τὰ κύματα. *Chryſoſt. de Oziæ ſerm.* 3. *Utriuſque ſexus infirmitas propendens in ruinam turpitudinis rectè excipitur honeſtate nuptiarum. Aug. in Gen. ad lit. l.* 9. *c.* 7. [ſ] 2 *Cor.* 7.1. [u] 1 *Sam.* 16.7. *Corda enim aliena humanis oculis clauſa ſunt,* 1 *Cor.* 2.11. *Greg. Mor. l.* 25. *c.* 9.

Adde wee hereunto in the laſt place, that *a wiſe woman, a diſcreet wife* is no ſmall [x] *grace and honour to her husband*. And ſurely if any [y] outward thing may helpe to grace *a man*, apparrell, jewels, plate, hangings, houſe-furniture, attendants, followers, retinue, revenew, iſſue, &c. then *a worthy wife* as much as, yea much more than any ſuch. [z] No greater *grace to a man*, than to have a *diſcreete wife*, as no greater [a] *diſgrace* than to be matched to a *foole*. [b] *The Husband*, ſaith *Clemens* of *Alexandria*, *is a Crowne to his wife*. And, [c] *A worthy woman*, ſaith *Salomon*, *is a Crowne to her husband*: [d] Not *a gold Ring on his finger*; (and yet [e] that is accounted ſome grace too:) nor [f] *a Chaine of gold about his necke*; (that is ſomewhat more in his eye, and is

Benefit 6. *Honour.*

[x] *Prov.* 31.23.

[y] *Eſter* 5.11. *Eſai* 39.2.

[z] *Sirac.* 26.14.

[a] מבישה *Prov.* 12.4.

[b] Στέφανος γυναικὸς μὲν ὁ ἀνὴρ· ἀνδρὸς δὲ ὁ γάμος. αἰδὼς δὲ τῦ γάμε τὸ τίτλα ἀμφοῖν. *Clem. Alex. Pædag. l.* 2. *cap.* 8. *Vxor coruſcat radiis mariti. Iuſtin. Authent. collat.* 4. *tit.* 3.

[c] אשת חיל *Prov.* 12.4. *Digna ſuo conjux ſida corona viro. W. Couper.*

[d] *Non annulus, non torques aureus, non monile, ſed corona. Tho. Cartwr.*

[e] *Geneſ.* 41.42. *Eſt.* 3.10. *Luke* 15.22. *Hinc* χρυσοδακτύλιος. *Iam.* 2.2. *Ciceroni nemo ducentos Nunc dederit nummos, niſi fulſerit annulus ingens. Ideò conductâ Paulus agebat Sardonyche; atque ideò pluris quàm Coſſus agebat. Iuvenal. ſat.* 7. *De jure annuli aurei. Plin. hiſt. nat. l.* 33. *c.* 1.

[f] *Prov.* 1.9.

g Geneſ. 41. 42. *Hinc Manlius Torquatus à torque aureo quem Gallo ſuperato detraxerat. Liv. hiſt. lib. 7. Plin. hiſt. Nat. lib. 33. cap. 1. Et ex Cl. Quadrigario Gell. noct. Attic. lib 9. cap. 13.*

g uſuall onely with great ones: nor *a Brouch in his hat*; but h *a Crowne upon his head:* even *a Crowne of gold upon the head of her husband, her Head*: an *ornament* more conſpicuous and eminent than any of the former; the proper and peculiar i *attire* of *Princes*; the principall k *enſigne* of the higheſt *honour*. The *Roman Lady* l *Cornelia* counted her two worthy *Sonnes* her chiefeſt *Iewels*, whom ſhee ſhewed therefore to a ſtranger lodging with her, that deſired to ſee what *Iewels* ſhee had: as of m *a Spartan woman* alſo the like is reported. Her n *Children* were the richeſt *Iewels* that ſhe had; *She* the preciouſeſt *Iewell* that her *husband* had. *They* were *her Crowne*, as o *Salomon* alſo termeth them; *ſhe his*. Well might *ſhe* bee termed *her husbands Crowne*, who for his ſake and her *Childrens* good, p refuſed *a Crowne* offered her after his diſceſſe. And well may the *husband* of ſuch a *wife* eſteeme her as his choiſeſt *Iewell*, who by the teſtimony of *Gods Spirit* doth as much grace him that hath her, as *a Crowne* doth him that weareth it.

h עטרה uti Prov. 4. 9. Στεφανος διαδημα τε παντὸς λαμπρότερος. *Chryſoſt. tom. 8. ſerm. 15.*

i עטרה פז Pſal. 21. 3.

נתך מלכם 2 Sam. 12 30.

k נתר מלכות Eſter 1. 11. & 2. 17. & 6. 8. τυραννίδος γνώρισμα. *Gregor. Naz. pro pauper.*

l *Cornelia Gracchorum mater cùm Campana hoſpita ornamenta illi ſua oſtenderet, traxit eam ſermone quouſque è ſchola redirent liberi, & Hæc, inquit, ornamenta mea ſunt. Ex Pompon. Rufi collect. Val. Max. memorab. lib. 4. cap. 4.* m Η Λάκαινα τοὺς Γοργιλλίου τινα δείξασα αὐτῇ τὸν κόσμον, αὐτίστειξε τὰ τέκνα, εἰποῦσα, Οὗτος ἡμῶν κόσμος τοιοῦτος. *Ex Serini memorab. Stob. c. 73.* n Κάλλιον τὸ θησαύρισμα τοῖς τεκοῦσί τε Ἀνάθημα βιότου παῖδες ἄλκιμοι, Καὶ κτῆμα κάλλιστον. *Euripid. Meleagr. Maxima ornamenta matronis liberi. Val. Max. lib 4. cap. 4.* o *Prov. 17. 6.* Στέφανος, γεραιόν τέκνα τέκνων· δόξα δὲ υἱοῖς οἱ πατέρες. *Clem. pædag. lib. 2. cap. 8.* Τί γὰρ παῖδος θαλλοντος εὐκλείας τέκνοις Ἄγαλμα μεῖζον; ἢ πατὴρ παισὶν πατεῖ; *Sophocl. Antigon.* p Οὕτω σώφρονα καὶ φιλότεκνον καὶ μεγαλόψυχον σύντιμον παρέχειν, ὥστε μὴ κακῶς δόξαι Τεθνάναι αὐτὴ τοιαύτης γυναικὸς ὑποθανεῖν ἐλόμενον, ἦγε καὶ Πτολεμαῖος τῆς βασιλέως κοινωνήσας τοῦ διαδήματος, καὶ μνημόνευε τῶν γάμων αὐτῆς ἡρηνήσας. *Plut. in Grab.*

Concluſion. And thus you ſee ſome few *Branches*, and rude *Lienaments* of that *goodneſſe* and *beneficialneſſe* of this *divine Ordinance*, which the *Spirit of God* by the *Pen of Salomon* here pointed us unto. *A good wife* being, as you have heard,

The beſt Companion in Wealth;
The fitteſt and readieſt Aſsiſtant in Worke;
The greateſt Comfort in croſſes and grieſes;
The onely warrantable and comfortable meanes of Iſſue and Poſterity.
A ſingular and ſoveraigne Remedy ordained by God againſt incontinency.
And the greateſt Grace and Honour, that can be, to him that hath her.

q Οὐδὲν, Κύρν', ἀγαθῆς γλυκερώτερον ἄνδρὶ γυναικός. *Theogn.* Οὐ μὲν γάρ τι γυναικὸς ἀνὴρ λαίζετ' ἄμεινον Τῆς ἀγαθῆς. *Heſiod. apud Clem. Alex. Strom. l. 6. Greg. Naz. epiſt. Patr. & Stob. cap. 65.* Οὐ χρυσὸς, ὦ τύραννις, οὐ πλοῦτος χλιῶν Τοσοῦτον εἶχε διαφόρους τὰς ἡδονὰς, Ὡς ἀνδρὸς ἐσθλοῦ καὶ γυναικὸς εὐσεβοῦς Γνώμη δικαία, καὶ φρονοῦσα παιδικά. *Apollonid. apud Clement. pædag. lib. 3. ca. 11.* Μεγάλη τυραννὶς ἀνδρὶ τέκνα καὶ γυνή. Ἐγὼ μὲν οὐδὲ συμφορὰν ἂν λέγω, Τέκνων δ' ἀμοιρεῖν, καὶ πόνους, καὶ χρημάτων, Ἀλόχου τε καδῆς. *Euripid. Oedip.* Οὐδὲν γὰρ τοῦδε κρεῖσσον, οὐδ' ἄρειον, Ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον Ἀνὴρ ἠδὲ γυνή· πολλὰ δ' ἄλγεα δυσμενέεσσι, Χάρματα δὲ φίλοισιν. *Homer. Odyſſ. ζ'. Hieracl. de nupt. & Plut. erotic. Clem. Alex. Strom. l. 3.*

In regard whereof even q the very *Heathen* themſelves alſo, though led by the bare *Light of Nature* alone, yet have admired the excellency of this *divine Ordinance*, and have worthily preferred it before all other externall and temporall *Bleſsings* whatſoever.

Vſe 1. Now the due *Conſideration* hereof may well ſerve;

Firſt, to controll thoſe of the *Church of Rome*, who labour ſo by all meanes to vilifie, depreſſe and debaſe this *divine Ordinance*, as if they ſtrove who ſhould caſt moſt mucke, and dirt, and dung, and filth in the face of it. Nothing is more odious and contumelious among them

them than the *Name* of *a wife*, or *a wived Perſon* in ſome. The *Name* of *a Concubine* (as we ſhall ſhew) is more acceptable with them, and more gracious in their Eyes.

[k] Marriage is Honourable (ſaith the *Spirit of God* by the *Apoſtle*) and that *among all Men*. Yea [l] *ſo Honourable* (ſaith *Chryſoſtome*) *that a man may with it aſcend to the Epiſcopall Chaire*; the higheſt *Honour* in the *Church*. [m] *Let a Biſhop* (ſaith the *Apoſtle*) *bee the Husband of one wife*. Which he may well be, and yet [n] *Vnblameable*; as is there alſo implied. And, [o] *The Marriage Bed* (ſaith the ſame *Apoſtle*) is of it ſelfe *free from filth*. [p] *It is ſo*; *and they are ſo, that riſe from it*, ſaith *Primaſius*: it is *no ſinne or blame*; and conſequently *no blemiſh or ſtaine* to them. [q] *What need they be aſhamed* (ſaith *Chryſoſtome*) *of that that is honourable? VVhat need they bluſh for that that defileth them not?* As for [r] *VVhoremongers and Adulterers*; *God* indeed *will* [s] *judge*, *and* [t] *bee avenged on ſuch.*

k *Hebr.*13.4. Τίμιος ὁ γάμος ἐν πᾶσι.
l Οὐκ ἐπαγὲς τὸ ἀξίωμα, ἀλλ' ὑπὲρ τιμίων, ὡς μετ' ἐμοῦ δύνασθαι καὶ ἐπὶ τὸν ἅμιλλαν ἀναβαίνειν θρόνον. *Chryſoſt. in Tit. hom.*2.
m 1 *Tim.*3.2. *Tit.*1.6.
n Ἀνεπίλημπτον. 1 *Tim.*3.2. Ἀνέγκλητον. *Tit.*1.6.
o Ἡ κοίτη ἀμίαντος. *Hebr.*13.4. Τίμιον τὸν γάμον, καὶ σωφρονοῦσαν τὴν πρὸς τὰς ἰδίας γυναῖκας συνουσίαν, *in Synodo Nicenâ. Paphnutius aſſeruit. Sozom. hiſt. l.*1. *c.*23. *Socrat. hiſt. l.*1 *c.*8. *& Gelaſ. Cyzic. act. Syn. Nic. c.*33. *Honorabiles profeſſus eſt nuptias, & Caſtitatem cum propriâ conjuge concubitum. Caſſiod. hiſt. Tripart. l.*2. *c.*14. *& Grat. diſt.*31. *c.*12. *Concupiſcentiâ innatâ bene utitur Caſtitas coniugalis. Auguſt. de Trinit. l.*13. *c.*18. ἡ Σωφροσύνη γαμική. *Clem. Alex. Pædag. lib.*2. *c.*10. *Pudicitia eſt unius ſcientia viri. Donat. in Ter. Sanctiſſimum vitæ genus eſt pure caſteque ſervatum conjugium, Eraſm. de Conſcr. epiſt.* p *Immaculatus lectus, immaculati & indeſurgentes, h. maculam peccati inde non trahentes. Primaſ. & Haimo in Hebr. Hinc Theano Pythagoræ uxor interrogata, ecquando munda exiſteret à viro mulier, reſpondit,* Ἀπὸ τοῦ ἰδίου παρέχεσθαι μηδὲν ἀπὸ τοῦ ἀλλοτρίου ἅπτεσθαι. *Laert. lib.*8. q Τί αἰσχύνῃ τῷ πεπῷ, τί ἐγκρυφιᾷς τῷ ἁμιάντῳ. *Chryſoſt. in Coloſ. hom.*12. r *Hebr.*13.4. s Κρινεῖ, *i. puniet, vel hic pœnis temporalibus, vel in futuro æternis. Piſcat. in Hebr.* t *Epheſ.*5.5,6. Παυλαχοῦ μὲν τοῦ ἐπαινοῦντος. *Chryſoſt. in Hebr. hom.*33.

But ſaith the *Spirit of Satan* ſpeaking by theſe *Men* or *Beaſts* rather; [u] *Marriage is diſhonourable: diſabling men to holy Offices.* For, [x] *Thoſe that be in the Fleſh* (ſo miſ-apply they the [y] *Apoſtles* words) *cannot pleaſe God.* And, [z] *The Marriage Bed is filth, luxurie, uncleanneſſe, pollution, obſcenenеſſe*, &c. (Albeit *Ignatius* ſaith, that they have [a] *the Devill* in them that ſo ſay.) And, [b] *It is better for ſome men to commit Whoredome, than to contract Marriage.* For it is not [c] *a leſſe Sinne* only (as ſome mince it) but [d] *an honeſter matter for them, to be naught with many ſecretly*, yea, [e] *to keepe* (as it were) *an Hundred Whores one after another, than to take openly one lawfull Wife.* [g] *A point* (to uſe *Aventines* words) *well-pleaſing Whore-maſter Prieſts, who in ſtead of one Wife, might have dealing with ſix hundred Harlots.*

u *Presbyteri uxores non habeant; habentes aut dimittant, aut deponantur: Nec quiſquam omninò ad Sacerdotium admittatur, qui non in perpetuum vitam cœlibem profiteatur. Gregor.* 7 *Pp. Lambert. Schafn. an.*1074. *Idemque populo denunciat, ut Sacerdotes conjugatos velut ſceleratos atque impios devitent: eorum ſacrificia, colloquia, ſermones, convivia, haud aliter quàm contagionem fugiant. Quos & Nicolaitas appellat, inceſtus condemnat, devovet, Curiâ ſacerdotum movet, &c. Ioan. Aventin. l.*5. *Si poſt ordinationem ſuam Miniſtros contigerit propriæ uxoris cubile invadere, ſacrarii non intrent limina, neque ſacrarii portitores fiant, neq; altare contingant, neq; oblationem ſuſcipiant, neq; ad Dominici corporis portionem accedant, neq; prop.nent, neq; vinum vel calicem ad altare ſuggerant. Lucius Pp. Diſt.*81. *c.*19. x *Qui in carne ſunt, Deo placere non poſſunt. Syric. Pp. ep.*1. *c.*7. *& Innocent. Pp. ep.*3. *c.*1. y *Rom.*8.8. z *Conjugium legitimum & copulam maritalem, concupiſcentiam carnalem, cupiditatem obſcœnam, coinquinationem, contaminationem, immunditiam, luxuriam*, &c. *indigitant. Syric. Pp. ep.*1. *c.*7. *& ep.*4. *c.*9. *& apud Grat. Diſt.*82. *c.*3,4. *Innocent. Pp. ep.*2. *c.*9. *& ep.*3. *c.*1. *& apud Grat. ibid. c.*2, *& Alexand. P. p. extra de Cleric. conjug. c.*3. a Ἐὰν τις φθορέα καὶ μολυσμὸν καλεῖ τὸν νόμιμον μίξιν, καὶ τὸν τῶν παίδων γόνιμον, ἔνοχον ἔχει τὸν διάκονον τὴν ἀποστασίαν. *Ignat. ep. ad Philadelph.* b *Coniugia quorundam eſſe Adulteria, ex Pſeudo-Aug. de Bon. vid. cap.*11. *aſſerunt Hoſius Confeſſ. Petric. cap.*26. *& Harding. contr. Apolog. p.*2. *c.*8. *Et Coſter. Enchir. tr. de Cœlib. c.*17. *prop.*9. *Sacerdos ſi fornicetur, aut domi concubinam foveat, etſi gravi ſacrilegio ſe obſtringat, gravius tamen peccat, ſi contrahat matrimonium.* c *Minus malum. Harding ib. p.*4. *c.*1. d *Dicunt, honeſtius eſſe pluribus occultè implicari, quàm apertè cum unâ ligari. Huldric. ep. ad Nicol. Pp.* f *Melius eſſe, ſi votativus continere non valens, centum habeat concubinas, ex ordine tamen & ſucceſſivè, quàm ſi unam uxorem ducat: Scripſit quidam Colonienſis teſte Chemnit. exam. p.*3. *tit.*2. *cap.*8. g *Gratiſſima ſcortatoribus, quibus pro unâ uxore ſexcentas mulieres inire licet. Aventin. Anal. lib.*5.

Againe, [d] *It is better*, ſaith the Apoſtle, *to marrie than to burne*. And, [e] *Let thoſe therefore marrie*, (that have not [f] the *gift of Continencie*,) *that cannot containe.* [g] *Let them containe*, ſaith *Hierome* of *Virgins*,

d 1 *Cor.*7.9.
e *Ibid.* *Eis qui ſe non continent, expedit nubere.*
*Aug. ad Poll. l.*1. *c.*15. f *Ibid.* 7. g *Aut nubant, ſi non poſſunt continere; aut contineant, ſi nolunt nubere. Hieron. ad Demetr.*

if

if they will not marrie; or let them marrie, if they cannot containe. For that is [h] *the better course* for them, saith *Augustine*, and long before him *Cyprian*, [i] *if either they cannot or will not continue* as they are. Yea not of *Virgins* barely, but of *Votaries Epiphanius*, [k] *Better it is for one of them to take openly a lawfull wife, than to be wounded daily* ([l] inwardly) *with unseene shafts.*

h *Melius enim nuberent, quàm urerentur. Aug. de Virgin. c. 34.*

i *Si perseverare aut nolunt, aut non possunt, melius est ut nubant, quàm in ignem deliciis suis cadant. Cyprian. l. 1. ep. 11.*

k Κρεῖττον πεσόντα ἀπὸ δρόμου φανερῶς ἑαυτῷ λαβεῖν γυναῖκα κατὰ νόμον, ἢ μὴ καθ' ἡμέραν βάλλεσθαι χρυφίοις καὶ πτερωτοῖς σχέδαις. *Epiphan. Hæres. 61.*

l *i. Quàm occultâ flammâ concupiscentiæ in ipsa conscientia vastarentur. Aug. de Virgin. c. 34.*

Nay, say these Men, [m] *Both are bad, but the latter is the better:* (as if they strove directly herein to oppose the Apostle) [n] *It is better for some to burne, than to marrie*, yea to doe that that is farre worse. For *by Marriage* their *Votaries, Monkes, Friers and Nunnes, are disabled*, saith *Bellarmine, to the keeping of their Vow*, which by *Fornication*, yea or a worse matter, *they are not.* And, [o] *by contracting Marriage*, their *Priests*, they say, *become irregular:* Whereas, as [p] *by Whoredome*, and *Adulterie*, yea or [q] *Sodomie* and [r] *Bestialitie* though never so oft committed, if the *fact bee not notorious, they doe not.* So that, [s] *Marriage in such*, as our *Rhemists* say, *is the* very *worst kinde of Incontinencie:* worse belike indeed with them than either of those are. *A foolish perswasion*, (to use *Salvians* words; yea *a sottish superstition:*) *to forbeare*, (nay, *to condemne*) *that that is lawfull, and commit that that is unlawfull: to abstaine from the marriage Remedie, and to runne out into all impuritie*; as *Bernard* complaineth that [t] *so many* of them in his time did, that *neither for multitude they could be concealed, nor for shamelessnesse did they seeke to be unseene.* [x] *It is not Marriage*, saith he, but *Adultery, that God condemneth.* And, [y] *what comparison is there betweene a wife and an whore or an harlot?* saith *Ierome.*

m *Utrumq; malum est, & nubere & uri: imò pejus est nubere. Bellar. de monach. c. 30.*

n *Quæ nubit post votum, aliquo modo magis peccat, quàm quæ fornicatur: quia reddit se impotentem ad servandum votum, quod quæ fornicatur non facit. Bell. ibid.*

o *Bigamiâ metaphoricâ, uti Hier. Llamas appellat; similitudinariâ, ut Toletus, irregularitatem induci. Llam. sum. part. 1. c. 12. §. 3. & Tolet. instruct. sac. l. 1. c. 67. §. 7.*

p *Plures concubinas habens non incurrit irregularitatem bigamiæ. Innocent. Pp. decret. l. 1. tit. 21. c. 6.*

q *Excepto homicidio voluntario, nullum occultum crimen, etiam omnium gravissimum, irregularitatem inducit, nec Sodomia ipsa vel Bestialitas. Llamas sum part. 1. c. 12. §. 32. & Covarr. in Clem. p. 1. §. 60.*

r *De qua Levit. 18. 23, 22. & 20. 15, 13.*

s *Rhemists on 1 Cor. 7. 9.*

t *Novum prorsus conversionis genus. Licita non faciunt; illicita committunt. Quid agis stulta persuasio? Salv. de provid. lib. 5.*

u *Multi enim, non tamen omnes; sed tamen multi, certum est; nec latere queunt præ multitudine, nec præ impudentiâ quærunt, &c. abstinentes rem. diu nuptiali, in omne deinde flagitium effluentes. Bern. de convers. ad Cler. c. 29.*

x *Peccata interdixit Deus, non matrimonia. Salvian. de provid. l. 5.*

y *Quid simile uxor & Scortum? Hieron. ad Ocean.*

But thus they strive [a] to *dishonour* that that *God* hath *honoured*, to *disgrace* that that he hath *graced*; [b] preferring that before it (it is no new, but an old complaint) that [c] *God* most of all detesteth and abhorreth. In so much that the *Glossers* on their *Canon Law* confesse, (a [d] *strange matter*, say they, and it is more than once in them:) that [e] *Luxurie hath more favour than Chastitie in their Law.* And so indeed hath it; For, [f] *He is admitted into the Ministery, that hath had a wife and an Harlot, when he that hath had two lawfull wives successively, is excluded.* Where, [g] *he that hath lived chastly* (saith the *Glosse*) *with a second wife is refused*, when *a Fornicator is not.* And, [h] *Hee may bee dispensed with for continuance in his office, that hath kept many Queanes*, when *he that hath married a second wife may not.* Againe, [i] *A mar-*

a *Quod de hostibus suis David, Psalm. 62. 4. Contra illud, Act. 10. 15*

b *Hinc in Concil. Brixin. Episcopi de Gregor. 7. Pp. Suavis homo inter conjuges divortia facit: Sacerdotes qui uxores habeant legitimas Sacrificos esse pernegat. Interim tamen Scortatores, Adulteros, Incestuosos avis admovet. Avent. annal. l. 5. Et in Concil. Wormat. Maritos ab Uxoribus separat: sortia pudicis conjugibus; stupra, incestus, adulteria casto præfert connubio. Ibid.*

c *Levit. 18. 24, 26, 30.*

d *Nota mirabile.*

e *Quòd plus juris habet Luxuria; quàm Castitas. Gloss. ad Grat. dist. 34. can. 7. Et ad Decretal. l. 1. t. 22. c. 6.*

f *Cùm secundas nuptias expertus non fuerit, castitatem tamen cum priori non servaverit conjugio, ut ad Diaconatus ordinem possit provehi, concessimus. Pelag. Pp. Gratian. dist. 34. c. 7.*

g *Castus repelleretur, si convixisset cum secundâ; sed fornicator non. Gloss. ibid.*

h *Cùm plures habentes concubinas irregularitatem bigamiæ non incurrerint, cum eis tanquam simplici fornicatione notatis, quoad executionem sacerdotalis officii potuit dispensari. Innocent. 3. decret. Greg. l. 1. t. 22. c. 6.*

i *Videantur Greg. Syric. & Innocent. supra.*

ried Prieſt may by no meanes be indured. For, [k] *if any Prieſt either openly or privately contract Marriage he is* ipſo facto *deprived*; and therefore [l] *muſt by all meanes be removed.* But, [m] *An whore-maſter Prieſt the Biſhop is not bound to depoſe.* And though ſome [n] *old* moth-eaten *Canons* will that *ſuch be depoſed*: yet thoſe are now worne out of date; and [o] *They ſay now adaies*, (ſaith the *Gloſſe*, and they father it upon [p] *bleſſed* Saint *Sylveſter*, though [q] *among his Canons it be not found*) *that no man is to bee depoſed for fornication, unleſſe hee continue ſtill in it; becauſe mens bodies are more fraile now than formerly they have beene.* And, **It is commonly held*, ſaith another *Gloſſe*, *that for ſimple Fornication one ought not to bee depoſed: ſince that few are found free from that vice.* Indeed, [r] *if they keepe Harlots openly*, (for here the *Rule* holdeth that the *Gloſſe* giveth, that [s] *If they live not chaſtly, yet* they muſt doe that they doe *cloſely*) or, [t] *he be caught* in the manner, and *evidently convict of it*, (but [u] *how can that bee*, ſaith another *Gloſſe*; *when no Lay mans witneſſe may bee received*, [x] *nor may they bee beleeved depoſing ought againſt a Prieſt, ſince they bee their profeſt enemies*; unleſſe they will themſelves confeſſe it?) [y] *then unleſſe within a months ſpace* (for ſome time of reſpite they muſt have) *they put their Queanes away from them, ſuſpended they may be from office and benefice, untill they have done due penance.* And yet is that accounted [z] *too rigorous a courſe too*, ſaith another *Gloſſer*, *unleſſe it were for inceſt, or adultery* at leaſt, *albeit the delinquent were* (not a bare *Prieſt*, but,) *a Biſhop.* Againe, [k] *The Married Prieſt muſt be* [l] *compelled to abiure his Wife*; but [m] *the Whore-maſter Prieſt may by no meanes be conſtrained to abjure his Whore*: yea [n] *hee ought not to abjure her.* I might adde that thoſe that have beene principall enacters, eager urgers, and ſevere executors of theſe their *Canons againſt married Prieſts*, have yet made no bones of *living* otherwiſe indeed *looſely* and *filthily* themſelves. Witneſſe [o] *Pope Honorius* his *Legat*, who in *a Synode* here *at London*, having *inveighed* moſt bitterly *againſt Prieſts Marriage*, and made a ſolemne *Decree* againſt it, was the very next night taken himſelfe with *a Whore*. As alſo *Biſhop Huldericke*, who telleth *Pope Nicholas* in an *Epiſtle* of his to him, that [p] *their Biſhops and Archdeacons that make Prieſts marriage ſo unſavory, and compell them to leave their Wives, are yet ſo leacherouſly given themſelves, that they neither abhorre or forbeare adultery, no, nor inceſt, nor Sodomy.* But one *Inſtance* more of their *Iniquity* in this kinde ſhall ſuffice. They have *a Canon*, that [q] *if a man ſhall have had two Wives ſucceſſively, the one before*

k *Conſtitutus in ſacris contrahens matrimonium ipſo facto perdit beneficia. Abbas de Cler. Conjug. c. 1. num. 7.*

l *Quicunque aut clam aut palam matrimonium contraxerunt, ab Eccleſiâ & Eccleſiaſtico beneficio ſunt omninò removendi. Othon. conſtitut. de uxor. à ben. remov. cap. 1. Omnibus modis ſubmovendi ſunt. Innocent. Pp. ep. 3. c. 1.*

m *Epiſcopus non tenetur deponere Clericum Concubinarium. Abbas de cohab. cler. & mul. c. 6. numb. 3.*

n *Secundum Canones Apoſtolorum debet deponi. Grat. diſt. 81. c. 12, 13. & d. 82. c. 5. Et Concil. Aurel. 5. ibid. d. 81. c. 10. Et Nicol. Pp. ibid. d. 50. c. 33.*

o *Dicunt hodiè pro fornicatione neminem deponendum, niſi in eo perduret: ideò quia hodie fragiliora ſunt corpora noſtra quàm olim erant. Gloſſ. ad Grat. diſt. 82. c. 5.*

p *Iuxta authoritatem B. Sylveſtri. Grat. diſt. 82. c. 5.*

q *Hoc non habemus in corpore Canonum B. Sylveſtri. Gloſſ. ibid.*

r *Communiter dicitur, quòd pro ſimplici fornicatione quis deponi non debet: cùm pauci ſine illo vitio inveniantur. Gloſſ. ad Grat. diſt. 81. cap. 6.*

s *Si concubinas publicè detinent. Othon. conſtit. de Cler. Concubin. remov.*

t *Si non caſtè tamen cautè. Gloſſ. ibid.*

u *Captus & convictus*

Extra de Iudic. Gloſſ. ad Grat. d. 81. c. 12. x *Sed qualiter Laici probabunt iſtud eſſe, cùm non poſſint teſtari contra Clericum. Gloſſ. ibid.* y *Non credetur Laicis de hoc: quia Laici oppidò nobis infeſti ſunt. Ibid.* z *Per Sententiam, vel confeſſionem propriam, &c. Ibid.* a *Eas intra menſem à ſe removeant penitus, aut ab officio & beneficio uſque ad condignam ſatisfactionem ſuſpendantur. Othon. conſtit. de Cler. concub.* b *Rigoroſa eſſet hæc pœna, niſi eſſet pro adulterio vel inceſtu, etiamſi Epiſcopus eſſet hujuſmodi labem. Gloſſ. ibid.* c *Qui duxit uxorem, abjurare tenetur: non qui concubinam tenuit. Abbas de cler. conjug. & Gloſſ. ad Othon. conſtit.* d *Quòd eam quam in conjugium ſibi copulavit, abjurare ſuſciſti Subdiaconum, prudentiam tuam commendamus. Alexand. 3. Pp. Cenim. ep. Decretal. lib. 4. t. 6. cap. 2.* e *Clericos qui publicè tenent concubinas, ad eas abjurandas nolumus compelli. Alexand. Pp. decretal. l. 3. tit. 2. c. 3.* f *Non debet abjurare. Gloſſ. ad Grat. cauſ. 33. q. 6. c. 9.* g *Ioannes Cremenſis Apoſtolicæ ſedis Cardinalis ubi in ſolemni apud Londonias Concilio de uxoribus Sacerdotum ſereniſſimè tractâſſet, dicens ſummum eſſe ſcelus de latere ſurgere meretricis ad corpus Chriſti conſitiendum; ipſe cum die illâ corpus Chriſti conſecraſſet, cum meretrice poſt veſperam interceptus eſt. Henric. Hunting. hiſt. l. 7. Roger. Hoveden annal. part. 1. Matth. Pariſ. in Henric. 1. & Matth. Weſtmonaſt. Florib. hiſt. l. 2. an. 1125.* h *Cum quidam Epiſcopi & Archidiaconi ita præcipites ſint in libidinem, ut neq; adulteria, neq; inceſtus, neq; maſculorum turpiſſimos amplexus ſciant abhorrere, tamen caſta Clericorum conjugia dicunt ſibi fœtere, & ab eis jubent & cogunt clericos abſtinere. Hulderic. epiſt. ad Nicol. Pp.* i *Bigamum cenſendum, nec ordinandum eſſe, qui uxorem unam ante baptiſmum, alteram poſt baptiſmum habuerit, ſtatuit Innocent. Pp. apud Grat. diſt. 26. c. 3. epiſt. 2. c. 6. & ep. 22. c. 2. & ep. 24. c. 5.*

Baptiſme,

Baptiſme, the other after he was baptized, he ſhall by the Apoſtles rule, (as they [r] miſexpound it;) [f] *The Husband of one Wife, be made uncapable of holy Orders:* Which yet [t] he ſhould not have beene, had he before Baptiſme in ſtead of taking that *one Wife* lived never ſo looſely otherwiſe. And the Reaſon they give for it is, [u] becauſe *the one being Sinne:* was *in Baptiſme done away, the other being no ſinne,* was *not.* This when it was queſtioned in *Ieromes* time, what ſaith he (though one otherwiſe [x] *not ſo equall to the Married eſtate*) to it? [y] *This is new learning,* ſaith he, *that ſomething ſhall bee reckoned therefore for ſinne, becauſe it is not ſinne.* [z] *Are all Whoredomes, defilements with common Queanes, impieties, parricides, inceſts even with parents, the unnaturall pollutions of either ſex by extraordinary luſts, waſhed off in Baptiſme? And doe the ſtaines of a lawfull wife ſticke on ſtill? And are the Stewes then preferred before the Bride-chamber? That* [a] *they paſſe by that that is not lawfull, and object that that is. Or* [b] *is the Name of a wife ſo foule a matter, that nothing can wipe it away? Belike* [c] *men had need to take heed how they take wives before Baptiſme, and contract honeſt Marriage; Yea they were better to live as thoſe that have wives in common; or rather by all meanes avoide any name of a wife whatſoever; leſt that after they come to beleeve in Chriſt, it become prejudiciall unto them that they had not Queanes, or Harlots beforetime, but Wives.* [d] *Theſe are like the Scribes and Phariſees indeed, ſtraining a Gnat, and ſwallowing a Camell.* [e] *They puniſh Marriage; and* (not pardon onely, but even) *crowne Whoredome.* [f] Whereas of the one it is ſaid, *Marriage is honourable, and the Marriage-bed undefiled;* of the other, *Whore-mongers and Adulterers God will judge.* [g] *Sure, if that that is filthy bee cleanſed in Baptiſme, that that is cleane is not thereby defiled.* And if for this one *Particular Ierome* charge them ſo deepely: how much more, all conſidered that before hath beene ſaid, may they be truely charged (as their owne *Gloſſers* being *Canoniſts* alſo themſelves confeſſe of them) to ſhew more grace and favour to *Incontinency*, than to *Chaſtity*, and to ſet *lawfull Wives behind Concubines and Queanes*? So that if it were, as theſe men ſeeme to ſay, nay as they peremptorily avow, it were not onely no great good, (as being *no furtherance*, but *a meine* [h] *hinderance to greater good* things;) but *a grievous* and *a foule evill*, that *Gods Spirit* by *Salomon* here ſo highly commendeth. But herein indeed they are not alone; they tread in the ſteps of divers old [i] *Heretickes*, long ſince condemned, who then ſpake of it, as they now doe. And it is no marvell therefore if *God* juſtly puniſh them for this their *contempt* of, and *contumely* offred to that his *holy Ordinance*, by *giving them up*, as he did the [k] *Hea-*

[r] *Ne bina pariter aut trina conjugia ſartiantur: ut ſingulas uno tempore uxores habeant. Hieron. ad Ocean. Neq; enim ſecundum rejecit Matrimonium, qui illud ſæpe juſſit fieri. Theodoret. in 1 Tim. 3.*

[f] *1 Tim. 3. 2. Tit. 1. 6.*

[t] *Poſſe fieri ajunt, ſi concubinam, non uxorem habuiſſet. Hieron. ad Ocean.*

[u] *Quod peccatum non fuit, non eſt dimiſſum in bap. ibid. Et Innocent. ubi ſub.*

[x] *Durier in Matrimonium, & Nuptiis iniquior. Eraſm. præfat. in lib. contr. Jovin.*

[y] *Rem novam audio. Quia peccatum non fuit in peccatum refutabitur. Hierom. ad Ocean.*

[z] *Omnia ſcorta, & publicæ colluvionis ſordes, impietas in Deum, parricidium, & inceſtus in parentes, atque in extraordinarias voluptates utriuſque ſexus mutata natura, Chriſti fonte purgentur? Uxoris inhærebunt maculæ? Et lupanaria thalamis præferentur? Ibid.*

[a] *Prætereunt quod non licet; & objiciunt quod conceſſum eſt. Ibid.*

[b] *Tam maculoſum nomen uxoris non poteſt ullâ novitate deleri. Ibid.*

[c] *Audiant Ethnici, &c. audiant Catechumeni, qui ſunt fidei candidati: Ne uxores ducant ante baptiſma, ne honeſta jungant Matrimonia: ſed promiſcuas uxores habeant, imò caveant quale cunq; vocabulum Conjugis; ne poſtquam in Chriſto crediderint, noceat eis, quòd aliquando non concubinas, nec meretrices, ſed uxores habuerint. Ibid.*

[d] *Verè Scribarum & Phariſæorum ſimiles: culicem liquantes, & camelum glutientes. Ibid.*

[e] *In putatur infœlicitas conjugis mortuæ: & libido meretricia coronatur. Ibid.*

[f] *Illi ſcriptum eſt, Honorabiles Nuptiæ, & cubile immaculatum. Tibi legitur, Fornicatores autem & Adulteros judicabit Deus. ibid.*

[g] *Quomodò tuæ ſordes lotæ ſunt, & meæ munditiæ ſordidatæ? Si ſordes emundantur, quantò magis munditiæ non coinquinantur? Ibid.*

[h] *Sunt opera bona, quæ tamen majora bona impediunt, ut ducere uxorem. Bellarm. de Monarch. cap. 15.*

[i] *Τὸν γάμον, οὐκ ἐπὶ τῇ Θεοῦ, ἀλλ' ἐπὶ τῇ Σατανᾶ, πορείαν, καὶ φθορὰν καὶ μυσαρότητα. Nuptias damnant, & averſantur; pariſéque eas omninò fornicationibus aliiſque corruptionibus faciunt; Saturniani, Gnoſtici, Adamiani, Tatieni, Encratitæ, &c. Iren. adv. Valent. lib. 1. cap. 31. Clem. Alex. Strom. lib. 3. Epiphan. hæreſ. 23. & 46. & 47. Aug. de hæreſ. cap. 25. & 31. Concubitum ſpurcitiæ nomine, ut impudicitiæ negotium damnant Marcionitæ. Tertull. ad Marc. lib. 1. Stupri affine eſt Matrimonium: Nuptiæque ex eo conſtant, quod eſt ſtuprum Tert. ipſe Montanizans exhort. caſt. Conjunctio maritalis malum eſt apud Deum: Et quantum ad naturam rei ipſius peccatum eſt. Autor oper. imperf. in Mat. hom. 1. Non concubitum, ſed nuptias prohibent Manichæi. Aug. de mor. Man. l. 2. c. 13.*

[k] *Rom. 1. 24. 28.*

them

then ſometime for their *unthankefulneſſe*, and thoſe ancient [1] *Heretikes*, whom therein they concurre with, to the committing of ſuch *filthineſſe* and *beaſtlineſſe*, as is [m] ſcarce once to bee *named*, that which even their owne [n] *Authors* themſelves, not a few, confeſſe of them.

[1] Ἀθετοῦσι γάμον, καὶ ἐπαύετο ἀπ' αὐτῶν ἡ λαγνεία. πφιλοτίμως δὲ αὐτοῖς ἦν ἡ ἁγνεία, ἀλλ' ὑποκειπκὴ, ἁγνεία τῷ ὀνόματι κεκτημένη, &c. αἰχρῶποιοὶ δέ εἰσιν ἀῤῥητοποιοῦντες, καὶ τὰ ἐντὸς σώματα φθορᾷ παραδιδόντες. *Epiphan. de Origenianis hær. 63.* Οἱ παρ' αὐτοῖς Λεῖται ἐπιμίσγονται γυναιξὶν, ἀλλ' ἀλλήλοις μίγνυνται. *Idem de Gnoſticis hær. 26. Qui & fœdiſſima & infanda de Hæreticis antedictis paſſim commemorat.* [m] *Epheſ. 5. 3, 4.* [n] *Porro pauciſſimis Veneri bellum indicentibus, quibuſdam caſtitatem jactantiæ quæſtus ergò ſimulantibus, maxima pars ſub honeſto caſtimoniæ nomine ſtupra, inceſtus, adulteria paſſim & impunè committunt. Ioan. Avent. Annal. l. 5. Sacerdotes moderni per luxuriam ſunt Dæmones Incubi, (quod & Chaucer noſter,* No other *Incubus* there was than he:) *& ſacerdotes* Priapi. *Rob. Holcot in Sap. Lect. 182. Epiſcopi & Sacerdotes hujus temporis, in reprobum ſenſum traditi, faciunt quæ non conveniunt. Quæ enim in occulto fiunt ab Epiſcopis turpe eſt dicere. Sed non verecundabor dicere, quæ ipſi non verecundantur facere: Maſculi in maſculos turpitudinem operantes. Sermo in Concil. Remenſ. Falſâ ſpecie continentiæ dum hominibus placere volunt, graviora committunt, patrum uxores ſubagitant, maſculorum ac pecudum amplexus non abhorrent. Huldric. ep. ad Nicol. Pp. Ab Epiſcopis & Sacerdotibus noſtris etiam in ſacras ædes fit irruptio; ab illis etiam abiguntur fœminæ ad eorum libidines explendas: ſed & pueri meretorii à parentibus commodantur & condonantur, qui & poſtea ad Sacerdotiorum gradus promoventur ætatis flore tranſacto jam exoleti. Joan. Picus ep. ad Leon. Pp. & Concil. Lateran. Petri domus polluta fluenti Maceſcit luxu: nulla hîc arcana revelo; Non ignota loquor; liceat vulgata referre: Sanctus ager ſcurris, venerabilis ara Cinædis Servit, honorandæ Divum Ganymedibus ædes. Mantuan. de Mundi calamit.*

Secondly, Is *a wife* ſuch a *Benefit*, where ſhee is ſuch as ſhee ſhould bee? This may ſerve to put us in minde of *the great corruption of Mans Nature*, what a miſerable depravation *Sinne* hath brought upon Mankinde, even to the inverting and corrupting of the greateſt *Bleſſings* of God both on us and in us. For [a] *what greater curſe*, or *heavier croſſe* befalleth a Man oft *than a wife?* Or *what* one thing *produceth more miſchiefes and miſeries than Marriage* doth, where the parties are miſ-matched? Many a one * never knew what *miſerie* meant, till hee came to know what *a wife* was. And whence commeth all this but from *Mans corrupt Heart*, that [b] like *a Toad or Viper*, turneth all that it taketh, and the juice of all that it feedeth on, though never ſo good and wholeſome of it ſelfe, into rancke *poiſon?* This their *corrupt nature* therefore muſt married folkes ſeeke to quell and to kill, if they deſire to finde that *fruit* in, and reape that *benefit* by this *Ordinance*, that *Salomon* here ſpeaketh of, and to enjoy that ſound *comfort* either in other, that Chriſtian *Man and Wife* ought to doe. And this their *Corruption* muſt they aſcribe it unto, if they meete with the contrarie, and finde ought otherwiſe therein. [c] *It is not old Age*, ſaith hee, *but the folly of old Men that maketh Old Age ſo burdenſome*, as it is unto many: Nor is it *Marriage* it ſelfe, but [d] *the folly of married Perſons*, that maketh *the married eſtate* ſo comberſome to many: it is not the having of *a wife*, but either thy *Fault* or hers that maketh her ſo burdenſome unto thee.

Vſe 2.

[a] Ὡς ἔστι τὸ γαμεῖν ἕτερον τὸ δυσχερεῖν; *Antiphan.* Οὐδὲν ἐς' ἐν γαίᾳ κλεινᾷ γυναικὸς βαρύτερον. Οἶδ' ὁ συγχυχῶν, μανθάνει δὲ ὁ ἀγαπῶν. *Epicharm.* Γαμεῖν κακιστόν ἐστι γυναῖκα λαβεῖν, ὅτι Ἀγαθὸν ἂν δέξεις, αὖ λάβῃς μυρίον κακόν. *Menand.* Ὅπου γυναῖκές εἰσι, πάντ' ἐκεῖ κακά. *Idem Stob. c. 66.*

[b] *Sylla Felix ſi non bibuiſſet uxorem. Et Comicus fortunatum putat, qui nunquam uxorem duxerit. Hieronim Jovin. l. 1. Militonis Terentiani vox eſt. Liban. de mulier. loquac.* Ἕως μὲν ἔχων, ἀπηλαυνον ἡσυχίας ἐκαινῆς· ἐπεὶ δ' ἔδει μοί ποτε ψυχὴν κακῶς, ἔγημα. ἀπ' ἐκείνης δ' ἄρα μοι τῆς ἡμέρας εὐπρεπὲς τὸ κοιμᾶσθαι. [b] *Apes ex herbis etiam acrioribus mel dulciſſimum exprimit. At quæ apes in liquorem melliſluum transfundit, aranea in venenum transmutat. Spinæ. de provid. Pravo nihil prodeſt: quia quicquid ad illum pervenit, pravo uſu corrumpitur. Sic ſtomachus morbo vitiatus, quoſcunque accepit cibos mutat, atque omne alimentum in cauſam doloris trahit. Senec de benef. l. 5. c. 12.* [c] *In moribus culpa eſt, non in ætate; inſenum ſtultitiâ, non in vitio ſenectutis. Cic. de Senect.* [d] Οὐ γὰρ βάρος ἡ φορτίον ἡ γυνή. ἀλλ' ἡ δὴ μὴ κἀν τῇ ἐναντίων κύρσῃ τε, καὶ τῇ ἀληθῶς βαρίων κυρισκόν. βαρὺ γὰρ ὡς ἀληθῶς ἀφροσύνη, ὑφ' ἧς δὴ καὶ τὰ κῦφα γίνεται βαρέα, τά τε ἄλλα, καὶ γυνή. *Hierocl. de nupt. Vitium eſt hominum, non culpa nuptiarum. Aug. de bon. conjug. c. 6. Gratian. c. 32. q. 2.*

Vſe 3.

Thirdly, Is *a wife* ſuch *a Benefit*, where ſhee is *a wife indeed?* No marvell then if wee finde [e] ſo much *evill*, where it is otherwiſe.

[e] Δεινὴ μὲν ἀλκὴ κυμάτων θυμαίνων· Δεινοὶ δὲ ποταμοὶ, καὶ πυρὸς θερμοῦ πνοή· Δεινὸν δὲ πενία· δεινὰ δ' ἄλλα μύρια. Ἀλλ' οὐκ ἔστιν ὅτου δεινότερον ὡς γυνὴ κακόν. *Euripid.* Θησεῦ, ἐγὼ ὅτι μὴ κακῶν κακὴ γυνή.

[f] *The*

e Optimi corruptio pessima.

e *The best things become worst, when they are once corrupted. The strongest Wine maketh the sharpest Vineger.* No *Creature more lovely than Man,* while he liveth: and *none* againe *more gastly* to looke on when life is once gone. Yea f *no Creature more cruell or savage than Man,* when hee degenerateth from his kinde: *no Beast more beastly than Man,* when hee turneth h *Beast.* No marvell therefore if *a wife,* i as she is one of the *greatest goods* while shee so continueth, proveth on the other side one of the *grievousest evills,* when shee ceaseth to bee such.

g Ὥσπερ τελεωθὲν, βέλτιστον πάντων ζώων ἄνθρωπός ἐστι· οὕτω καὶ χωρισθὲν νόμου καὶ δίκης χείριστον πάντων. Aristot. polit. l. 1. c. 2. Ἀνὴρ ἀρετῆς ἀποστάτης, καὶ ἀγριώτατον, καὶ χείριστον. Ibid. Legatur Autor oper. imperf. apud Chrysost. homil. 24. ad illud Christi, Matth. 10. 17. Cavete ab hominibus. h Unde θηριότης. Aristot. Ethic. l. 7. c. 1, 5. i Γυναικὸς κακῆς οὐδὲν ἄμεινον, οὐδὲ βίου παντὸς χαλεπώτερον. Hesiod. & Simonid. Clem. Alex.

k *Elementum in loco suo non ponderat.* Simplic. de Cœlo l. 4. §. 46.

l *Criminosior est culpa, ubi honestior est status; & atrocius sub sancti nominis professione peccatur.* Salvian. de Provid. lib. 4.

m Eccles. 3. 16. *Vbi, qui sedet crimina vindicaturus, admittit.* Cyprian. ad Donat.

Again, all *evills,* as the k *Elements,* are most cumbersome and burdensome, when they are out of their proper place; as *Impietie* in *Professours,* *Injustice* in *Iudges,* because l *Impietie* is in the proper place of *Piety* in the one, m *Iniquitie* in the proper seat of *Iustice* in the other. In like manner from *a wife* is matter of discomfort more grievous, because discomfort there is in the proper place of comfort, *a great evill* in the native seat and soile of *a great good.* And what greater Judgement can befall any Man, than to have those very things turned to *his evill,* that were at first ordained for *his good;* those things especially converted, or perverted rather to *his greatest evill,* that were created for *his chiefest good?* To have n *his Table* made *his snare,* o *his bread his bane,* p *his raising his ruine,* q *his delights his destruction;* r *the wood of his owne house a gibbet to hang him on;* *his wife,* that should be s *the light of his Eyes, and the joy of his heart,* to be such a continuall *Eye-sore,* such a perpetuall *Heart-sore* unto him, as t neither hee is able well to u endure, nor by any meanes may bee rid of.

n Psal. 69. 22.
o *Buccella dominica fuit Iude venenum.* Aug. in Ioan. 26.
p Psal. 73. 18. & 102. 10.
q Prov. 1. 32.
r Ezra. 6. 11.
s Prov. 5. 19. Ezech. 24. 16.
t Χαλεπὸν καὶ δυσβάστακτον φορτίον. Lycurg. Οὐ γὰρ ἔκ αἰνότερον καὶ κύντερον ἄλλο γυναικός. Homer. Odyss. λ'. Ἀλλων ἁπάντων δυσμαχώτατον γυνή. Eurip. Orest. Οὐδὲν βαρύτερον πρὸς φορτίων. Antiphan. u Ἢ μὴ γαμεῖν, αὐ λ' ἅπαξ λαβεῖν, φέρειν. Menand. Aut tollendum, aut ferendum vitium conjugu. Varro. Gell. l. 17.

Vse 4. Fourthly, Is *a wife* such *a Benefit,* as is here implied. Then those that have beene carefull in making their choice, and have in good likelihood compassed such an one as is here intimated, they may with comfort, cheerefulnesse and confidence enter upon this estate, x with good hope and assurance of finding *much good* in it, of reaping and receiving *much benefit* thereby.

x Γάμου κεφαλὴ ὀρθὴ ἀνδρὶ σώφρονι τυγεῖν γυναικὸς χρηστῆς ἔνδον λαμβάνειν. Αὐτὴ γὰρ ἡ θεὸς οἰκίαν σώζει μόνη. Ὅστις δὲ σώφρονα τὴν γυναῖκ' ἄγει λαβὼν, σωτῆρα τοῦτ' ἐπ' εὐνοίης ἔχει Εὔνοιαν, βεβαίαν εἰς ἅπαντα τὸν βίον. Hipponax.

It is the conceit of many that when Persons enter upon *Marriage,* they doe but plunge themselves into y *a world of cares,* * *an Ocean of troubles,* an inextricable *Labyrinth* of inconveniences and annoiances. As if that estate like z *a cursed soile,* yeelded nothing, though never so well manured and managed, but *thornes and thistles,* but *briers and brambles,* but *hemlocke and henbane,* and the like *noisome weeds.* As if all the *good and joy* of a mans life were gone, when he

y Μὴ λαμβάνειν γυναῖκα, μηδὲ τῇ πύχῃ δὲ πλείονων αὐτὸν περιβαλεῖν πραγμάτων. Philippid. Τὸ γυναῖκ' ἔχειν, καὶ παῖδ' ἐὰν ἔῃ παῖδων μείζονας τῷ βίῳ φέρει. Menand. Itaq; Thales interrogatus cur non duceret, Διότι τὸ ζητῶ ὃ βούλομαι λύπας αὐθαιρέτους κατεγγυᾶσθαι. Laert. Πολλῶν κακῶν γὰρ ὄντων ἀρχὴ τῶν βίῳ. Anaxandrid. Qui non litigat, cœlebs est. Var. Gemin. Huron. in Iov. l. 1. Semper habet lites, alternáque jurgia lectus, In quo sponsa jacet: minimùm dormitur in illo. Iuven. sat. 6. Lite fugant nuptæ, nuptas vitia. Et, dos est uxoria lites. Ovid. art. l. 2. * Κακῶν θάλασσαν συμφορῶν μυρμηκίαν. Theophyl. epist. 51. Κακῶν ὁ πλοῦτος, ποταμὸς ὡς ἐπέρχεται, Ἄπης δ' ἀένναον πίλαγος, ἐ μὰλ' ἄπορον. Æschyl. Suppl. z Genes. 3. 18. Hebr. 6. 8.

had

had once gotten this *good*; all the *comfort* of it were over, when this *Comforter* once came; and [a] a man were never like to live merrie *day*, yea or merrie *houre* after. And that [b] if a man would live merrily and comfortably therefore, hee ſhould never marrie.

[a] Οὐ γὰρ κατ' ἄφαρ νύμφαν διέρχεται Ἅπασαν, ὅστις ζωὴ γυναικὶ πίλναται. *Simonid.*

[b] Ζῆν βουλόμενον ἡδέως, γαμεῖν, ζῆν δ' ἡδέως. *Philippid.* Βίον καλὸν ζῆς, ἂν γυναῖκα μὴ ἔχῃς. *Philet.*

To omit what might here be ſaid, that * no *courſe of Life is free from Croſſes*: and that [c] men doe not yet therefore either ſhunne or abandon other *courſes of Life* in regard of thoſe *Croſſes* that either are incident unto them, or that occurre in them. It is true indeed that *Marriage* bringeth many more *Cares*, as more charge, with it, than *the ſingle life* is ordinarily encombred withall. But yet are † thoſe *Cares* countervailed with many ſingular *Comforts* that the *ſingle life* wanteth: and [d] ſuch as may well weigh downe whatſoever of that kinde may riſe up in oppoſition to cauſe diſcouragement in any that are to enter thereupon, [e] if they be fitted either for other, that they may live as *Man and Wife* ſhould together. [f] From the want whereof the annoiances, inconveniences, miſchiefes and miſeries againſt this eſtate objected doe for the moſt part ariſe; either becauſe the parties matched ſort not well together, or want wiſedome and diſcretion to carry themſelves as they ought, either toward other. Not to adde, that in regard of ſome ſuch *cares and encombrances* as neceſſarily accompany that eſtate, to abhorre and abandon *Marriage*, being otherwiſe ſo beneficiall, and ſo excellent an *Ordinance of God*, is as *Clemens*, well obſerveth, a note but of [g] *a nice* and *effœminate* Diſpoſition, [h] well beſeeming thoſe *Philoſophers* that referred all to *eaſe* and *pleaſure*, and placed their whole *felicity* and *happineſſe* therein, who therefore adviſed alſo their followers to forbeare [i] *Magiſtracy* and *Marriage*; but as miſliked by [k] others of them that were of a more *generous* diſpoſition, ſo unbeſeeming *Chriſtian men* that are, or ſhould be of a farre other *Spirit*; and [l] ſavouring too much both of diſreputation of that *divine Ordinance*, and of unthankfulneſſe to the *Author* of it.

* Τὰς καλὰς ἔκαστον ἐξέπεσε τύχας, ἃς φεύξεσθ' ὅπως δή ποτε καταπεσᾶ. *Aphthon. Progymn.* Πάσῃσι χορδὴ λεπτὸν ἐν λύρῃ χρὴ λόφον ἐγχανέειν. *Nulla alauda ſine criſtâ. Simonid. apud Plut. in Timol. & de util. ex inimic.*

[c] Τὰς γεωργούντας ἐσ. ὀχλεῖ σκληροὶ, καὶ τῆς χαλεπὰς ἐμβολαὶ διαφθείρουσιν. ἃ μὲν οἷς γεωργοῖς τὴν γῆν διαφθείρει σκληρὸς, τὴν γῆν ἀπορρώγασι, ἀλλὰ γεωργοῦντες ἐμμένουσιν. ἀπυχοῦσιν ἄνθρωποι πλέονες, καὶ ταῖς ναυσὶ διαφθείρουσιν ἐπίπονοι χειμῶν. ἃ μὲν ἐνδέχεται τὸ πλεῖν καταλύσειν, οἷς ἐν μέρει πονηρὰ ἐστιν. *Aphthon. ibid. Fœneratorem non fugat à foro decoctor: Poſt naufragium maria tentantur; poſt malam etiam ſegetem ſeritur. Cibo inerti ocio vita torpebit, ſi relinquendum aut omittendum eſt, quicquid offendit. Senec. ep. 81.*

† Εἰ ἡ πόνος ἔχει τὸ ἄεθλον, ἔχει καὶ ἀνδρίας. *Iſidor. Peluſ. l. 2. ep. 136.* Σὺ δὲ ἀπειρίᾳ λαμβάνεις. Τὰ δυσχερῆ τε καὶ τὰ λυπήσοντά σε Ὁρᾷς ἐν αὐτῷ· τὰ δ' ἀγαθὰ οὐ συνβλέπεις. *Menand. Clem. Strom. lib. 1.* [c] Ὃ γὰρ γάμος μὴ μοῖρα γένηται, Κεδνὴν δ' ἔχητ' ἄκοιτιν ἀρηρυῖαν φρεσὶν ἧσιν, τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει. *Heſiod. in Theogon. Contra quam Euripid.* Οὔποτε φύτευ γάμον ἐπαινεῖν πλέον ἢ λυπεῖν. *Et Iuven. ſat. 6. Plus aloes quàm mellis habet.* [d] Γάμοι δ' ὅσοις μὴ καθέστασι βεβαίᾳ Μακάριοι αἰών· οἷς δὲ μὴ πέφυκεν εὖ. Τάδ' ἔστ' ἐν εἰσὶ, τἄλλα δ' ἡμέρα δυσχερῆ. *Euripid. Oreſt.* [e] Ἀφόρητον τὸν ὄντα καὶ συγχοῖς ὁ γάμος, ἀλλ' ἐγὼ παρ' ἑαυτῷ οὐδὲ τῇ φύσει τοιοῦδε τὸν μὴ γυναικὸς εἶναι κοινωνίαν· ἀλλ' ὅταν γήμωμεν ἃς μηδεὶ, μὴ δὲ καὶ αὐτοὶ πανταπασιν ἀπείρους ὡς διακεῖσθαι, καὶ ἀδρασκεύως ἔχειν πρὸς τὸ ἀγαθὸν, ὡς χρὴ τὴν ἐλαχίστην ἄγαν. *Hierocl. de nupt.* [f] Ἄνανδρον καὶ ἀδένες τὸν μὴ γυναικὸς καὶ τέκνων φεύγειν συμβιῶσιν. *Clem. Alex. Strom. lib. 2.* [g] Δημόκριτος γάμον καὶ παιδοποιΐαν παραιτεῖται διὰ τὰς πολλὰς ἐξ αὐτῆς ἀηδίας. Συγκαταπάπτει δ' αὐτῷ καὶ Ἐπίκουρος, καὶ ὅσοι ἐν ἡδονῇ καὶ ἀφελείᾳ καὶ ἀλυπίᾳ τἀγαθὸν πίπτειν. *Clem. Ibid.* [h] *Hinc illud,* Λάθε βιώσας. [i] *Contra Plato, Ariſtotelei, Peripatetici, Stoici.* [k] Τὸν συγχύσεων ὑφορώμενοι Ἕλληνες πολλοὶ ἐκτὸς τῆς παίδων γενέσεως ἀπηρτήσαντο· ἐπὶ δ' ἀθέως ἐκλιξάμενοι οἱ Αἱρετικοὶ ἀχαριστοῦσι τῷ Δημιουργῷ *Clem. idem, ibid. l. 3.*

Fiftly, let the married *Wife* learne hence what to apply her ſelfe unto, that ſhe may be a *Wife* indeed. The more [f] good ſhee doth her *Husband*, the more *Comfort* he receiveth from her, the more *Benefit* he reapeth by her; the more ſhe doth the *office* of a *Wife*, the more ſhe anſwereth the *Name* ſhe beareth. And on the other ſide

Vſe 5.

[f] Prov. 31. 12.

g Οὐ γυνὴ μόν τοι δύσις, ἢ ὁποίαν φίλη τε καὶ ἔυφρος. ἢ μάλιστα σεαυτὸν εὐφραίνουσα. Nicostrat. Stob. c. 72.

h 1 Cor. 11. 9.

i Gen. 2. 18.

g she ceaseth to be a *Wife*, yea to be *a Woman*, when she ceaseth to be a meanes of good to *Man*: Since that the *Woman* was not *made* but h for *Man*, and i for his good; and therefore she answereth not her originall, if she be not so. And in vaine will it be for her to beare the * *Name* of that shee is not.

* *Quid enim proderit appellari quod non es? Quid nomen prodest, ubi res non est? Aug. in 1. Ioan. tr. 5.*

Vse 6.

Lastly, hence may the *Married Man* also learne this lesson. For how ought he to make much of her, that is a meanes of much *good* to him? k *Give her*, saith *Salomon*, *of the Fruit of her hands*: requite her in the same kinde. *If* l *she doe thee good all thy daies*; then ought-est thou all thy daies by all meanes in all kinds to seeke her good, her temporall, her spirituall, her eternall good. For m *good requireth good*; and *one good-turne*, we say, *asketh another*. Otherwise if thou beest found failing herein, her *goodnesse* to thee shall one day witnesse against thee. And the better shee is to thee now, the worse it shall goe with thee then. Better it were for thee to have no *Wife*, or one as good as none, if thou beest not *an Husband* to her, as well as shee is *a Wife* to thee; if thou beest not an *instrument of good* unto her, as well as shee is unto thee. For looke n what is required on her part toward thee, is required the same one thy part toward her: which unlesse thou answer her with, thou art no more *an Husband* to her, than she, if shee should faile therein, were *a Wife* unto thee.

k Prov. 31. 31.

l Prov. 31. 12.

m *Ab alio officia poscens, promittit sua. Sen. de ben. lib. 2. cap. 18. In lusu est aliquid pilam scitè excipere; sed non dicitur bonus lusor, nisi qui aptè & expeditè remisit quam exceperat. Ibid. c. 32.*

n *Sunt partes mariti, sunt & uxoris, Invicem parem illa debet fidem & regulam. Sen. de ben. l. 2. c. 19.* Κοιναὶ γὰρ ἑκατέρῳ χρῆσις οἱ νόμοι, καλῶς ἐκείνων μόνων τῇ ἰδικῶς ἑκάστῳ χρῆσις πεπεισμένων. *Isidor. Pelus. l. 3. ep. 12.*

Branch. 3. Question.

But how may a man come by such a *Wife*, as is here spoken of? may some say: such a one as shall be a meanes of so much *good* to him that hath her?

Answer.

She must bee *sought*; saith *Salomon*. For, o *finding* implieth *seeking*. And p He that seeketh, findeth; saith our Saviour. We must not thinke, because *Salomon* elsewhere saith, that *Houses and inheritance are of the Fathers*, *but a good wife is of God*; that therefore no industry is to be used on our part, but that men should lie still, or sit them downe, expecting that God should drop *Wives* downe out of the *clouds* for them, as *Townes* were said to come into q *Timotheus* his *toiles*, whiles he slept. No; unlesse we *seeke*, we are not like to *finde*. And if by *seeking* wee may finde, if after much search made, we may light on such an one, we are well.

o Τὰ μὲν δεδακτὰ μανθάνω, τὰ δ' εὑρητά. Ζητῶ, τὰ εὑρητὰ θεῶν ἐπαμῶν. *Sophocl.*

p *Luke* 11. 10.

-πᾶν τὸ ζητούμενον Ἅλωτον, ἐκφεύγει δ' ἀμελούμενον. *Sophocl. Plut. de fortun.*

q *Quem amuli ipsius dormientem pinxerant, ideò & fortuna dicitur illi obvolvisse.* Πολλοὶ δὲ τύχῃ δικτύῳ πόλεις περιβάλλουσιν. *Plut. Sylla. Vnde enatum Proverb.* Εὖ δορμοῦντι αἴρεται. *Prout Liv. hist. lib. 7. Nihil agenti sibi de cœlo devolaturam in sinum victoriam censet. Et Ter. Adelp. 4. 5. Quid? credebas dormienti tibi hæc conferturos Deos?*

Doctr. 3. *Such a Wife* then *must be sought.*

r *Genes. 24.*

s *Ruth. 3. 19.*

And so sent r *Abraham* his Servant *to seeke a Wife* for his sonne *Isaac*. So s *Naomi* telleth *Ruth* her Daughter in Law, that she will *seeke* out some fit match for her.

Reason 1.

There is good *Reason* to *seeke* such an one, in two *Respects*:

First, in regard of the *Rarity*, the *Difficulty*. Because such are *not easily found*. * *Where may wee finde such a Man?* saith *Pharao* of *Ioseph*, implying that such another as hee could very hardly bee found. And, t *Where may a man finde such a Woman?* saith *Salomon*. As he saith

* *Genes. 41. 38.*

t *Prov. 31. 10.*

ſaith elſewhere of *a faithfull friend*; [u] *Many men will boaſt, each one of his honeſty; but where ſhall a man finde a Friend* truely Faithfull; [x] one that indeed deſerveth that *name*? So many *Women* may promiſe great matters of themſelves, or others undertake for them: But it is [y] *no eaſie matter*, for all that, *to finde out a good Wife*, one that anſwereth the *Name* ſhee beareth. * *Many Prieſts*, and yet *Few Prieſts too*; ſaith one of the Ancients: *many in Name*, but *few in effect*. So many *women*, and few *Wives*, may one well ſay; *few* ſuch, among *many*, as *Salomon* here entreateth of. [z] *Good Wives are rare Creatures*, as well as [a] *truſtie Friends are*. And though I dare not ſay of them, as *Elihu* of [b] *an able Paſtor*, *Salomon* of [c] *a wiſe Man*, and ſome others of [d] *a true Friend*; *One* ſuch *of a thouſand*. Yet may I well and ſafely ſay, that as well here as elſe-where, [e] *The greater Part exceedeth the better*: there is [f] *more droſſie matter than pure mettall*; *more pebles* than *pearles*. As *the Cynicke* ſometime [g] *ſought for a Man in a multitude of Men*: ſo may ſuch *a Wife* as *Salomon* here ſpeaketh of, bee ſought, yea and ſcarce found ſometimes, among *a multitude of Women*.

u Prov. 20.6. Ὦ φίλοι, οὐδεὶς φίλος. *Ariſtot. ut Laert. ex Favorin. comment. l. 2. Vbi tamen Caſaubon. legit,* Ὦ φίλοι οὐδεὶς φίλος. *In quam ſententiam explicat ius quidam ex Eudem. l. 7. c. 26.* Ὦ πολλοὶ φίλοι, οὐδεὶς φίλος. *Sed Ethic. Nicom. l. 9. c. 10.* Οἱ πολύφιλοι, οὐδενὶ δόκιμον εἶναι φίλοι πάλιν πολιτικῶς. *Omnes amici & omnes inimici: omnes neceſſarii, & omnes adverſarii. Bern. in Cant. 33. Fidem plerique verbis oſtentant, opere deſtruunt: quod genus nulli rei eſt niſi ad loquendum. Symmach. epiſt. 31. lib. 1.*

x *Nimium difficile eſt reperiri amicum ita ut nomen cluet, cui cùm rem tuam credideris, ſine omni curâ dormias. Plaut. Trinum. 3. 1. Homini amico, qui eſt amicus, ita uti nomen poſſidet, Niſi Deos ei nihil præſtare. Idem Bacch. 3. 2.* y Γυναικὸς ἀγαθῆς ἐπιτυχεῖν ῥᾴδιον. *Diphil.* * *Multi Sacerdotes, & pauci Sacerdotes: multi in nomine, pauci in opere. Chryſoſt. nomine Autor oper. imperf. hom. 43.* z *Rara avis bona & ſuavis uxor. Theophr. Hieron. ad Iovin. l. 2. Rara avis in terris nigróque ſimillima cygno. Iuven. ſat. 6. vel cervo rarior albo. Ibid. 7.* a Πολλοὶ μὲν φίλοι λεγόμενοι· σπάνιον δὲ καὶ δυσεύρετον ἐν φίλῳ βέβαιον. *Plut. de amic.* Πρᾶγμα πάνυ δύσκολον. *Theogn.* Παῦροι γὰρ πολλῶν πίστιν ἔχουσι νόον. *Idem.* b *Job* 33.23. *Vnus è millibus. Vbi perperam vulg. quem Greg. ſequitur, Vnus è ſimilibus.* c *Eccleſ.* 7.30. d *Arcanum tuum vnè millibus concredas, licèt pacem cum multis colas. Ben. Syr. & Sirac.* 6.6. *Millibus è multis unus vix fidus amicus: Hic alba corvo rarior eſſe ſolet. Druſ. in Prov.* Θᾶττον ἔλαφοι δύο εἶεν λαγωὸς κόρακας. *Ammian.* e *Major pars vincit meliorem. Ravi quippe boni. Iuven. ſat. 13. Nec unquam cum rebus humanis tam feliciter actum eſt, ut meliora pluribus placerent. Sen. de beat. c. 2.* f 2 *Eſdr.* 8.2. g Λύχνον μὲν ἡμέρας ἅψας, Ἄνθρωπον, φησὶ, ζητῶ. *de Diogene Laert. Canicula ille Diogenes hominem invenire cupiebat, lucernam meridie circumferens. Tertull. adv. Marc. l. 1. At de Æſopo Phædr. fab. 58. Æſope, medio Sole quid cum lumine? Hominem inquit, quæro.*

Secondly, In regard of the *worth* and *dignitie*. It is well worth a mans labour. Hee need not thinke much of his ſearch, if hee have good ſucceſſe in it. As *the difficultie of finding requireth it*; ſo *the dignitie* of the thing ſought *requireth it*. [h] It is no wiſedome indeed to ſeeke after toies and trifles, matters of no moment, that will not recompence a mans paines, when without much difficultie they cannot be had. But *a worthy Woman is a matter of worth*. Shee is well worthy the ſeeking. Shee is [i] *a greater bleſſing* than either *Houſe* or *Inheritance*: and [k] *her price is above Pearles*. And if there be [l] ſo much *ſeeking* generally on all hands after the one, much more may there juſtly be as much after the other.

Reaſon 2.

h *Turpe eſt difficiles habere nugas: Et ſtultus labor eſt ineptiarum. Martial. l. 2. epig. 86.*

i Prov. 19.14. Τί γὰρ χρηστότερον οἰκίδιον ἢ γυνὴ ἔνυος; Οὐδὲν ἄλλο κτῆμα κατ' οἰκίαν ὄντως ἀγαθὸς καὶ πολλοῦ λόγου ἄξιον. *Nicoſtrat. Stob. c. 72.*

k Prov. 31.10.

l Pſal. 4.6.

--*itum eſt in viſcera terræ: Effodiuntur opes. Ovid. Metam. l. 1. Ovnéſq; terræ fibras exquirimus. Plin. hiſt. l. 33. Quin & maris etiam gurgites omnes.*

But how muſt ſhe be ſought then?

Queſt.

I anſwer: Firſt, [m] by due and diligent *conſideration* of, and carefull ſearch and iniquirie into the nature, qualitie, and diſpoſition, and into the life, courſes and converſation, of the partie motioned or affected for Marriage: whether ſhee bee ſo qualified as *a wife* ought to be, and as is fit for one to bee that ſhould be *thy wife*. For [n] *fitneſſe* in ſpeciall, as well as *goodneſſe* in generall, is one maine

Anſw.

Meanes 1.

m Χρὴ τὴν μνηστεύειν οὐκ οἰκῆ ποιήσασθαι, ἀλλὰ πάνυ πεφροντισμένως, &c. *Anaxil. ap. Athen. de convict. mirit.* Πάντα μᾶλλ' ἄμεινον ἴδοις, μὴ

χείρονα χάρματα γήμῃς. *Heſiod. oper.* n Δεῖ γάμον συναρμόζεσθαι πρὸς ἴσον τόνον τῆς ψυχῆς, ὡς τὸ πρόσλημμα ὁμοίως ἔχοντας πρὸς τὸ μέγεθος τῆς νόσου. *Callicratid. Stob. c. 68.* Κῆδος καθ' αὑτὸν τῷ σοφῷ κτᾶσθαι χρεών. *Eurip. Antiop.* Γυνὴ τῷ σοφῷ τὸν ἴσον. *Pittacus apud Laert. ex Callimach. & Plut. Pædag.* Tu tibi ſume parem. *Quàm malè inæquales veniunt ad aratra juvenci? Si qua voles apte nubere, nube pari. Ovid. ep. 9.* Ὥσπερ γὰρ ἐνόπτρῳ καλὸν κεκαυμένῳ χρυσῷ ἢ λίθοις, ὄρελος ἐν οὐδὲν, εἰ μὴ δείκνυσι τῷ μορφὴν ὁμοίαν ἔχοντι· οὕτως οὐδὲ πλουσίας γαμέτης, ὅταν μὴ παρέχει τῷ βίον ὅμοιον τῷ αὐτῷ καὶ μέτριον τὴν ἕξιν. *Plut. præc. præc.*

ground of the *good* and *benefit* that *a wife* is to bring to him, whom shee is matched unto.

Meanes 2. Secondly, by using the helpe and taking the *advice of Friends*. A course especially to be embraced and entertained of those that are themselves unexperienced, or that are yet under the power of others. So did ° *Iacob* herein follow *his Father Isaacks advice*; contrarie to ᵖ the practice of his Brother *Esau*. And ᑫ *Ruth* was content to be ruled by *her Mother in Law Naomi*, though having not the power over her of *a naturall Parent*.

° Genes. 28. 2,5. & 29. 18.
ᵖ Gen. 26 34. & 27. 46.
ᑫ Ruth 3.

Meanes 3. Thirdly, by *seeking* unto those that are *the Parents* or *Governours* of such as they affect or desire, being yet under the power of such. So did ʳ *Abrahams* Servant deale with *the Friends of Rebecka*. And ˢ *Sichem* (though ᵗ he had beene before indeed too forward) with *the Brethren of Dinah*, and with *her Father Iacob*, by *his Father Hamor*; the very *light of Nature* leading and directing them thereunto.

ʳ Genes. 24. 48,49.
ˢ Gen. 34. 4,6,8.
ᵗ Gen. 34. 2,7.

Meanes 4. Fourthly and principally, by *Prayer to God*. As did ᵘ *Abrahams* Servant, when hee was sent *to seeke a wife* for his young Master: And as ˣ *Isaack* did when hee dismissed his Sonne *Iacob* with Instructions and charge what course to take concerning *a wife*.

ᵘ Gen. 24. 12. 14. Τὸν Θεὸν πρεσπέμπεται λαμβάνειν. Chrys. tom. 8. ser. 5. Καὶ τὸ γυναῖκα ζητεῖν ἐστὶ θεὸν καταφυγεῖν. οὐκ ἐπαινῶ σοῦ τὸ πρόθυμον. ib.
ˣ Gen. 28. 2,3.

For (and so passe we to the next *Point*)

God is the principall Doner here.

He that will finde a Wife, saith *Salomon*, *must obtaine her of God*. And, ᵖ *House and inheritance are of the Fathers*; *but* ᑫ *a prudent Wife is of God*. From *God* therefore it is that *a Good wife* must bee had. And no marvell.

Branch 4. *Doct.* 4
ᵖ Prov. 19. 14.
ᑫ Τοίας γυναῖκας ἀνδράσιν χαρίζεται Ζεὺς τὰς ἀρίστας καὶ πολυφραδεστάτας. Simonid. Stob. c. 71.

Reason 1. For first, ʳ *All good is of God*. ˢ *Every good Gift*, saith *S. Iames*, *is from above*. And if *every good Gift*, then this also among the rest doubtlesse, if not above the rest, being *so principall a good*.

ʳ Πᾶν καλὸν δόσδοτον. Pindar. *Nullum bonum, quod non à summo bono. Aug. de divers.* 3. *Qui fons est & origo bonorum omnium. Salvian. de provid. lib.* 4. ˢ Iam. 1. 17.

Reason 2. Secondly, ᵗ *Children*, saith the *Psalmist*, *and the fruit of the wombe is Gods Gift*. And, ᵘ *I gave Abraham Isaack*, *and Isaack Iacob and Esau* saith *God* by *Ioshua*. And, ˣ *They be the Children that God hath given me*; saith *Iacob* to *Esau*. If *Children* be *his gift*, *the wife* is much more. Neither can we have *them* without *her*; nor *her* without *Him*.

ᵗ Psal. 127. 4.
ᵘ Iosh. 24. 3,5.
ˣ Gen. 33. 5.

Reason 3. Thirdly, *Every good Woman* is *Gods Daughter*: as ʸ *Adam* is said to bee *Gods Sonne*: ᶻ *You shall be my Sonnes*, *and my Daughters*; saith *God*. Hee hath a speciall interest, more than ordinary, in *them*: and they cannot therefore be had without *him*.

ʸ Luk. 3. 38.
ᶻ 2 Cor. 6. 18.

Reason 4. Fourthly, ᵃ *Marriage requireth a conjunction of Mindes*, *of Affections*, *of Wils*. And, ᵇ better it were, that *Men* and *women* should never come together, unlesse they beare *heartie affection* either to other, unlesse they joyne *hearts* as well as *hands*. But as ᶜ *the Kings heart*; so ᵈ *the hearts of all Men and women are in Gods hand*. As ᵉ *he made them all*, and ᶠ *he alone knoweth* and ᵍ *understandeth them all*; so ʰ *he windeth and turneth them all which way he will*, nor can any *wit or winde the Heart* of any contrary to *his will*.

ᵃ *Conjugium non facit sola copula carnalis. Nuptias non concubitus, sed consensus facit. Ulpian. reg. Iur. leg.* 31. *Matrimonium non facit defloratio virginitatis, sed pactio nuptialis. Ambr. instit. virg. ca.* 7. Τὸ φιλεῖσθαι γοῦν τῆ ξυνεῖναι αἱρετώτερον. *Aristot. anal. pri. l.* 2. *c.* 22. ᵇ Ποῖος γὰρ γάμος χωρὶς ὁμονοίας καλός; ποία δὲ κοινωνία χρηστή; *Musonius de nupt. scop. Stultum est, venatum ducere invitas canes. Hostis est uxor, invita quae ad virum nuptum datur. Plaut. Stich.* 1. 2.
ᶜ Prov. 21. 1. ᵈ *Solus Rex mentium Deus. Aug. in Ioan.* ᵉ Psal. 33. 15. ᶠ Acts 15. 9. & 1. 24. 1 King. 8. 39. ᵍ Psal. 33. 15.
ʰ Ezra 7. 27,28. Nehem. 1. 11. Psal. 106. 46.

Now,

Now, as *ſuch a wife is of God*; ſo (which was the laſt *Particular*)

It is a ſpeciall favour of God for any Man to obtaine ſuch an one. *Branch* 5. *Doctr.* 5.

As [i] *the Man that getteth wiſdome*; ſo *the Man that getteth a wife*, [k] *a wiſe woman*, (for there is [l] the ſame *Phraſe* uſed in both places) *hath obtained a ſpeciall favour* (that is, * a ſingular *bleſſing*, and ſuch as he is wont to conferre on ſuch as he ſpecially favoureth) at Gods hands. [m] *Bleſſed is the Man that feareth God*, ſaith the *Pſalmiſt*, *& that walketh in his waies*. And, [n] *his wife the fruitfull Vine*, commeth in the firſt place, as one of the *chiefe Bleſſings*; and his *Children*, the *fruit* of this precious plant, in the next. And, [o] *He is a bleſſed Man*, ſaith the ſon of *Sirach*, *that hath lighted on a good wife*; and [p] *that liveth with an underſtanding woman*.

i Prov. 8. 35.
k Prov. 19. 14.
l יסק רצון
* *Vnde ſufficiam ad enarranda felicitatem ejus matrimonii, quod Eccleſia conciliat, oblatio confirmat, obſignatum angeli renunciant, pater ratò habet.* Tertull. ad uxor. l. 2.
m Pſal. 128. 1.
n Pſal. 128. 3.

o Sirac. 26. 1. Μακάριος ὃστις εὗρε γάμον λαβὼν Ἐδάλης γυναικός. Eurip. συμφορὰ γ' ὃς ἂν τύχῃ Κακῆς γυναικὸς· εὐτυχεῖ δ' ἐσθλῆς τυχών. Idem. p Sirac. 25. 8. *Felices ter & amplius, Quos irrupta tenet copula; nec malis Divulſus querimoniis Supremâ citius ſolvet amor die.* Horat. carm. 1. 13.

Now this we may further and better conceive by the *Contrary*.

Reaſon 1.

It is an effect of *Gods anger* to light on *a bad Wife*: *Hee that God is angry with, ſhall fall* (into *that ſnare*, or) *into that pit*. And * a fruit therefore of *Gods favour* to light on *a good wife*.

q Prov. 22. 14. Syrac. 26. 24. Μιῶν ἐκπέφευγεν ὄφιν. Menand. Μᾶλλον τ' ἀλοῦσα μοιχὸν ἢ γυνὴ κακή. Idem. Ἀνὴρ γὰρ ἐσθλὸς οὐδὲν ἂν φοβοῖτο πλὴν θεῶν μόνων. Euripid. Ἀνὴρ ἀγαθὸς οὐδὲν ἂν φοβοῖτο πλὴν θεῶν μόνων. Idem.

μᾶλλον γὰρ ἀνὴρ ἀγαθὸς οὐδὲν ἂν φοβοῖτο πλὴν θεῶν μόνων. Idem. Ἀνὴρ γὰ

Vſes 6.

Now the *conſideration* of theſe *Points* may well ſerve, partly for *Reprehenſion*, and partly alſo for *Admonition*.

Vſe 1.
Reprehenſion.

For the former; It may firſt ſerve to reprove the *Practiſe* of thoſe that *ſeeke not* at all; make no ſearch or enquiry; but take *Wives* as they ſtumble on them hand over head, (as many doe [d] *Friends*, whom a *pint of wine* drunke together, or *a game at tennis*, or *a ſet at Maw* maketh *Friends*;) as if they *drew ſtits*, or [e] *caſt Lots* for them, as ſome ſometimes have done. [f] If thou wert to take *an houſe*, or to hire but *a ſervant*, ſaith *Chryſoſtome*, how carefull wouldeſt thou be to make diligent enquiry of the commodities and diſcommodites, conveniences and inconveniences, eaſements and annoiances of the one, who hath before dwelt in it, what neighbourhood about it, and the like; and of the qualities and conditions, vices or good parts of the other, whom hee had formerly ſerved, how behaved himſelfe in their ſervice, how likely to prove fit for thy ſervice, and the like. And [g] hadſt thou not much more cauſe to be careful, yea curious in thine enquiry concerning her, whom thou mayeſt chance to make thy *Wife*? That ſo [h] *Iudgement*, as it ſhould doe, may goe before and lead *Affection*, and not follow and come after it. The rather, ſince that [i] thine *Houſe* if upon triall thou miſlike, thou maiſt leave, or thy *Servant*, if hee pleaſe thee not, thou maiſt put off againe, upon a quarter, or halfe a yeeres warning at moſt. But [k] thy *Wife* there is no caſting off againe: ſhe muſt all thy daies abide by thee, all hers at leaſt, like enough to laſt as long as thou liveſt. Nay there is [l] no woman almoſt ſo unwiſe or unwary, that will buy *an earthen pitcher*, or and it be but *an halfe-penny pipkin*, but ſhe will view it well firſt, ring it, and try it whether it bee ſound and whole or no: much leſſe will they put any precious liquor into *bottell* or *veſſell*, but they will firſt ſound it and ſmell to it whether it bee ſweet or no, and [m] trie it with water ere they truſt it with wine. Whereas *Husbands* and *Wives*, *Men* and *Women* take at adventure, without any kinde of enquiry; and they have but *a faire out-ſide*, that is all they regard: It was [n] the fault of thoſe before the *Flood*, and [o] the roote and ground of that exceſſe of evill that brought in that univerſall *Deluge*. Nor is it to be marvelled, if ſuch *raſh and haſty proceedings produce haſtie repentance* [p] in theſe caſes as in matter of [q] *judicature*, and [r] other affaires oft it doth: If affection ſoone alter, where it was never well rooted, or ſoundly ſetled: if [s] ſuch as *caſt Lots*

[d] Πολλοὶ συμπόντες ἅπαξ ἢ συσφαιρίσαντες, ἢ συγκαταλυόντες ἐν παρδοκείῳ φιλίας ξυλλήγδην. Plut. de amic.

[e] Sic Plato de repub. l. 5. & in Timæo ſerie dari præcipit civibus ſuis uxores. Et apud Plautum de Caſinâ ducendâ ſervi duo ſortiuntur. Et ſorte Mariam Ioſepho obtigiſſe Epiphanium tradidiſſe (ſed falſus ipſe) Interpres opinatus eſt.

[f] Εἰ γὰρ οἰκίας μὲν ἀνεῖδες μέλλοντες καὶ οἰκέτας, πολυπραγμονοῦμεν τάς τε πωλούσας, τάς τε ἐμπορευσαμένας, αὐτήν τε τὴν πωλοῦσαν, τὴν μὲν ἀπὸ καταγωγίου, τὴν δὲ καὶ ἀπὸ σώματος ἕξιν, καὶ τὴν ψυχῆς προαίρεσιν· πολλῷ μᾶλλον γυναῖκας μέλλοντες ἄγεσθαι τοιαύτην καὶ πολλῷ πλείονα ὀπίδειγμα χρή. Chryſoſt. tom. 8. ſerm. 15.

[g] Πολλὴν χρὴν εἰς γάμους ἐλθεῖν ποιεῖσθαι δεῖ προνοιαν. Chryſoſt. ibid.

[h] Sirac. 6. 7.

Οὐ χρυσοῦντα δεῖ κρίνειν, ἀλλὰ κρίναντα φιλεῖν. Theophr. apud Plut. de fratr. amor. cùm judicaveris diligere oportet, non cùm dilexeris judicare. Cic. de amic.

[i] Οἰκίαν μὲν γὰρ φιλίαν ὄντα ἀποδοῦναι πάλιν ἔξεστι, καὶ οἰκέτην σκαιὸν φανέντα ἀποδόσθαι· τὸν πονηρὸν πάλιν ἐν γυναῖκα δ' λαβόντα ἀποδοῦναι πάλιν τοῖς ἐπιδιδοῦσιν οὐκ ἔστι, ἀλλ' ἀνάγκη πᾶσι διὰ τέλους ἔνδον ἔχειν. Chryſoſt. ubi ſup. [k] Matth. 19. 5, 6. Rom. 7. 2. 1 Cor. 7. 10, 27. Δεσμὸς ἀσφαλέστατος ὁ γάμος. Plut. pædag. Vinculum eſt conjugium, quo alligatur nupta viro, quo nuptæ vir aſtringitur. Bonum vinculum, ſed vinculum tamen, de quo cùm velit exuere ſe nupta non poſſit. Ambr. exhort. virg. Tollendum aut ferendum vitium conjugis. Varro. Gell. noct. l. 1. c. 17. Itaque, Deliberandum eſt diu, quod fiat ut ſemel. [l] Χύτραν μὲ καὶ λοπάδα ὠνούμενοι, σκοποῦμεν, ἄνθρωπον δὲ, μόνῃ τῇ ὄψει ἀρκούμεθα. Diogen. apud Laert. Nulla eſt uxoris electio. Equus, aſinus, bos, canis, & mancipia viliſſima, veſtes quòque & labellæ, ſedile ligneum, calix, & urceolus fictilis, probantur priùs & ſic emuntur: Sola uxor non oſtenditur, ne ante diſplicuerit, quàm ducatur. Theophr. de nupt. Hieron. ad Iovin. lib. 1. Atqui apud Europienſes ſuos ſecus fieri fingit Morus, quem vide ſis. [m] Ἀσφαλῶς πρὸς γάμον ἔρχεται οὐ λαβίας, οὐκ οἴνου, οὐκ ἐλαίου, ἀλλ' ὕδατος ἐγχείας. Plut. de garrul. [n] Geneſ. 6. 2, 3. [o] Fœcunda culpæ ſecula nuptias Primùm inquinavere, & genus, & domos: Hoc fonte derivata clades; In patriam populumque fluxit. Horat. carm. 3. 6. [p] Ταχὺς μεταμέλειας ὁ τῆς μετανοίας ἔρως. Philem. Et Socrates interrogatus, Τίνες μεταμέλονται ἀνθρώπων, Οἱ γήμαντες, ἔφη. Laert. & Stob. c. 66. [q] Ad pœnitendum properat, citò qui judicat. P. Syr. [r] Temerè conſulta celerem pœnitentiam, ſed cum ſerâ & inutilem ſequi. Damocritus Ætol. apud Liv. hiſt. l. 31. [s] Ita Eques quidam Romanus uxorem pridiè ſortitione datam poſtridiè repudiavit. Sueton. Tiber. c. 35.

for

for wives this day, bee willing the next day to part with them againe.

Secondly, it ſerveth to reprove thoſe that ſeeke indeed, but ſeeke amiſſe; that ſeeke without light, yea that refuſe to uſe ſuch light as would be lent them, and is tendred unto them, and that, when they have more need of it than they are, it may be, aware of. Such are they, the younger ſort eſpecially, that thinke ſcorne to take *advice* of their *Friends*, imagining *themſelves* [t] *wiſe enough to adviſe themſelves*, and to make their owne choiſe. [u] That that proveth the very bane, and utter overthrow of many an one; that might well have done well, if they would have been ruled by thoſe that wiſhed them well, and were both able and willing well to adviſe them: but refuſe to hearken to any good advice, till it be too late, when they come to be ſcourged ſoundly with *a rod* of their owne making. *Vſe 2.*

Thirdly, it ſerveth to reprove others that ſeeke amiſſe in another ſort: they knocke at the wrong doore, they goe not the right way to worke; that ſeeke [x] by indirect courſes to enſnare the hearts and entangle the affections of thoſe whom they deſire, being under the power of others paſſing by their *Parents*, or others under whoſe power they are; and whom as [y] *God* hath ſet in *his place*, ſo he hath in part imparted to them *his power* of diſpoſing. Such cannot expect any *bleſſing* from *God* on their *ſeeking*, *ſeeking* contrary to *his word* and *will*. *Vſe 3.*

Fourthly, thoſe eſpecially come here to be reproved, that paſſe wholly by *God*, never looke up to him: uſe their owne induſtrie, it may bee, and take advice of their *Friends* but never thinke on or looke after him that ought to be their *principall adviſer*, their *chiefe Counſellour*, their beſt *Friend*, either to crave his advice or to aske his good will. And no marvell, if ſo much neglecting him, they ſpeed accordingly, they miſſe of that [z] that without him cannot be had. [a] Thou wouldeſt take it evill, that any man ſhould bee a *Suitor* to thy *Daughter*, and never come to aske thee thy good-will. Much more may *God* take it evill that thou ſhouldeſt ſeeke to win his *Daughters* love without craving his good leave. *Vſe 4.*

Fiftly Is ſuch *a wife a ſpeciall favour of God?* Then be carefull to reconcile thy ſelfe in the firſt place unto God, if thou wouldeſt hope, or doeſt deſire to have ſuch *a ſpeciall favour* at his hands. If thou deſireſt *a Mans Daughter*, thou wilt ſeeke to get *her Fathers good-will*: And if there have beene any breach formerly betweene thee and him, thou wilt uſe all good meanes of working an accord and agreement betweene you, ere thou wilt come to make ſuit to him, to beſtow *his Daughter* upon thee. For little hope couldeſt thou have to prevaile with him in a ſuit of that nature, [b] ſo long as there were jarre and enmitie betweene you otherwiſe. And how canſt thou hope to obtaine the like *favour* at *Gods* hands, if there bee enmitie and hoſtilitie betweene him and thee? *Vſe 5. Admonition.*

Laſtly, let ſuch married perſons as *God* hath bleſſed in this kinde, learne *Vſe 6.*

t *Conſilii ſatis eſt in me mihi.* Arachne apud Ovid. Metam. lib. 6.

u Κακοῖς συμβούλοις χρώμενοι (ταῖς αὐτῶν διανοίαις καὶ ἐπιθυμίαις) ὀλέθριον αὑτοῖς ἔθνος ἢ πόλεσι τύραννον ἢ γυναῖκος ἐπιτρέψαντες ἑαυτοῖς. Hierocl. de nupt.

x *Geneſ.* 34. 3.

y Οἱ γονεῖς ἡμῶν θεῶν εἰκόνες, καὶ νὴ Δία θεοὶ ἐφέστιοι Hierocl. de liber. offic. erg. p. m. Οὓς δὲ πάτερας καὶ ἐπιτρόπους πατρὸς θεὸς εἶπεν ἐκ ἀκύρους τοὺς Ibid. Italq; Mandatum 5. de Parentibus obſervandis Tabulæ priori adjudicat Philo Iud. facitq; μικτῶν, ὅτι ἐστὶ reverâ, ἐντολή.

z Γάμους δ' ὅτοι κτῶνται μὴ πονήσαντες, Μάτην πονοῦσιν. Eurip. Menalip. Ἔθνη γὰρ ἀνδρὸς καὶ γυναικὸς μοχθήσιμα. Æſchyl. Eumen.

a *Nam nec in terris liberi ſine conſenſu patrum ritè & jure nubent.* Tertull. ad uxorem l. 2. *Verba autem literis ſcribenda.* Rhenan. in annot. Hinc *piè virgo orthodoxa ab Hæretico ſolicitata,* Ἀλλ' οὐ γάμοις τοῖς παρὰ σοῦ διαλέγομαι. Clem. Alex. Strom. l. 3.

b *Legantur quæ de Scipionis filiâ lib. Graccho deſponſatâ,* Liv. hiſt. l. 18 Val. Max. l. 4. c. 2. & Gell. noct. Attic. lib. 12. c. 8.

learne hence what cauſe they have to bee thankfull to *God* either for other. Yea let the jarres and diſcord that they ſee betweene other *Men* and *women miſmatched*, and the croſſe and curſed carriage of them either toward other, together with the manifold annoiances and grievous miſchiefes and inconveniences that enſue ordinarily thereupon, be a meanes to put them in minde of Gods great mercie and goodneſſe to them, and of his *ſpeciall favour* towards them; and to make them the more thankfull unto him for the ſame.

And ſince that they have received either other from *God*, let them herein ſtrive to ſhew their thankfulneſſe unto *God* by endevouring to bring either other neerer unto *God*, by [c] helping either other forward in the good wayes of *God*: Doe either with other, as *Anna* did with her Sonne *Samuel*, as [d] ſhe had him of *God*, ſo ſhe beſtowed him *on God* againe; returne either other againe to God, and labour to returne them [e] better than they received them. The better they ſhall make either other, the better ſhall they enjoy either other: and the neerer they ſhall bring either other to *God*, the more *good*, through *Gods goodneſſe*, ſhall they have either of other. The more *Man* and *wife* profit in the *Feare of God*, the more comfortably and contentedly ſhall they live together, the better ſhall it be for them both.

[c] *Hebr.* 12. 24. εἰς παροξυσμὸν ἀγάπης· ἀλλήλοις τε ἀγαθοῖς παροξύνοντες. *Greg. Naz. in Baſil. & in Athanaſ.* ὡς υἱῶν ὀφθέντες, ἀλλήλοις θήξαντες. *Idem in Maccab.*

[d] 1 *Sam.* 1. 11, 27, 28.

[e] *Ita Socrates Æſchini, qui ſe ei dono dederat, Habebo curæ, ut te melioremtibireddam, quàm accepi. Senec. de benef.* l. 1. c. 8.

FINIS.

MARRIAGE DVTIES BRIEFELY COVCHED TOGETHER;

OUT OF

COLOSSIANS, 3. 18, 19.

BY

THOMAS GATAKER *B.* of *D.*
and Paſtor of *Rotherhith.*

LONDON,

Printed by ANNE GRIFFIN, for EDVVARD BREVVSTER, and are to be ſold at his ſhop, at the ſigne of the Bible at *Fleete-bridge.*

1637.

To the Hopefull young Couple, the right worshipfull Mr. ROBERT COOKE *Esquire*, and the vertuous Gentlewoman, Mistresse DOROTHIE COOKE his wife; many comfortable daies in Gods feare and favour to their mutuall and eternall good.

Iungat Epistola, quos junxit conjugium: imò charta non dividat, quos Christi nectit amor. Hieron. *ferè præfat. in* Proverb.

RIght lovely and beloved in Christ, give me leave to include you both in one Dedication, whom heartie love and affection hath conjoyned together, and whom Gods owne ordinance hath made one. At the time of the solemne knitting of you together, there was for some important considerations a dutie omitted, though not absolutely necessarie, yet at such times not unseasonable. To supply that defect, I make bold now to present you with some passages of such a subject, as it is like, had then beene handled, if opportunitie had served. They are raw notes of a Sermon long since made on the like occasion: Which finding by mee, and willing to embrace any opportunitie of expressing my love there in any degree, where I justly owe so great a measure, I suddenly revised and prepared them for the presse. And albeit, in the reviving of them I observed some defects, and could well have beene content to have taken further time and paines for the better polishing, and the more orderly digesting of them, as also for the speciall applying of them to your selves, to whom now they are addressed: yet I supposed it would be much more convenient and behoovefull, without further delay, while

the

the occaſion is yet freſh, to preſent you with them as they are, that they might ſalute a New-married Couple at the entring in of the New-yeere. An exact treatiſe, or large diſcourſe of Marriage Duties (*though the Title be ſuch*) *I hope they will not expect, that ſhall underſtand that they have here but the Subſtance of one Sermon, deli-vered, when it was, within the compaſſe of little more than an houre, and upon the recollecting of my Meditations afterward, at the requeſt of ſome, not much enlarged. And though I doubt not but you may meet with many profitable Treatiſes of the like Argument, yet I was deſirous you ſhould have ſomewhat thereof from my ſelfe. The truth of God, I wot well, is the ſame, and deſer-veth all due regard, by whomſoever it is deli-vered. But yet there is ſome efficacie added to it, when it is brought us by thoſe whom we ſpecially affect, and of whom we are perſwaded that they do likewiſe in ſpeciall manner affect us. Of this mutuall affection betweene you both and my ſelfe, as there is in di-vers reſpects very great and juſt ground, ſo, I hope, there is no doubt at all made on either ſide of it. The aſſurance whereof if it may helpe to ſupply ſome defects that may bee found in this untimely birth, ſome good fruit, I hope, by the reading of it may redound to you both. Much I heartily deſire may daily, both by this and by all other good meanes, to all your friends joy, your owne mutuall comfort here, and your eternall happineſſe hereafter. With which unfained deſire I end for the preſent, and reſt.*

Your poore kinſman

and heartie well-wiſher,

THOMAS GATAKER.

MARRIAGE DVTIES.

COLOSSIANS 3. 18, 19.

Wives, ſubmit your ſelves unto your Husbands; as it is comely in the Lord.

Husbands, love your Wives; and be not bitter to them.

WIthout *Faith*, ſaith the Apoſtle *Paul*, *it is impoſſible to pleaſe God*. And, [b] *Faith*, ſaith the Apoſtle *Iames*, *is but dead without workes*. There bee two things therefore neceſſarily required of every Chriſtian, **true Faith*, and *good Life*. A man cannot live but by lively *Faith*; and *Faith* is not lively without holy *Life*. The Apoſtle therefore accordingly ſpendeth this, as he doth [c] other of his Epiſtles, [d] partly in delivering the grounds and doctrine of *Faith*, [c] and partly in directing the faithfull for the manner of their *Life*.

[a] Heb. 11. 6. *Sine fide poſſibile non eſt placere; imo impoſſibile eſt non diſplicere. Bern. in Cant. 30.*

[b] Iam. 2. 26. *Fides enim ab eo quia fit quod dicitur. Aug. de mend. cap. 20. Ergo ubi non fit quod dicitur, fides non eſt, Petrus, Cant. cap. 74.*

* *Per fidem veram & vitam rectam ducit nos Deus ad ſalutem æternam. Rad. Ardens in homil. domin.*

[c] Roman Epheſ. &c. [d] Cap. 1. & 2. Rom. 1. ad 12. Epheſ 1. & 2. & 3. [e] Cap. 3. & 4. Rom. 12. &c. Epheſ. 4. & 5. & 6.

Now becauſe every man ordinarily hath [f] two ſeverall *Callings*, a *Generall*, and a *Speciall*: the *Generall calling* of a Chriſtian; and ſome *Speciall calling* in that particular eſtate that God hath aſſigned each one unto: the Apoſtle giveth Rules here, as [g] elſe-where, for our behaviour in either [h] ſome generally concerning all men generally, as they are Chriſtians, in the former part of this *Chapter*: [i] ſome

[f] 1 Cor. 7. 20. 24. *Vocatio* { *in qua.* / *ad quam.*

[g] Eph. 4. & 5. & 6.

[h] Cap. 3. 1. ad. 18. & 4. 2. ad 7.

[i] Eph. 4. & 5. 1. ad 22. & 6. 10. ad. 21.

i Chap. 3.18. ad 4.2. Eph. 5.22. ad 6. 10.

i ſome ſpeciall concerning ſeverall perſons in their ſeverall eſtates, as they are inferiours or ſuperiours, tyed by naturall or civill bands either to other; in the words of my text, and ſo forward.

And in this part the Apoſtle delivereth the *Duties*.

k Verſ. 18.19.
l Verſ. 20. 21.
m Verſ. 22. &c. Ad cap. 4. 2.

k 1. Of *Husband* and *Wife*.
l 2. Of *Parents* and *Children*.
m 3. Of n *Maſters* and o *Servants*.

n Chap. 4 1.
o Verſ. 22. ad finem.

The *Duties* of *Husband* and *Wife* are in the words of my Text. p the *Wives* duty in the former *verſe*, q the *Husbands* in the latter.

p Verſ. 18.
q Verſ. 19.

In handling whereof we will } firſt the *Order*,
obſerve, } then the *Matter*.

For the *Order*, the Apoſtle is here, as ever uſually, exact.

r Chap. 1. & 2.
s Chap. 3. &c.
t Fides radix, opera fructus. Bern. in Cant. 30.
u Tota vita infidelium peccatum eſt; & nihil eſt bonum abſque ſummo bono. Proſper in ſent. ex Aug.

Before, he began r firſt with *Faith*, and s then came to *Life*; becauſe t *Faith* is the *Roote*, and *good Life* the *Fruit*: and without the *Roote* there can be no *Fruit*: in regard whereof it is well ſaid, that u *The whole life of the Faithleſſe is nothing but ſinne, and there can nothing be good without the chiefe good.* For it is no leſſe true of ſpeciall *Faith*, which is ſpoken by the Apoſtle of the generall *Faith*, that x *whatſoever is not of Faith, is ſinne.*

x Rom. 14.23.
y Verſ. 1. ad 18.
b Verſ. 18. &c.
c Bonus homo, & bonus civis, Ariſt.

He began y firſt with rules of *Life* generall, and b then came to *Rules* ſpeciall: becauſe howſoever c the Heathen man thought that *A man* might be *a good man* and yet not a *good Citizen*, or hee might be a *good Magiſtrate*, or *a good Maſter*, and yet not a *good Man*: yet indeed a man cannot be *a good Husband*, *or good Parent*, *or Maſter*, unleſſe he firſt be *a good Chriſtian*: at leaſt not ſo good as to reape comfort or benefit thereby himſelfe, or to performe offices to others in that manner as he ought.

d Verſ. 18.19.
e Verſ. 18.

Here likewiſe d he beginneth firſt with the duties *of married perſons*; and of them e firſt with the *wives*.

f Eph. 5.22.25.
g Verſ. 20.21. Eph. 6.1,4.
h Verſ. 22. & Chap. 4.1. Eph. 6.5,9.
i Gen. 2.22.
k Πρώτη γὰρ συνίσταται πόλις τῆς κοινωνίας ἡ κατὰ τὸν γάμον. Hierocles de nupt.
l Pſal. 128.3. & 127. 3. Prov. 5.15,16.

First, at the duties of married perſons *of man and wife* the Apoſtle beginneth here, as f elſe-where; and ſo proceedeth to the duties g of *Children and Parents* in the ſecond place, and h of *Servants and Maſters* in the third place.

First, i becauſe this ſociety it is the firſt that ever was in the world: and therefore as it was k the firſt in nature, ſo it is the firſt here in order: the Apoſtle beginneth firſt with that which in courſe of nature is firſt.

Secondly, becauſe this is l the fountaine from whence the reſt flow: and the ſtreame cannot flow pure and cleare unleſſe the fountaine be firſt cleanſed and kept cleane. The Apoſtle therefore wiſely beginneth at the Head-ſpring, that a good courſe being ſetled in this principall ſociety, it may be the better kept and continued in others that iſſue and flow from it.

And this point thus obſerved may firſt ſerve to ſhew what is one maine cauſe of much neglect of dutie in many families, in children towards parents, in ſervants toward Maſter and Miſtreſſe; becauſe the governours are not carefull of mutuall duties betwixt themſelves, of concord and agreement the one with the other, of love and fidelity the one to the other. And ſo neglect of duty and difference betweene them is a meanes to breed a contempt of one or both

both in thoſe that ſhould be guided by them: making ſervants and children to take occaſion of libertie and faile in their duty to them, as they faile in dutie either to other. Yea it is a juſt judgement oft with God to puniſh the one by the other: as [m] *rebellion againſt the Creator, by rebellion in the creature*; ſo neglect in rulers of duties enjoyned them of God, by neglect of dutie toward them in thoſe that ſhould be ruled by them.

m *Rebellis facta eſt, quia homo numini, creatura homini. Aug. contr. Epiſt. fundam. cap. 37.*

Secondly, it may admoniſh married folke, that are heads of houſes, if they deſire to have things goe well in the family, that they have a ſpeciall care of thoſe duties that God hath enjoyned them in regard either of other. That will be a meanes to make duties paſſe more orderly both from them to others, and from others to them, as the contrarie prooveth ordinarily a great hindrance to either. For as in a clocke or a watch, if the ſpring bee faultie, the wheeles cannot goe, or if they move not either other, the hammer cannot ſtrike: ſo here, where dutie faileth betweene man and wife it cauſeth a neglect of all other good duties in the family that dependeth upon them, yea [n] of duties oft even to God himſelfe in them. And therefore married perſons, if they deſire to have duties performed to them by others, they muſt firſt performe what is fit and convenient either to other: remembring that the due performance of mutuall duties to either, ſhall both make them fitter for the performance of good offices to others, and others readier in performance of theirs unto them.

n 2 *Pet.* 3. 7.

Now in the next place as the Apoſtle beginneth with *Married perſons, Man and wife*; ſo of the twaine here hee placeth [o] *the wives dutie* in the firſt place. A courſe conſtantly obſerved both by [p] *Peter* and [q] *Paul*, as heere ſo elſe-where, that they begin firſt with *the wives* dutie, and ſo [r] paſſe on *to the husbands*; and that for two cauſes.

o *Verſ.* 18.
p 1 *Pet.* 3. 1.
q *Eph.* 5. 22.
r *Verſ.* 19. *Eph.* 5. 25. 1 *Pet.* 3. 7.
ſ *Verſ.* 20. *Eph.* 6. 1.
t *Verſ.* 20. *Epheſ.* 6. 4.
u *Verſ.* 22. *Eph.* 6. 5.
x *Chap.* 4. 1. *Eph.* 6. 9.

Firſt, to ſhew the inferioritie of the wife in regard of the husband; for wee may obſerve that the Apoſtle beginneth ever with the dutie of the inferiour: [ſ] firſt *the childrens*, [t] then *the Parents*: firſt [u] *the Servants*, [x] then *the Maſters*: and ſo firſt *the wives*, then *the Husbands*: *the womans* firſt, then *the Mans*.

Secondly, to ſhew where dutie is to begin, on the wives part; it is to begin at the inferiour, and ſo to aſcend to the ſuperiour. For [y] *Love goeth downe-ward: dutie commeth upward.* It beginneth with the inferiour and ſo goeth up to the ſuperiour. The wives dutie is as the baſe or ground that the husbands dutie is built upon. It is that that muſt draw dutie and reſpect from the husband. [z] *Likewiſe*, ſaith the Apoſtle *Peter*, *Let the men live with their wives, &c.* Having ſpoken of the wives behaviour toward her husband before. Not that it is lawfull for the ſuperiour to omit his dutie, if the inferiour be ſlacke or faultie in the performance of hers, but to ſhew in courſe of nature whether ſhould begin to ſhew dutie.

y *Officium aſcendit, amor deſcendit.*

z 1 *Pet.* 3. 7.

And this firſt ſerveth to admoniſh the wife to bee forward in performance of ſuch good duties as God requireth on her part; and not to ſtraine courteſie and ſtand upon termes, as to ſay, [a] *Let him doe what hee ſhould doe, and then I will doe what is befitting mee.* Wouldeſt thou

a Ὅπου σὺ Καῖος, ἐγὼ Καία. *Vbi tu Caius, ego Caia. Plut. Rom. problem.*

thou have him to doe that that is his dutie? there is no way more agreeable to the word and will of God, more conſonant to the courſe and order of nature, more likely to prove ſucceſſefull and effectuall to that purpoſe, and to have a bleſſing of God goe with it, than the carefull performance of thy dutie to him, than which nothing is more forcible to draw dutie from him. In a word, the wives maine dutie here is Subjection, the mans principally Love; [b] and there is nothing more availeable with a good nature, to extract from it love and all duties of love, than a willing ſubjection and yeelding iſſuing from love in the partie to be loved.

[b] *Nulla eſt major ad amorem invitatio quam prævenire amando. nimisque durus eſt animus, qui dilectionem, ſi nolebat impendere, nolit & rependere. Aug. de catech. rud. cap. 4.*

Againe, this ſheweth, if any breach or occaſion of offence ſhall ariſe betweene man and wife, whither is to ſeeke to other: Howſoever the husband in diſcretion; (being that he is or ought to be the wiſer, and the woman held to bee the weaker; as [c] *Abraham* ſought to *Lot*, though being every way [d] the better:) yet the wife is in duty rather to ſeeke reconcilement: (as the Apoſtle implieth when hee ſaith, [e] *Let her be reconciled to her husband*, and as wee ſee it held in all eſtates, that the inferiour doth ever ſeeke and ſue to the ſuperiour) and ſo to breake off firſt on her ſide that vacancie and intermiſſion of duties that thereupon hath enſued.

[c] *Gen.* 13.8.
[d] *Gen.* 11.31.
[e] 1 *Cor.* 7.11.

And thus much for the *Order*: wee come now to the *Matter*. Wherein concerning the wives dutie firſt propounded, obſerve we two things: the *maine dutie*, and the *manner of it*.

The *maine dutie*, on the *wives* part, is *Submiſſion*; or *Subjection*. That the Apoſtles of Chriſt both [f] *Paul* and [g] *Peter* exact ever, on her part.

[f] *Eph.* 5.22. 1 *Tim.* 2.11. 1 *Cor.* 14.34.
[g] 1 *Pet.* 3.1,5.

For the reaſon whereof in generall no other need bee rendred, than that which the Apoſtle *Paul* propoundeth in this place, that it is a matter of *Comelineſſe* and *Decency*.

[h] *God is the God as of Order and Peace*, ſo *of Comelineſſe and Decencie*: and therefore will have [i] *All things done in decencie and in order*: but that the wife ſhould ſubmit and ſubject her ſelfe to her husband, *it is a thing comely*, and the contrary uncomely.

[h] 1 *Cor.* 14.33.
[i] 1 *Cor.* 14.40.

Which point ſhall further the more plainely appeare, if we ſhall conſider, that *the Husband is the ſuperiour*, and *the wife the inferiour*; that *the Husband is as the head, the wife as the body or the rib*.

For the firſt, there can bee no ordinary entercourſe and commerce or converſing betweene perſon and perſon, but there muſt be a precedencie on the one part, and a yeelding of it on the other. Now where they be equals, there may be ſome queſtion, ſome difficultie, whether ſhall have the prioritie, and they take it commonly, as it falleth out, or by turnes. But where there is an apparent inequalitie, there it is without queſtion that the inferiour is to yeeld to the ſuperiour.

Now here *the Husband is the Superiour, and the wife the Inferiour*, as the Apoſtle elſe-where proveth, both *from the Creation*, and *ſince the tranſgreſſion*.

From the *Creation*, as appeareth by the { *Order* / *Manner* / *End* } of it.

By

By the *order* of it; in that [k] *The man was first created, and not the woman*, and therefore the man hath the [l] *Birth right*, as the first borne in the family; in regard whereof God speaketh [m] of *Eve* to *Adam*, as [n] of *Abel* to *Cain*, *Thy desire shall be subiect to his; and hee shall rule over thee.* By the manner of it, in that [o] *The woman was made of the man, and not the man of the woman:* [p] shee had her being at first [q] from him, as their children now have from them: and in that regard [r] is the *woman* said to be the *image and glory of the man, as the man is the Image and glory of God*: By the *end* of it; in that [t] *The woman was made for the man, and not the man for the woman:* [t] Shee was made to be as an *helpe* unto him: and it is a rule generall, that [u] *The end is more excellent than that which tendeth thereunto.*

Neither was this *order* reversed but [x] confirmed by the *Fall*: in regard that the woman was as [y] *the latter in creation*; so [z] *the former in transgression*; as the Apostles words are to be expounded, where he speaketh of that point; and so * was an instrument to draw the man on unto evill.

Againe, the *Man* is as the *head*, and the *Woman* as the *body*. *The* [a] *Man is the womans head; and Christ the mans head; and God Christs head.* As [b] *Christ* therefore is *subiect to God*, and the *man* unto *Christ*; so the *woman* to the *man*. [c] *The Man is the womans head, as Christ is the Churches head.* And [d] therefore *the wife is to be subiect to her husband, as the Church is to Christ*: And the husband to rule the wife as the head or soule doth the body. And as it is against the order of nature that the body should rule the head: so it is no lesse against the course of all good order, that [e] *the woman* should *usurpe authority* to her selfe over her husband, her head.

Yea the place, whence she was taken, may teach as much. [f] Shee was taken from the side; shee was framed of *the ribbe*. In regard whereof it is said of *Lamech*, [g] who first brought in *Polygamie*, that [h] *hee divided one rib into twaine*: and of the divell [i] tempting *Iob* by his wife, that hee sought to make passage [k] *thorugh a Rib to the Heart*. As it were therefore a thing prodigious and monstrous in nature for the the rib in the body to stand either equall with or above the head: so we may well say here, that a [l] mankinde-woman or a masterly wife is even a monster in nature.

The *use* of this point may be partly for *Reprehension*, and partly for *Admonition*.

For *reprehension*, to reprove and taxe those women that affect mastership; seeke to rule and over-rule those, whom God hath not committed onely, but submitted and subjected them unto; and so violate that order, which God himselfe hath established in nature: a course that bringeth commonly, through the just judgement of God, disgrace and contempt upon both parties, yea utter ruine oft of the family and of their whole estate. For howsoever women may thinke it an honour to them, yet [m] it is indeed rather a dishonour. A masterly wife is as much despised and derided for taking rule over her husband, as hee for yeelding it to her; and that not onely among those that bee godly and religious, but even among those that be but meere naturall men and women. Yea it

* 1 Tim. 2. 13.

[l] *Ius primogenituræ.*

[m] *Gen.* 3. 16.

[n] *Gen.* 4. 7.

[o] *Gen.* 11. 8.

[p] *Quatuor generationis modi, de limo terræ, de costa viri, de carne fœminæ, de semine utriusque. Hieron.*

[q] *Gen.* 2. 23.

[r] 1 *Cor.* 11. 7.

[s] 1 *Cor.* 11. 9.

[t] *Gen.* 2. 18.

[u] *Prælantior eis quæ ad finem. Aristot. in topic.*

[x] *Genes.* 3. 16.

[y] 1 *Tim.* 2. 13.

[z] 1 *Tim.* 2. 14.

* *Gen.* 3. 6. 12.

[a] 1 *Cor.* 11. 3.

[b] 1 *Cor.* 11. 27, 28.

[c] *Ephes.* 5. 23.

[d] *Ephes.* 5. 24.

[e] 1 *Tim.* 2. 11.

[f] *Genes.* 2. 21, 22.

[g] *Genes.* 4. 19.

[h] *Vnam costam in duas divisit. Hieron. quæst. Hebr.*

[i] *Iob* 2. 9.

[k] *Per costam ad cor. Greg. mor. l.* 3. *cap.* 5.

[l] Γυνὴ γὰρ νικῶσ' ἀνδρα, κακὸν ὄζει μέγα, *Philem.*

[m] Γ' ποπάσυπαι μὲ γὰρ ἐκυτὰς τοῖς ἀνδράσιν, ἐπαινοῦνται· κρατοῦν δὲ βιάζωνται, μᾶλλον τῶν κρατυμένων ἀχθονται. *Plut.*

n Οἰκία δ' ἐν ᾗ πάντα ἐπιτρόπευει γυνή, Οὐκ ἔστιν ὅπως πώποτ' ἐκ πόλεως. *Menand.*

is the next way to bring all to wracke. For n where the wife maketh head against the husband; there is nothing but doing and undoing, and so all things goe backward, and the whole house runneth to ruine, as by lamentable experience too often appeareth.

Which may serve therefore, for *Admonition*, to admonish every Christian woman in holy wisedome and godly discretion to o learne to know her place and her part; and to fashion her mind and her will, her disposition and her practice accordingly thereunto: yea though she be her selfe of a greater spirit, and in some respect of better parts, though she bring much with her, though the maine estate come by her, yet to acknowledge her husband, as God hath appointed him, to bee her superiour as he is her husband and her head: which acknowledgement is the ground of the duty here urged; as the contrary conceit cutteth off all conscionable carriage in this kinde) that she be willing p to weare the yoake and beare the burden that God in his ordinance hath imposed on her: and not onely avoide and forbeare, but even hate and abhorre the contrary, as a course abominable in Gods sight, odious in mans eyes, and prejudiciall to them both.

o Ἀγαθὴ γυναικὸς ἄνδρι μὴ χρεῖττον εἶ ταὐτὸ φρονεῖν, ἀλλ' ὑπήκοον. *Philemon Com.*

p *Mic.* 7.9. *feram onus Domini.*

Now that this may be the better performed: it shall not bee amisse more distinctly to entreate of such particular duties as spring from the *subiection* or *submission* urged by the Apostle on this part.

We must not therefore conceiue it, that this *Submission* consisteth in a complementall crowching and courtesying, or the like, as q hypocrites place religion onely in ceremoniall obseruances: but rather in a faithfull and carefull, in a constant and conscionable performance of such duties as issue and flow from the inward acknowledgement of that superiority of power and place, that God hath given to the husband in regard of the wife.

q *Esai* 58.3,5. 1 *King.* 21.27.

And these *duties* may be referred, or reduced to three heads { *Reverence*, *Obedience*, *Assistance.*

The first *duty* is *Reverence*; which comprehendeth two things, { *Honour*, *Feare.*

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i 1 *Sam.*8.7. *Non te, ſed me.*

k 1 Pet.2.20.

l *Bonæ mentis eſt, ibi culpam agnoſcere, ubi culpa non eſt. Greg. in Epiſt. ad Auguſt.*

m *Si peccator non eras, qui peccatorem te fateris, eſſe incipis, dum mentiris. Aug. de verb. Ap.29.*

Secondly, For *Advice* in ſuffering her ſelfe to be adviſed of him; in taking advice of him, and following advice given by him: in being willing [n] to bee directed and adviſed by him for her ſelfe, her attire, her behaviour, her carriage, her company, the marſhalling and managing of domeſticall affaires. As [o] *Sara* would not put away her maide *Hagar* without *Abrahams* conſent; nor [p] *Rebeckah* ſend away her ſonne *Iacob* without *Iſaacks* advice. In regard wherof the husband is called the wives [q] *guide:* as the perſon by whom ſhee is mainely to be directed and guided.

n 1 Pet.35.6.

o Gen.21.9,10.

p Gen.27.46,43.& 28.1,2.

q Prov.2.17.

Which yet we are not ſo to underſtand as if the wife might not either admoniſh the husband on ſome occaſions, or adviſe him in ſome caſes. For what [r] a ſervant may ſometime doe; a wife may much more. But there muſt bee an holy wiſedome and diſcretion uſed herein. That admonition bee given ſeaſonably, (not as phyſicke in a fit,) as [s] by *Abigail* to *Nabal*; and with due reſpect and regard of the husbands perſon and place. That in advice giving the wife ever remember what is properly her part; and therefore move the matter rather by way of queſtion, or as craving advice, as [t] *Rebecka* ſeemeth to move the matter a farre off unto *Iſaack*, ſubmit her advice and opinion to his judgement and diſcretion, as [u] *Eſter* to *Aſſuerus* his. Shew her ſelfe willing to obey, if hee ſhall thinke good otherwiſe: and withall ſo carry the matter that even in thoſe things that are done by her advice to good purpoſe, her husband bee honoured and not contemned either by others or her: that whatſoever is done by their mutuall conſent, may ſeeme rather to come from him; as [x] *Ieſabel* ſealed all with *Ahabs* ſeale, and [y] *Eſter* wrote all in *Aſſuerus* his name. For that as the [z] trumpeters owne voice is nothing ſo loud or ſo ſtrong, as the ſound that it yeeldeth, when it paſſeth through the trumpet: ſo every action in the family ſhall gaine it ſelfe more weight and procure them both more credit, and carry more authoritie with it, when it paſſeth through the husbands hands, and is ratified and ſealed, as it were, with his ſeale.

r 2 *King.*5.3.13. 1 *Sam.*16.15,16.

s 1 *Sam.*25.37.

t Gen.27.46.

u *Eſter* 8.5.

x 1 *King.*21.8.

y *Eſter* 8.8.10.

z *Clariorem ſonum reddit ſpiritus noſter, cum illum tuba per longi canalis anguſtias tractum patentiore noviſſime exitu effudit. Cleanthes apud Senec. Epiſt.*108. & *Plut. præc. conjug.*

And here commeth to bee condemned the cuſtome of thoſe women that will do all of their owne head, that will have things as they liſt themſelves, and after their owne minde: that refuſe and thinke ſcorne

ſcorne either to aske of their husbands advice what to do, or to follow it in ſuch things as they are adviſed unto. And ſo diſobedience breedeth a contempt of the husband in them, and contempt in them cauſeth wrath in him, which openeth a gappe to many grievous evils. Such muſt know that in diſobeying them they diſobey God in them, and provoke him againſt themſelves: beſides that they procure nothing unto themſelves but an evill report abroad, and an unquiet life at home. And therefore a wiſe and diſcreet woman ought to chooſe rather; when the thing enjoyned or adviſed ſhall import ſome difficulty, or carry with it ſome inconveniency; howſoever ſhee may in good tearmes propound it by way of excuſe, yet if the husband ſhall perſiſt in his minde that hee will have it ſo; ſhee ought, I ſay, to chooſe rather, and account it better (ſo long as it import no evill) to buy her owne peace and the peace of a good conſcience, to purchaſe peace with God and man by meeke and quiet obſervance, than to breake or hazzard the breach of either by her peeviſh reſiſtance.

But of all others, the courſe of thoſe is moſt vaine that will take to themſelves the whole commendation of things done by mutuall conſent and advice: and to ſeeke to honour themſelves by diſcrediting their husbands, whom God hath commanded them to honour, and whoſe honour they ſhould account as their owne. For when God ſaith, that [a] *The woman is the glory of the man*: and that [b] *A vertuous and induſtrious Wife is the crowne of her husband*; he implieth that the wife ſhould uſe all the gifts and graces of God beſtowed on her for the honour of him. And on the contrary ſhee is the contempt and diſhonour of him, when ſhe ſtriveth and contendeth to ſeeme wiſer than he.

[a] 1 Cor. 11. 7.
[b] Prov. 12, 4.

And here by the way, let the *Husband* learne this duty in part, ere wee come directly unto it. For if the wife bee to ſubmit and to ſubject her ſelfe unto him; if to be admoniſhed by him and to take advice of him: then is he to governe and admoniſh, to give counſell and advice.

And therefore conſidering that hee is called to be *a guide* to his wife, he muſt labour for holy wiſedome and ſpirituall diſcretion, that he may be fit and able to guide and governe in good manner and to good purpoſe. And he had need be wiſe and diſcreet himſelfe, that is to be guide to another. Otherwiſe as the Apoſtle, [c] How is he fit to governe Gods Houſe that cannot governe well his owne houſe, ſo how ſhall he be fit to guide another, that is not able to guide himſelfe?

[c] 1 Tim. 3. 5. Prov. 2. 17.

In regard whereof *parents* alſo, as they muſt not be overhaſty to joyne their children in that eſtate, ere they be come to ſome ſtaiednesſe: So they muſt bee carfull, (eſpecially where they perceive ſome want that way,) to further them with all convenient helpes in that kinde: that ſo by their diligent care and furtherance that may be ſupplyed that is defective on their parts.

Now this then condemneth the prepoſterous practiſe of ſome men,

men, that in a kind either of fooliſh ſtatelineſſe, or fond remiſſeneſſe, will ſeeme to referre all to the wife [d] *the weaker*, without informing or acquainting them with their minde, in what manner they wiſh or thinke fit to have things ordered in the family; and yet will ſtorme and take on, or grow pettiſh and impatient, if every thing be not done to their owne mind. Which as it breedeth much diſquiet and diſtraction in the wives minde, when ſhe knoweth not what will pleaſe, but muſt goe all by gueſſe: ſo it taketh way that alacrity and cheerefulneſſe that ſhould be in performance of ſuch duties, and maketh her to goe about her buſineſſe with hanging of the wings; ſince it is uncertaine, when ſhee hath taken all poſſible paines, and done her beſt endeavour, how in the end it will be accepted.

[d] 1 Pet.3.7.

As alſo it condemneth ſuch peeviſh and froward perſons, as if any thing be demanded of them, or their advice asked in ought, are ready by and by to grow into heate and rage, to complaine of and cry out on the folly and unwiſeneſſe of their wives, that know not how ſuch and ſuch things ſhould be ordered. For to what end hath God given her thee for a [e] *Guide*, but becauſe the woman ordinarily needs the mans advice? As therefore [f] *the Prieſts lips ſhould preſerve knowledge* for the people, and they are to aske *the Law* of him: ſo the husbands head ſhould preſerve wiſedome and counſell for his wife, and [g] ſhe is to take advice of him. Beſides that, things in the family many times are to be done, not for the beſt or the wiſeſt ſimply, but after the husbands beſt liking and to his beſt contentment. And therefore a wiſe and diſcreet husband ſhould rather rejoyce that his wife is ſo carefull to know his minde, and to doe every thing to his mind, than contemne her or miſcall her for her carefulneſſe in that kinde.

[e] Prov. 2.17.
[f] Mal. 2.7.
[g] 1 Cor.14.35.

The third and laſt *duty* on the *wives* part is *Aſſiſtance*. For ſhe was made to be [h] *an Helper* or an aſſiſtant to her husband: and that eſpecially in two kinds, in his Travels, and in his Troubles.

[h] Geneſ.2.18.

Firſt in his labour and in his buſineſſe; in domeſticall affaires, things eſpecially within the houſe. In regard whereof the Apoſtle *Paul* willeth that women be [k] *houſe-keepers*, or keepers at home, as we call them *houſe-wives*: and the heathen, for that one reſpect among others, made the *Snaile* or the *Torteis*[l] an embleme of woman-hood. And the Apoſtle *Peter* ſeemeth to imply no leſſe, when he willeth rather, that the [m] *husbands dwell with their wives*, than their wives with them.

[i] 1 Tim. 5.14.
[k] Tit.2.5.
[l] Οἰκωρείας σύμβολον καὶ σιωπῆς. *Quia taciturna, domi porta.* ἐχέμυθος καὶ οἰκοῦρος.
[m] 1 Pet.3.7.

Of this kinde of affaires that the wife is to bee imployed in, are;

Firſt, [n] the diligent and carefull education of ſuch children as it may pleaſe God to bleſſe them withall.

[n] 1 Tim. 2.15. & 5. 14,10.

Secondly, the vigilant and watchfull [o] overſight of the whole family [p] inſtructing and admoniſhing them, as occaſion requireth; [q] aſſigning them their worke and allotting them their allowance.

[o] 1 Tim.5.14. Prov.31.27.
[p] Prov.31.26.
[q] Prov.31.15.

Thirdly, the provident and faithfull keeping and preſerving of proviſions made and brought in by the man, that they be not imbecilled

cilled or made away, that [r] *no waſte be* made of them, that they bee not ſpoiled and miſſpent.

Fourthly, a conſtant and painefull endeavour of doing ſomething, as abilitie, leaſure and opportunitie ſhall give leave, toward the ſupporting and upholding, or the raiſing and advancing of their eſtate, and the further enlarging of their meanes. For [s] *a wiſe woman*, ſaith *Salomon*, *helpeth to build up the houſe*: and the good houſwife, as his mother deſcribeth her to him, [t] *riſeth before day*, and [u] *ſitteth up late at night*: As [x] ſhe ſuffereth none to bee idle in the houſe, ſo [y] ſhee is not idle her ſelfe: Shee thinketh not ſcorne to ſoile her hands; but [z] *girdeth up her loines*, and ſetteth her ſelfe to ſome profitable worke: [a] *getteth her wooll and flax* about her, and *putteth her hand to the wheele*, and *her fingers to the ſpindle*, [b] maketh ſuch things as may ſerve for the apparelling of her husband, her ſelfe, and her houſhold, or [c] may bee of uſe otherwiſe about the houſe: or if no need of it in the houſe, [d] to ſell and to make merchandiſe of; and that no diſcredit or diſcommendation at all to her neither: or if neither of both bee needfull, [e] to helpe to relieve, as good [f] *Dorcas* did, the poore ſervants of God with.

Where commeth to be condemned, firſt the fondneſſe of ſuch parents as joyne their daughters to heads before they are able thus to bee helpers, yea oft match them to an head, ere they are able to dreſſe their owne head, much leſſe to afford any good helpe to their married head.

As alſo of thoſe that bring them up ſo in idleneſſe and diſſoluteneſſe, that they are good for nothing when they are married, but to ſit in the ſhop as a babe on a ſtall, to ſee and bee ſeene, or as an image in the houſe, that hath limbs without uſe; being altogether unfit to doe ought about the houſe, or to manage any thing that appertaineth thereunto.

Againe, here commeth to bee condemned the practiſe of ſuch wives as are gadders abroad; leaſt acquainted with, or delighting in ought at their owne home: rather in that regard the daughters of [g] *Dinah* than [h] *Sarah*; whom we know [i] what befell upon her wandring abroad. And ſurely as the Apoſtle joyneth [k] *chaſtitie* and *home keeping* together, as the one a meanes of preſerving the other: ſo [l] the wiſe man maketh ſuch *gadding abroad* a note of a light and a lewd houſwife.

Or ſuch as though they keepe within, yet ſit idle at home: muſt have [m] their goſſips come and ſit with them to tell tales and newes, that they may not be idle without company: little weighing with themſelves, that time the meane while runneth on, and worke about the houſe goeth but untowardly forward, while there is none to over-ſee or looke after it.

As alſo the practiſe of ſuch as are waſters, ſpenders and ſpoilers of their husbands wealth, and of that they bring in; [n] that therein indeed like the Torteis, carrie their whole houſe on their backe, which though they feele not the weight of, yet maketh the husbands backe ake, yea and cracke too, breaketh the backe of their eſtate: (as [o] in that ſex commonly there is no ho, when a waſtfull

r Prov.31.11. *ne deficiat commeatus.*

s Prov.14.1.
t Prov.31.15.
u Prov.31.18.
x Prov 31.15. *Dat penſum puellis*, ſhe ſetteth them their task. ſo *Iunius.*
y Prov.31.27.
z Prov.31.17.
a Prov.31.13,19.
b Prov.31.21,22,23.

c Prov.31.22.

d Prov 31.13,14. 18.24.16.

e Prov 31.20.

f Act.9.39.

g Gen.34.1.
h Gen.18.9.
i Gen.34.2.
k Tit.2.5.
l Prov.7.12.

m 1 Tim.5.13.

n *Singulis auribus bina aut terna dependent patrimonia. Senec. de benef. l.7.ca.9. & de vit. beat. cap.7. totus cenſus in tergo. Viſe Propert.3.10.*
o *Prodiga non ſentit pereuntem fœmina cenſum. Iuven. ſat.6.*

full humour is once in:) ſo farre are they from helping to further or advance their eſtate. Such ſhould remember the ſaying of *Salomon*, that [p] as *the wiſe woman helpeth* to *build up the houſe*: ſo ſhee is a *foole* that thus *pulleth the houſe downe with her owne hands.*

p Prov.14.1.

Secondly, the wife is to bee an aſſiſtant and [q] *a yoke-fellow* to her husband, as in his travels and labours, ſo in troubles and croſſes, if any befall him; (as no mans life lightly is free from them: [r] *No larke without an heele, nor courſe of life without ſome croſſe or other*:) and that two waies.

q Philip.4.3.
r Παντὸς χορδαύλου χρὴ λόφον ἐγγίνεσθαι. *Simonides apud Plut. de milit. ex inimic.*

By bearing part with him.

And by being a comfort unto him.

Firſt, by bearing part with him. For whereas married perſons are ſubject to many more croſſes and caſualties than thoſe that leade a ſingle life, in regard their charge is the greater: howſoever the women themſelves are not expoſed to ſo many perſonall encumbrances as men, becauſe their life is more private: Yet as the Apoſtle ſaith of the faithfull Chriſtians, that they were [f] *fellow-partners* with him *in his afflictions*, ſo ought the wife to be with the huſband in thoſe afflictions that befall him. And ſurely if all Chriſtians in generall, much more married folkes in ſpeciall ought to [t] *beare either others burdens*; If [u] all Chriſtians muſt have a fellow-feeling of one anothers ſuffrings, becauſe [x] they are *all members of one bodie*; much more man and wife that are both but [y] one fleſh.

f Heb.10.34. Philip.1.7.
t Galat.6.2.
u Hebr.13.3.
x 1 Cor.12.26.
y Matth.19.5.

Contrary whereunto is the practiſe of thoſe wives that leave and forſake their husbands when they are fallen into troubles: are like Swallowes and other ſummer-birds, content to reape and enjoy with them, the pleaſant fruits of proſperitie, but unwilling to beare and endure with them the bitter brunt and blaſts of adverſitie; care not, nor regard what their husbands doe, or what becomes of them, what hardneſſe they endure, what miſerie they abide, ſo long as by helpe of friends or other proviſions they are able themſelves, to ſhift for themſelves. Very unnaturall are they that have no fellow-feeling of what their owne fleſh ſuffereth: unlike [a] our Saviour Chriſt, who retaineth ſtill [b] *compaſſion*, though *free from* perſonall *paſſion*; and though *freed* now *from feeling*, hath ſtill yet a *fellow-feeling* [c] of thoſe evils that befall [d] his here. Yea worſe than many heathen women, [e] that have ſhewed worthy precedents on this part and in this kinde; and ſhall therefore [f] riſe in judgement at the laſt day againſt all ſuch Chriſtian women as be faultie this way.

a Heb.4.15.
b *Manet compaſſio etiam cum impaſſibilitate. Bern. de grad. humil.*
c Act.4.5. Matth.25.35,36.42,43
d *Non eget miſeria, ſed eget miſericordia: non eget deitate pro ſe, ſed eget pietate pro ſuis. Salvian. ad eccleſ. cathol. lib.3.*
e *See Valer. Max. lib.6. cap.7.*
f Matth.12.41.

The like is to bee ſaid of the practiſe of ſuch as are a meanes themſelves to bring their husbands into decay and diſtreſſe, and ſo procure trouble to them, by their inordinate courſes and exceſſive expences; whereby they caſt them behinde hand, and that to their utter overthrow and undoing oft times: and ſo in ſtead of helping to beare his burden with him, are a meanes to bring ſuch a burden upon him, as neither of them both is well able to beare.

Secondly, by being a cheerer and a comforter; a meanes of comfort and cheerefulneſſe to him: as [g] *Iacobs* children were to *Iacob*, and ſo [h] *Rebeckah* to *Iſaack*. And ſurely if it bee the dutie of children to

g Gen.37.35.
h Gen.24.67.

comfort

comfort their parents in their heavineſſe: much more the wives to comfort her husband in like caſes. If [i] *a wiſe child is a ioy to his father*: much more will a good and a wiſe wife ſtrive to bee ſo to her huſband: to be to him as [k] *Davids Harpe* was to *Saul*: as a phyſician to tend him in his ſickneſſe, as a muſician to cheere him up in his heavineſſe.

[i] Prov. 10.1. & 15.20.

[k] 1. Sam. 16.23.

But what a wretched and lamentable caſe is it then, when ſhee that ſhould be a comfort, proveth a diſcomfort, that her husband may ſay of her as [l] *Iob* of his friends, *A miſerable comforter art thou indeed*. As in *Eve*, that ſhe, that [m] was given to be an helper to good, ſhould prove [n] a tempter to evill: ſo here, when ſhee that ſhould be [o] the joy and the delight of a mans eyes, proveth a corraſive to his heart, and [p] corruption in his bones. And ſurely, as there is no eſtate more comfortable where things are wiſely ordered according to Gods Will and Word: ſo none more diſcomfortable where things are croſſely and crookedly carried. [q] *Inward evils are more grievous*: in regard whereof, [r] one of the ancients compareth not amiſſe an evill and a guilty conſcience to an untoward yoke-fellow: For that is common to either, (than which what can bee more grievous?) that, that prooveth with a man the greateſt croſſe, that ſhould be a comfort to him againſt other croſſes. Such women forget, or at leaſt, are farre from that, which *Salomon* ſaith of a good wife, [s] *She will doe her husband good, and not evill, all the daies of her life*: that which every good woman undoubtedly will endeavour her ſelfe unto.

[l] Iob 16.2.

[m] Gen. 2.18.

[n] Gen. 3.6.

[o] Eccleſ. 24.16,26.

[p] Prov. 12,2.

[q] Inteſtina mala graviſſima.

[r] Auguſt. ad Pſal. 33. & 35. & 45.

[s] Prov, 31.12.

Hitherto wee have ſpoken of the *Maine duty* on the *Wives* part, namely, *Submiſſion* or *Subiection*, together which the particulars, or at leaſt the principall, of thoſe that hence iſſue.

We come now to the *manner* of the performance of all the former, and that is, ſaith our Apoſtle, *In the Lord*: a phraſe uſed by the Apoſtle [a] in the like caſe elſe-where: and it may be taken two waies, as *a note of Direction*, or as *a note of Limitation*.

[a] Epheſ. 6.1. 1 Cor. 7.39.

1. As a note of *Direction*, preſcribing the ground and manner of this ſubmiſſion; that it be [b] done in obedience of God, and the Commandement of God, in conſcience of the order and ordinance of God.

[b] Διὰ τὸν Θεόν. Chryſoſt. in Col. hom. 10.

2. As a note of *Limitation*; deſcribing [c] the bounds and limits of this ſubmiſſion, aſſiſtance, reverence, and obedience; that it extend not it ſelfe to any thing againſt the Will and Word of God.

[c] Νόμου ἐπικοῆς. Ibid.

In the former ſenſe, it ſeemeth to be uſed by the Apoſtle, where [d] he ſpeaketh of *childrens duty*; in the latter where [e] he applieth it to *widdowes marriage*. And the latter followeth upon the former. For a man cannot doe ought againſt Gods Will or Word out of obedience to his Will and Word: it implieth a manifeſt contradiction. And therefore whatſoever is done in obedience to Gods Will, muſt needs ſo farre forth be done according to, and not againſt his Word or Will. The former I take here to be the direct meaning of the words; the latter by way of conſequence is deduced from it. And ſo this branch affordeth two points concerning the duty here enjoyned.

[d] Eph. 6.1.

[e] 1 Cor. 7.39.

First, that this *Submiſſion*, for the ground of it, muſt be a *godly, a religious, a conſcionable ſubmiſſion*; performed not for worldly reſpects, or *for* [f] *feare of wrath*, but as [g] the Apoſtle ſaith of good ſubjects, *for conſcience ſake*; in conſcience of Gods ordinance, and in obedience to Gods command.

[f] 1 Pet. 3.6.
[g] Rom. 13.5.

For firſt, it is [h] *Godlineſſe* alone that *hath the promiſes both of this life and the life to come:* and therefore there is no reward for ought that proceedeth not from it.

[h] 1 Tim. 4.8.

Secondly, as *Luther* ſaith well that [i] *the firſt Commandement in the Decalogue comprehendeth the whole*: becauſe therein is the bond that bindeth us to the obedience of the whole: ſo it is no leſſe true that the Apoſtle *Iames* telleth us, that [k] *religion* or godlineſſe, which is the ground and [l] bond of all obedience, is to be exerciſed and practiſed through the whole courſe of our lives: that as all civill duties are to [m] proceede from love unto man, ſo they are likewiſe to bee done in obedience to God.

[i] Primo præcepto reliquorum omnium obſervantia præciptur: Luther.
[k] Iam. 1.27.
[l] Religat animam religio Deo omnipotenti, unde & religio dicitur. Lactant. & Auguſt.
[m] 1 Cor. 16.14.

Which point ſerveth, Firſt to ſhew a difference betweene a godly and a wordly wife, a Chriſtian woman and an heathen, a faithfull and an Infidel. For an heathen woman may doe all outward duties that a Chriſtian wife doth, out of a naturall or carnall love to her husband, or out of a deſire of her owne eaſe and quiet that dependeth thereupon, or out of other naturall and civill reſpects, as feare of anger at home, and of evill report abroad: But the Chriſtian wife doth all on a further ground; (though theſe and the like conſiderations alſo may make her the more carefull:) out of obedience to God and the Will and Word of God; out of a deſire to pleaſe God, and to approve her ſelfe and her courſes unto God. As the heathen ſubject ſerveth God for his Prince, the Chriſtian ſubject ſerveth his Prince for God: ſo the heathen wife obeyeth God but for man, whereas the Chriſtian wife obeyeth her husband for God.

Againe, it may teach women how to behave themſelves in theſe duties that they may thereby gaine, as well favour with God, as love with their husbands at home, and a good report abroad: if they ſhall doe all in obedience of God, if they ſhall doe all [n] *as unto God*: as a Chriſtian ſervant [o] *ſerveth God and not man*, ſo ſubmitting themſelves to God, not to man: while they regard God in their husbands, as [p] he doth God in his maſter, and ſo doe all [q] as unto God, becauſe they doe [r] all for God, and for conſcience of God. Elſe though they performe all outward duties, they goe no further than heathen: if they doe not ſo much, they come ſhort of them: and [s] if they expect and deſire to bee accepted with God, they muſt goe beyond them: they muſt not onely doe all that they doe; but doe it [t] as they ſhould doe: doe all for God, and then they doe it to God. For as [u] they relieve Chriſt in the poore, when they relieve them for Chriſt in their husbands, when they obey them for Chriſt. Not regard ſo much what their husbands deſerve from them, as what God requireth of them: and as Chriſtian ſubjects ſubmit themſelves [x] *to good governours* as *unto God*, *evill governours for God*, or rather unto either of them both *as unto God*, and *in God*: ſo ſubmit

[n] Eph. 5.22.
[o] Eph. 6.7,5.
1 Cor. 7.23.
Coloſ. 3.23.
[p] Epeſ. 6.5,6.
Coloſ. 3.22,24.
[q] Eph. 5.22. & 6.5.
[r] Coloſ. 3.22.
[s] Matth. 5.20.
[t] Deus non tam verbis quàm ad verbiis delectatur, non tam factum reſpicit, quàm modum facti. Melanch. bonum, bene. Ariſtot. ethic.
[u] Matth. 25.40.
[x] Bonis tanquam Deo, malis propter Deum. τοῖς μὲ καλοῖς ὡς τῷ θεῷ, τοῖς δὲ κακοῖς διὰ τὸν θεόν. Baſil. Caſ.

ſubmit themſelves to their husbands bee they good or bad, deſerve they well or evill of them, as *for God*, and *in God*, and [y] *unto God*, in regard of the precept and enjoynment of God. So doing, as the Apoſtle ſaith, [z] *they ſhall be ſaved by child-bearing*, ſo they ſhall be ſaved by Chriſtian ſubmiſſion and obedience. As * *the ſervant that ſerveth not man but the Lord, ſhall from the Lord receive the inheritance of a ſonne:* ſo the woman that ſubmitteth her ſelfe to her husband for God, ſhall for ſuch her ſubmiſſion bee eternally rewarded of God. And this withall may againe ſerve well to take away that objection of faultie performance on the other part: *If he doe not his dutie to me, why ſhould I doe mine to him?* True: if thou oughteſt it to him only, or principally to him. But it is *in the Lord*, and for him that this dutie is required of thee. Him thou oweſt it unto, whether thy husband doe his or no; whether he deſerve it, or no, at thine hands. Neither ſhall his faultineſſe excuſe thy fault, if thou ſhalt refuſe to performe what God hath impoſed on thee, and ſo ſhalt faile in thy duty that thou oweſt unto God, becauſe man faileth in his, that he likewiſe oweth unto God, whether thou doeſt thine, or no, to him.

[y] *Eph.5.22.*
[z] *1 Tim.2.15.*
* *Coloſ.3.24,25.*

Secondly, this *Submiſſion*, for the extent of it, muſt *not* be *in ought againſt God*. And therefore when the Apoſtle maketh it generall, [a] *in all things*; it muſt be conceived by way of oppoſition betweene her owne will and her husbands will; (as * the Apoſtle is ſaid to *pleaſe all men in all things*, that is, even to the diſpleaſing of himſelfe: [b] not regarding his owne profit, but reſpecting their pleaſure:) not by way of oppoſition between Gods will and mans will. For when they croſſe, [c] *God is rather to be obeyed than man:* his will is rather to be regarded than mans will.

[a] *Eph.5.24.*
* *1 Cor 10.33.*
[b] *Ibid. & Rom. 15. 1,2,3.*
[c] *Act.5.29.*

And the reaſon is apparent: for

1. This ſubmiſſion is Gods ordinance; and Gods ordinance cannot be againſt God, but for God.

2. The husbands power, as [d] of all ſuperiours, is ſubordinate to Gods power: and the ſubordinate power ought ever to yeeld to the ſupreme power.

[d] *Rom.13.1.*

And therefore firſt let men looke unto it and take heed how they take upon them to adviſe, perſwade, induce or urge their wives to ought againſt God, and godlineſſe, or good conſcience. For by ſo doing they ſhall but abuſe their power and place, and leſſen their authority and credit, as every one doth that goeth beyond the bounds and limits of his office.

As alſo women muſt know that it ſhall be no ſufficient excuſe for them, if they ſhall ſuffer themſelves to be led by their husbands unto ought that is evill: no more than it was for [e] *Adam* to bee ſeduced and miſled by *Eve:* or for [f] *Ahab* to be provoked and egged on by *Iezabel* unto evill: Neither will it ſerve to alleadge, that [g] *the woman is the weaker*. But they muſt conſider who it is from whom the man hath his right, his power, and his place, even hee that hath power equally over either, and will undoubtedly puniſh either, if either the one ſhall perſwade, or the other upon perſwaſion yeeld to ought againſt his will.

[e] *Gen.3.12.*
[f] *1 Pet.3.7.*
[g] *1 King.21.25.*

Hitherto wee have entreated of the former part concerning *the*

wives dutie, wee come now to the [h] latter part concerning the Husbands.

[h] *Vers.19.*

And *the Husbands dutie* is propounded partly in the affirmative, and partly in the negative.

1. In the affirmative, *Husbands love your wives.*

2. In the negative, *And be not bitter unto them.*

The maine *dutie* required on the mans part is *Love:* that which the Apostle [i] ever inculcateth when he entreateth of *the Husbands dutie.*

[i] *Eph.5.25.33.*

The equitie whereof we may easily conceive, if we shall but consider the precept of *Love*, and in what termes it runneth.

[k] Thou art commanded therefore by God to *Love thy neighbour as thy selfe.* And what neerer neighbour than thy wife? who is taken by thee into the societie and communion of thy whole life, to be a perpetuall [l] companion with thee at boord and in bed; to dwell and abide with thee continually, to converse with thee most inwardly; yea, as our Saviour himselfe speaketh, [m] *to be glewed unto* thee inseparably, and that [n] by Gods owne appointment and ordinance.

[k] *Levit.19.18.*
Matth.22.39.
Mark.12.31.
Rom.13.9.
Gal.5.14.
Iam.2.8.
[l] *Malac.2.14.*
[m] *Matth.19.5.*
Eph.5.31.
Gen.2.24.
[n] *Matth 19.6.*

Againe, *thy neighbour* thou art commanded *to love* [o] *as thy selfe*, But the Apostle goeth further, and saith, [p] *He that loveth his wife, he loveth himselfe.* So that *thy wife is thy selfe*, not *as thy selfe* only. [q] *Our flesh*, say the poore speaking of the rich, *is as their flesh:* and therefore [r] a man should *not*, saith the prophet, *turne his face from his owne flesh.* But here man and wife they make but [s] *one flesh:* this [t] knot being once knit, *they are no more twaine, but one flesh.* And [u] *no man*, saith the Apostle, *ever hated his owne flesh; but loveth and cherisheth it, as Christ doth his Church.*

[o] *Levit.19.18.*
[p] *Eph.5.28.*
[q] *Nehem.5.5.*
[r] *Esa.58.7.*
[s] *Matth.19.5,6.*
Ephes.5.31.
[t] γάμος quasi ζυγὸς. *Eustath. & Etymol.*
[u] *Ephes.5.29.*

[a] What more naturall than for parents to love the children that come of them? What more equall than for children to love their parents that bred and bare them? But behold a neerer conjunction betweene married persons man and wife, than betweene children and parents: in regard whereof God saith, that a man shall leave the one, yea, if he cannot helpe both, he shall neglect the one, to adhere, and cleave to the other. [b] *For this cause shall a man leave father, and mother too, and shall cleave to his wife: and they shall be one flesh.*

[a] *Esai.49.15.*

[b] *Gen.2.24.*
Matth.19.5.
Ephes.5.31.

For children indeed are [c] *part of their parents*, because [d] *they come out of their bowels*: they are *part of their flesh*, but severed from them. But man and wife, they are *one flesh*, conjoyned not severed. By originall creation, as [e] she came of the man, she is part of his flesh, *flesh of his flesh, and bone of his bone*, but severed as it were now from him: but [f] by nuptiall conjunction being joyned to him as his wife, shee becommeth not only *part of his flesh* as taken from him, but [g] *one flesh* conjoyned with him. For as [i] *bodie* and head, or flesh and soule make one man; so man and wife make one flesh.

[c] *Parsq; tui latitat corpore clausa meo. Ovid. ep. 2. Phyllis.*
[d] *2 Sam.16.11.*
[e] *2 Cor.11.8.*
Gen.2.21,22.
[f] *Gen.2.23.*
[g] *Unus* Adam, *& una* Eva, *imo una ex eo costa separatur in fœminam; rursumq; quod divisum fuerat, nuptiis copulatur. Hieron.*
[h] *Gen.2.24.*
Matth.19.5,6.
Eph.5.31.
[i] *Caput & corpus unus est Christus. Aug. Bern.*

Againe, children are said to bee *part of their parents*; but parents cannot be said properly to bee *part of their children.* But here reciprocally *the wife is part of the husband*; and *the husband is part of the wife:* both parts of the same flesh, because both making but *one flesh.* Parents are as a fountaine or the body of a river; children as streams derived from it, and flowing apart: Man and wife are as two springs meeting

meeting and ſo joyning their ſtreames, that they make but one current, and runne both in one channell, that the water of the one and the other cannot be ſevered. Parents are as a ſtem or a ſtocke; children as grifts or ſlips taking from it, and engraffed or planted elſewhere. Man and wife are as [k] thoſe *two branches* in the Prophets hand, [l] encloſed in one barke, and ſo [m] cloſing together that they make but one piece, and the ſame fruit commeth of either.

[k] *Ezech.* 37.17.
[l] *Vno ut ſiquis geminos conducat cortice ramos, creſcendo jungi, pariterque adoleſcere cernit. Ovid. metam. lib. 4.*
[m] *Coaleſcentes.*

If neereneſſe of bond therefore be a good ground of love; there being ſuch a nereneſſe betweene man and wife, as none betweene man and man can goe neerer: it muſt needs binde the husband not onely to love, but to love his wife with a love above all other love.

To make uſe then of this point.

First, if a man be thus to love his wife, then the wife is no leſſe to love her husband. For [n] *Love*, wee ſay, *is Loves Load-ſtone*: and there is the like reaſon for either. There is no action or affection ſo reciprocall as love; as betweene God and man; ſo betweene man and man. For example. If God be angry with us, [o] we are not angry with him againe: [p] he may have juſt cauſe to bee angry with us, we can have no juſt cauſe to be angry with him: If God hate us, yet we ought not to hate him: he may juſtly hate us, we cannot juſtly hate him: if he ſhew mercy on us, wee cannot ſhew mercy to him: we ſtand in need of his mercy, he hath no need of our mercy, for he is ſubject to no miſery: If he be good to us, [q] we cannot be good againe to him; for all [r] *our goodneſſe is nothing to him*: But God loveth us, and we are to love him againe: we ſtand bound to him though he hate us: but are bound in double bond to love him, when he loveth us: In like manner here: if the husband bee angry with the wife, ſhee is not by and by to be haſty and angry againe with him: if hee controle her, ſhee is not thererore to controle him: but he is to love her, and ſhe is likewiſe to love him: yea though he ſhould hate her, yet ought ſhe to love him: (for ſhee may not faile in her duty, becauſe hee faileth in his,) how much more when he loveth her is ſhe to love him? For [t] *love requireth love*, and [u] *love muſt requite love*. Yea therefore is ſhe to love him, the rather to draw love from him. That which the Apoſtle alſo [x] ſometimes expreſſeth, though for the moſt part he preſumeth it; as the *love* of parents to their children, a thing grounded in nature, as is alſo the other: in regard whereof the Apoſtle *Paul* hath [y] coupled them together. Now as things often inculcated ſhould make us more carefull: [z] ſo things taken for granted ſhould make us more fearefull. As the *husband* therefore muſt * *ſee* to it *that he love his wife*, becauſe he is ſo oft called upon for it: ſo the wife muſt take heed how ſhe be faulty and defective that way, when God taketh it as granted; and therefore accounteth them as monſters in nature that are wanting in it; as † thoſe that want bowels of love toward their owne birth.

[n] *Magnes amor: ut ameris, amabilis eſto. Ego tibi monſtrabo amatorium, ſine medicamento, ſine herbâ, ſine ullius veneficæ carmine, Si vis amari, ama. Hecaton apud Sen. Epiſt. 9. Marce, ut ameris, ama. Martial. Epig. 11. l. 6.*
[o] *vide Bern. in Cant. 83.*
[p] *Quæ offendant multa ſunt in homine, nihil in Deo. Auguſt.*
[q] *Deo nihil accreſcit, nihil decreſcit. Greg. moral. Tibi, qui ſemper idem es, nihil accedit, ſi amando proficimus ad te, nihil decedit, ſi non amando deficimus à te Guil. à Theodor. de amore. A Deo beneficium accipere poſſumus, Deo benef. præſtare non poſſumus. Auguſt. in Pſal.*
[r] *Pſal.* 16. 2. *Iob* 22.2. & 35.6,7,8.
[t] *Confidat amari, qui ſe ſentit amare: & qui amari ſe ſentit, non redamare confunditur. Ber. de dilig. Deo.*
[t] 1 *Iohn* 4. 19.
[u] *Prov.* 18.24.
[x] *Titus* 2. 4.
[y] *Titus* 2.4.
[z] *Quædam neglecta quidem offenſam contrahunt, ſed impleta gloriam non merentur: & damnant prævaricatorem, nec glorificant autorem. Bern. de præcept. & diſpenſ.*
* *Eph.* 5. 33.
† *Eſai* 48. 15.

Secondly, if a man be bound to love his wife in this ſort, then men muſt take heed how they match with thoſe whom they cannot

thus love and affect; whom they cannot thus linke their hearts and affections unto. For [a] there is no [b] affection freer than love: as there is [c] nothing more forcible, so [d] nothing that can be leſſe forced. This is a fault in many, who to ſatisfie friends, or to advance their eſtates, or for ſome other worldly by-reſpects, match in that manner; and ſo caſt themſelves fooliſhly into a fearefull ſnare, which they are never able after to wind themſelves out of againe. Men and women therefore are to bee admoniſhed here that they *looke ere they leape*: and that they remember that *on had need to deliberate long, and adviſe well on that which but once can bee determined*: to pauſe thoroughly upon that that but once can bee concluded; that being once concluded concludeth them; [f] being once done cannot be undone againe. And thoſe that have already overſhot themſelves in this kinde, they muſt now ſtrive even to enforce their affections; and crave grace at Gods hand, whereby they may be enabled to bring themſelves to that diſpoſition, that God now requireth of them. In a word, he that is free, may frame his choiſe to his mind: but he that hath choſen muſt frame his heart to his choiſe: Before he might conforme his actions to his affection; now he muſt endevour to frame his affection to his action.

Thirdly, If the husband muſt in this manner love his wife, then muſt hee draw home his affections from loving any other in that ſort. For if ſuch a ſingularity of love be here required, then it can be but one that in this ſort is affected. As we reaſon well, that there cannot be *two Gods*, becauſe there cannot bee [g] *two chiefe goods*: ſo here there ought not to bee two wives or two husbands, becauſe two cannot have the principality and chiefety in our love; or rather, becauſe ſuch love as this is, is or ought to be peculiar and proper to one: But the branches and ſtreames of love are diſperſed among many; whereas [h] the whole current of it runneth one way betweene twaine.

This may further be confirmed unto us.

By the law of nature. [i] God at the firſt tooke but [k] *one rib* from the man, and therefore he, as we ſaid, that [l] firſt tooke two wives, is ſaid to have [m] *cut one rib into twaine*. [n] He made of that rib, but *one woman*; though [o] hee had *ſpirit enough* to have made more: [p] hee brought but *one Wife*, [q] *Eve*, to *Adam*: [r] hee reſerved each man but one in the flood: And therefore [s] *Let every man*, ſaith the Apoſtle, *have* [t] *his owne peculiar Wife*; *and each Woman* [u] *her Husband.*

By the analogy of faith. [a] *My Beloved is but one*; ſaith *Chriſt* in the *Canticles*. Though naturally many and of many ſorts, yet they make but [b] *one ſeed*: they are myſtically [c] *all one in him*. The [d] *Wife* is to her *Husband*, as the *Church* is to *Chriſt*: *Chriſt* hath but [e] *One Church*; and he muſt have but *one Wife*: [f] *Chooſe whether Adam thou wilt to imitate*, ſaith one of the ancients, *the old or the new: the one hath but one Wife, the other hath but one Church.*

[a] *Cant.* 8.7.
[b] *Amor affectus eſt non contractus. Bern. de dilig. Deo.*
[c] *Cant.* 8.6.
[d] *Amor non cogitur. Caſſiod. non extorquebis amari. Claudian. de 4. Coſſ. Hon.*
[e] *Deliberandum eſt diu, quod ſtatuendum eſt ſemel. Senec.*
[f] *Quod factum eſt infectum eſſe non poteſt.*
[g] *Duo ſumma bona, ſummum bonum unicum. Ariſtot. etbic.*
[h] Πᾶς ὁ πεινόντων πόσος ἀμέλει & εἰς τὸν μόνον ἀφέρετο. *Baſil. Sel. de Ab.*
Geneſ. 22,1,2.
[i] *Geneſ.* 2,21.
[k] *Una coſta decerpta, & utique ex pluribus. Ter.*
[l] *Geneſ.* 4.19.
[m] *Unam coſtam in duas diviſit. Hieron.*
[n] *Geneſ.* 2.22.
[o] *Malac.* 2.15.
[p] *Geneſ.* 2.22.
[q] *Geneſ.* 3.20.
[r] *Gen.* 7.7. & 8.16,18.
[s] *1 Pet.* 3.20.
[t] *1 Cor.* 7.2.
[u] Ἰδίαν γυναῖκα *Propriam uxorem.*
Ἴδιον ἄνδρα. *Propriam virum.*
[a] *Cant.* 6.8.
[b] *Gal.* 3.16.
[c] *Gal.* 3.28.
[d] *Eph.* 5.23,24.
[e] *Unam Catholicam Eccleſiam Symbol. Conſtant.*
[f] *Elige tibi alterutrum Adam, ille unicam uxorem, iſte unicam eccleſiam. Tam ſec. generis fundamentum, quàm ſec. Chriſti ſacramentum unius matrimonium cenſendum ubique, & carnaliter in Adam & ſpiritualiter in Chriſto. Tertull. de monogam. ut primus Adam in carne, ſecundus in ſpiritu monogamus ſit; una Eua mater cunctorum viventium, & una Eccleſia, parens omnium Chriſtianorum. Hieron.*

The

The married man therefore is to take heed not onely [g] of imbracing the bosome of a stranger, but of admitting or giving way now to any ranging affections. He must know that that which was lawfull for him before, is now no more lawfull. Not that any sinfull act or desire was ever lawfull: but that such desire was not sinfull in thee then, as is sinfull in thee now: because it is by God now determined and restrained to an object.

[g] Prov.5.20.

Fourthly, let the husband take heed of being faultie in this dutie of love, in this inward and entire affection towards his wife, which the Apostle of Christ and by him the Spirit of God in so speciall manner requireth and exacteth of him. Some duties there are though generally required of all, yet in more speciall sort of some: and so this dutie of love of all in generall, but of married persons more specially: who are therefore more faultie, if therein they faile. Yea such therefore must take heed not onely of ceasing simply to love, but of [h] *leaving their first love:* of suffring their *Love* [i] *to grow luke-warme*, not key cold onely, that was fervent at the first. Howsoever as complements abate betweene friend and friend, the more familiar they grow; so some kinde of daliance betweene new married folkes may after be lesse usuall: yet their love is to be no lesse, rather to encrease than decrease: as wee see it is in parents towards children, who the longer they have them, the more they affect them, and the loather they are to leave and forgoe them; though it may be they are not so fond on them, as at first.

[h] Apocal.2.4.
[i] Apoc.3.15,16.

And here the better to further the practise of this duty: it shall not be amisse, taking the same course we did in former, to lay down some particular effects and fruits of this love.

The first is [k] *Cohabitation*, living and dwelling peaceably and quietly together. Friends we know love to bee oft together, and are loath to be sundred: Love as it lincketh in heart, so it [l] longeth after the bodily presence of them whom the heart is thereby lincked unto. And it is [m] *a sweet sight*, saith the Psalmist, *to see brethren dwell together in one:* how much more man and wife? They make but one body; and [n] it is against nature for one body to bee in two places at once. For the man is the [o] head, the [p] woman is as the body: for head and body to be sundered, it is present death unto either. Not that a man may not be absent, yea and long absent too sometime, from his wife, upon necessary occasions; but that there bee no giving of way to unnecessary. And surely where love is, there griefe will bee, that occasions of long or oft absence should be offered. And where griefe is that such occasions though necessary should be offered; there will bee no taking of occasions, but such as are necessarily offered.

[k] 1 Pet.3.7.
[l] Philip.1.8. 1 Thess.3.10.
[m] Psal.133.1.
[n] *Unum corpus in duobus locis simul esse non potest.*
[o] 1 Cor.11.3.
[p] Ephes.5.28.

Where commeth to be taxed the foolish and preposterous course that is taken by divers parents, who match their sonnes young to wives, and then send them a travailing: so that they part as soone as they meete, [q] ere their affections bee well fastened; and so oft either returne with them estranged on their part, or at returne find them estranged on the other part; while their [r] absence hath made way for some strangers enticement.

[q] τὰ συναρμοδίοντα τῶν σκευῶν καὶ ἀρχὰς ἁφῆς λαβόντων, μὴ πρὶν ἐπὶ πυθῆς χὴ σὺν ἥρᾳ διαλυθῆ. Plut. præc. conjug.
[r] Prov.7.19. Γλυκεῖ' ὀπώρα φύλακος ἐκλελοιπότος. dulce pomum, ubi custos abest. Plut. erot.

As

As alſo the practiſe of thoſe commeth here juſtly to be condemned, who after marriage upon every light jarre or diſcontent are ready by and by to ſequeſter themſelves either from other, to breake up houſe and part families, and ſo to live apart. Take heed, Oh man, how thou [f] leaveſt *the wife of thy youth*, and breakeſt a bond knit by thy God: take heed, O woman, how [t] thou *forſakeſt the guide of thy youth, and forgetteſt the covenant of thy God.*

[f] *Malach.2.14.*
[t] *Prov.2.17.*

Yea, but will ſome ſay, her behaviour is ſuch as cannot be endured. And we may ſerve God aſunder better than we can being together: I am the quieter in my conſcience, the further I am from her.

To this I anſwer: Firſt with the Apoſtle, [a] *Art thou married? ſeeke not to be looſed:* [*] *abide in the calling God hath called thee in.* Thou muſt keepe thy [b] ſtation that God hath placed thee in: as the ſouldier muſt keepe the place that his generall hath aſſigned him, though it prove an hot piece of ſervice, yea though he thinke hee might doe more good elſewhere. It is but [c] *the divell turning himſelfe into an Angel of light*, that perſwadeth thee in this ſort. For [d] *if cohabitation be of God, then* the contrary unto it *ſeparation is of Satan.* He that * forbiddeth thee to leave an infidel, an idolater, as long as ſhe is willing to live with thee, and keepeth her ſelfe loyall to thee, whom will he licence thee to leave?

[a] *1 Cor.7.27.*
[*] *1 Cor.7.20,24.*
[b] *Eccleſ.10.4. Ne deſeras locum tuum.*
[c] *2 Cor.11.14.*
[d] *Conjunctio à Deo eſt, divortium à diabolo eſt. Auguſt.*
[*] *1 Cor.7.13.*

Secondly, I anſwer further with the Apoſtle, (and ſo come to the ſecond dutie of *Love*, the *Concealing and covering of* the wives *infirmities*, and bearing patiently with them:) [e] *Love is long-ſuffring:* and [f] *Love covereth*, much more [g] *fervent love, a multitude of offences.* There is * no man or woman without infirmities, as no life without troubles. And this is one ſpeciall act and exerciſe of love, [h] *to love thoſe that we beare, and to* [i] *beare with thoſe that wee love:* to ſeeke to cover and conceale their infirmities, though they be many: remembring withall that *God hath called us*, as *to* [k] *peace* [l] *in Chriſt*, ſo to [m] patience [n] in the world, and to the exerciſe of patience; which therefore in theſe caſes men muſt earneſtly crave.

[e] *1 Cor.13.4.*
[f] *1 Pet.4.8.*
[g] *1 Pet.4.8.*
[*] *Huc accommodat. Plut. in Timol. Simonidis illud* Πᾶσι χρυσαλοῖς χρὴ λόφον ἐγγίνεσθαι. *Nulla galerita ſine criſta. Sed & Cratetis dictum apud Laert.* ἐν ῥοιᾷ καὶ κεφαλῇ σαπρᾷ πυα κόκκον εὑρεῖν. *Vitiis nemo ſine naſcitur. Horat.*
[h] *Charitas amat quos tolerat, tolerat quos amat. Greg. in Ezech.*
[i] *1 Cor.13.7. charitas tolerat omnia.*
[k] *1 Cor.7.15.*
[l] *Ioh.16.33.*
[m] *Luk.21.19.*
[n] *Ioh.16.33.*

Where they are alſo to bee taxed that are ſo farre from covering and concealing the infirmities of their wives, that they delight in nothing more than in blaſing them abroad, and that even to ſtrangers. Had they ſome loathſome ſore about their owne body, they would be loath to diſcloſe it, unleſſe it were to ſome ſpeciall friend for advice, or to the Surgion for helpe: and ſurely as loath would they be to diſcloſe their wives infirmities, did they eſteeme them as their owne fleſh, or if, as love requires they ſhould, they held their wives reputation as deere to them as their owne, and they were as tender of her credit as they are of their owne.

Now further, if morall defaults muſt not diminiſh love, much leſſe naturall defects. If children be ſickly, we are the more tender over them: if any part of the body be evil-affected, we are the more charie over it. [o] Neither is the weakely wife therefore the leſſe to bee regarded; but the rather to be tendred and tenderly entreated in regard of her weakeneſſe, as the more britle a Venice glaſſe is, the more gingerly we handle it, and the more tender-edged a knife is, the

[o] *1 Pet.3.7.*

the more charily we uſe it. [p] *Iacob* may not forbeare *Leahs* company becauſe ſhe is *bleare-eyed*: neither muſt [q] *Elkana* love *Hanna* the leſſe, becauſe ſhe is *barren* and beareth not; [r] neither loved hee *Rachel* leſſe when ſhee grew aged and was now decayed with yeeres, and broken with bearing, than he did when ſhee was freſh at firſt: [s] no more than he leſſe affected the laſt child ſhe bare, than the firſt.

Which condemneth their practiſe that [t] caſt off *the Wife of their youth*, when ſhe growes aged or diſeaſed: are content to enjoy the floure of their freſh yeeres, but as favour and freſhneſſe decaieth in them by age or diſeaſe, ſo abateth their favour and love toward them withall. Such love ſhewes it ſelfe to have beene never well grounded. For had it beene grounded on conſcience of *Gods ordinance*, and [u] *their owne covenant*, and not upon naturall, worldly, or fleſhly reſpects, it would continue as *Gods ordinance* and *their covenant* continueth, and not ceaſe or abate as ſuch by-reſpects faile.

The third *duty* of *Love* is [x] mutuall *Concord* and agreement, and to this purpoſe a condeſcending to the wife in things equall and fit. The Husband muſt not thinke that, becauſe [y] the wife is to ſubmit her will to his will; therefore he is not to regard her pleaſure and contentment: he may not ſay, *That that liketh mee, muſt content her*: and *there is an end.* For thy wife is not with thee as a ſervant or a ſlave, but as [a] a *companion*, as a [b] *yoake-fellow*, ſtanding on even ground with thee, though drawing on the left ſide. A maſter may well make his buſineſſe be done after his owne mind, not regarding his ſervants pleaſure, becauſe it is his owne buſineſſe, not his ſervants. But it is not ſo with thy wife: thou art to regard her pleaſure as well as thine own will: beeauſe the buſines is as well hers as thine. And ſurely as [c] *Love ſeeketh the things of others, as well as a mans owne*: yea oft before a mans owne; [d] it ſeeketh another mans gaine with a mans owne loſſe: ſo [e] it will make a man regard the will, & pleaſure, & contentment of another as well as his owne, yea [f] preferre it ſometime before his owne. And undoubtedly if thou loveſt thy wife, and accounteſt her one fleſh with thee, the ſame with thy ſelfe; her pleaſure will be thy pleaſure, her contentment will be thy contentment; thou wilt ſo account it: there will be no true contentment to thee, while thou perceiveſt diſcontentment in her: and therefore wilt not needleſſely croſſe her, to cauſe diſcontentment to her.

The fourth *duty* of *Love* is (that which the Apoſtle here expreſſeth in the negative, and we have put off to this place;) [g] *the baniſhing of all bitterneſſe*. And ſurely if *all bitterneſſe* muſt bee abandoned and put away among Chriſtians, much more among Chriſtian man and wife. [h] *Let all bitterneſſe, and ſtrife, and wrath, and clamor, and evill language be put away from you*, ſaith the Apoſtle. If [i] *no roote of gall and bitterneſſe* muſt bee endured among Chriſtians in the *Church*, [k] that is the *Houſe of God*: no more betweene man and wife in the houſe or family that is to be [l] *as a Church* of God. And therefore among the heathen [m] the *gall* of the ſacrifice, that was ſlaine and offered at weddings, was throwne out of doores: thereby to ſignifie, that the married folkes ſhould bee either to other as *Doves* [n] *without gall*. And ſurely if among Chriſtian men [o] *All things muſt bee*

[p] *Geneſ.* 29. 17.
[q] 1 *Sam.* 1, 5, 8.
[r] *Geneſ.* 35. 18, 20.
[s] *Geneſ.* 35. 18. & 39. 3.
[t] *Mal.* 2. 14.
[u] *Mal.* 2. 14.
[x] *Sirac* 25. 1.
[y] *Geneſ.* 3. 16.
[a] *Malac.* 2. 14.
[b] *Phil.* 4. 3.
[c] 1 *Cor.* 13. 5. *Phil.* 2. 4.
[d] 1 *Cor.* 10. 33.
[e] 1 *Cor.* 10. 33.
[f] *Rom.* 15. 1, 2, 3.
[g] *verſe* 19.
[h] *Eph.* 4. 31.
[i] *Deut.* 29. 18. *Heb.* 12. 15.
[k] 1 *Tim.* 3. 15.
[l] 1 *Cor.* 16. 19. *Philemon* 2.
[m] *Plut. in præc. conjug.*
[n] *Eſt fine felle.*
[o] 1 *Cor.* 16. 14.

bee done in love: much more muſt all things bee done in *Love*, and *much Love*, betweene Chriſtian man and wife, that are tyed by a double, yea by a triple band of love either to other; a naturall band as [p] neighbours and nigh in nature; a ſpirituall band [q] as fellow-members of the myſticall body of Chriſt Ieſus; and a civill, but yet [r] an holy and [s] *honourable* band, as [t] *one fleſh* by marriage. And therefore the husband when he admoniſheth, he muſt admoniſh in love and loving manner: when he adviſeth, hee muſt adviſe in love and loving manner: if he reprove, he muſt do that likewiſe out of love and in loving ſort; with as much ſweetneſſe and mildneſſe, and with as little ſeverity and harſhneſſe as may bee: but in any wiſe without bitterneſſe, knowing that there is nothing more contrary to love than it.

[p] *Luke* 10.27,20.36,37
[q] 1 *Cor.* 12.27. *Rom.* 12.4,5.
[r] 1 *Tim.* 4.4.
[s] *Heb.* 13.4.
[t] *Matth.* 19.6.

The fift *duty* of *Love* toward the wife is, *Ioy and delight in her.* [u] *Drinke*, ſaith the wiſe man, *the water of thine owne Ciſterne*: *Let thy Fountaine be bleſſed*: (eſteeme it as *a bleſſing of God*: for *ſo a good wife is indeed*, a good bleſſing and a great,) *and reioyce in the wife of thy youth*: *Let her bee unto thee as the loving Hind, and the pleaſant Roe*: *Let her breſts or her boſome content thee at all times*: *& delight continually*, or as the word there is, even * *doate on the love of her*. As if the holy Ghoſt did allow ſome ſuch private daliance and behaviour to married perſons betweene themſelves as to others might ſeeme dotage: ſuch as may be was [x] *Iſaacks* ſporting with *Rebecka*; which *Abimelech*, unawares to them, overlooked. In this regard as the wife is ſaid to bee unto her husband [y] *his eyes delight*, and *his hearts ioy and deſire*: So [z] the *bridegroome* is ſaid to *reioyce in his bride*; as God doth in his choſen Children and in his Church.

[u] *Prov.* 5.15,18,19.

* תשגה

[x] *Gen.* 26.8.

[y] *Ezech.* 24.16,25.
[z] *Eſai* 62.5.

And this is a neceſſary effect of love. For what a man loveth moſt, he deſireth moſt; and what hee deſireth and affecteth moſt, that he moſt delighteth in. Which that man may the better doe, hee muſt remember that as every Chriſtian man may aſſure himſelfe that [a] his preſent eſtate, what ever it be, is beſt and fitteſt for him: ſo a Chriſtian married man is bound to beleeve and to perſwade himſelfe, not that his wife is the wiſeſt or the faireſt, or the beſt conditioned woman in the world; but that ſhee is the fitteſt wife for him, that God hath allotted him, and therefore reſt himſelfe contented in her and ſatisfied with her, and live with as much alacrity and cheerefulneſſe with her as may be. And as parents love and delight in their children, not becauſe they are faire, or wiſe and witty, but [b] becauſe they are their children: and therefore howſoever ſeeing better parts in others, they could be content to change quality for quality, yet they will not exchange childe for childe: ſo a man is to love and delight in his wife even for this cauſe becauſe ſhe is his wife, and howſoever it may be he could wiſh ſome of her parts bettered, yet to rejoyce in her as they are.

[a] *Rom.* 8.28.

[b] *Nemo patriam, quia magna eſt, amat, ſed quia ſua. Senecepiſt.* 67.

Wherein thoſe are to be taxed that [c] delight rather in the company [d] of others than of their owne wives: thinke [e] *what they have at home is all too homely*, and [f] *what is uſuall with them is unſavory*: like children, that thinke the bread and butter they get abroad ſweeter and better than that, though indeed better, that they are fed with-

[c] *Prov.* 2.20.
[d] *Cùm ſuas non curent, alienas quærunt. Plut. de curioſit.*
[e] *Quicquid domi eſt, vile eſt. Senec. Epiſt.*
[f] *Aſſiduum omne in faſtidium vertitur.*

all

all at home: or like queaſie-ſtomacked perſons that growing weary of their daily diet, delight more in ſome fond trifle thogh neither ſo toothſome nor wholſome. Such muſt know that this is an unwarrantable and a prepoſterous affection in them: and [g] ſuch prepoſterous affections commonly, as they argue an evill humor, ſo they breed no good bloud.

The ſixth *duty* of *Love* is *the allowance of all neceſſaries* that her need ſhal require and their eſtate may afford. It is that [h] *honour*, as ſome underſtand it, and it may well be one part of it, that is, [i] *honeſt meanes & maintenance*, that the Apoſtle exacteth for them. For [k] ſo is the word oft taken, and [l] under that terme doth our Saviour Chriſt ſhew it to be comprehended elſewhere. And ſurely, if [m] he be condemned as *worſe than an infidel, that provideth not for his family*: then undoubtedly he that provideth not for his wife, the chiefe in the family next himſelfe, is no better. If [n] a Chriſtian man therefore muſt *labour*, that he may have wherwith to relieve others; much more that he may have wherwith to maintaine himſelfe and his wife, that is, and ought to be, one with himſelfe. In regard whereof as [o] the *wife* is compared to the *vine*; ſo the husband ought to be as the *Elme* to uphold her: and [p] as *the Moon ſhineth with light received from the Sun*, ſo is ſhe to be furniſhed with fit ſupplies allowed her by him. And ſurely where love is abounding, there will nothing bee wanting, that may be for her comfort and neceſſary contentment, that their ability may well afford.

And here are ſuch to be condemned as, being bleſſed by God with a liberall eſtate, carry too ſtrict & nigardly an hand toward their wives; thinke all loſt that is beſtowed on them; to whom God hath given an equall intereſt in the things of this life with them. For [q] *how hath ſhe not all thine with thee, when* [r] *ſhee hath thee?* And therefore as denying to the poore, whom God hath enjoyned us to relieve, what we may ſpare, and their neceſſitie requiring it giveth them a kind of intereſt unto it, [ſ] we deny them their own: ſo much more in denying her what is needful for her, thou denieſt her, her own, thou with-holdeſt from her, her owne; that which the marriage bond hath given her a ſpeciall right unto.

Againe, thoſe are here to be condemned, that live, like [t] drones, on their wives labours, waſting all that is gathered together by their induſtrie. Of whom we cannot ſay, that *the Moone ſhineth with the Suns light*: but *the Sun ſhineth with the Moones light*; that is, [u] *the husband ſhines with the ſpoiles of his wife*, whom he ought to maintaine as the Sun enlighteneth the Moone. As alſo thoſe that ſpend riotouſly the portion they have with their wives, and then leave them to the wide world to ſhift for themſelves: like thoſe that climbe and take paines to get nuts, which having crackt and eaten the kernell out of, they caſt the ſhels underbord. And generally all that miſ-ſpend that, though earned with their owne hands, or left them by friends, that ſhould maintaine houſe and wife with. Such muſt know that they rob wife and children and themſelves of what they waſte in that ſort, and ſo are no better than ſuch as rob by the high way ſide. For it is no leſſe ſin to rob them, than to rob a meere ſtranger, whom a man is more neerely tied unto than hee is to any ſtranger. And therfore as [x] *he that robbeth his father and mother*, ſo he that robs wife and children, *and ſaith it is no ſin, is companion to a deſtroyer*, or [y] next neighbour *to a murtherer*, as [*] the word uſed there may well ſignifie.

The

g *Prov.*2.10.

h 1 *Pet.*3.7.
i *Victum & veſtitum honeſtum. Lyran.*
k *Coloſ.*2.23.
l 1 *Tim.*5.3,17. *neceſſaria prebende. Primaſ.*
m 1 *Matth.*15.4,5,6. & *Hieron. ibid.*
n *Eph.*4.28.

o *Pſal.*128.3.
p *Uxor coruſcat radiis mariti. Iuſtinian. in Authen. co. lat.* 4. *Tit.*3.

q *Quomodo dicis meum & tuum, cùm ego ipſe ſim tuus? Chryſoſt. in Epheſ.* 20.
r 1 *Cor.*7.4.
ſ *Prov.*3.27.

t *Ignavum fucos pecus. Virg. Georg. l.*4.

u *Maritus fulget ſpoliis uxoris. Muſcul. in Gen.*

x *Prov.*28.24.
y *Socius eſt viro interfectori. Ius.*
* *Exod.*12.23.

The laſt, but not the leaſt, *Office* of *love* is *the diligent endevouring of the wives ſpirituall good:* which if he love her as he ought, he cannot, nor wil not neglect. In regard hereof the Apoſtle ſaith, that [a] *husbands muſt love their wives, as Chriſt loveth his Church;* [b] whoſe love to his Church tendeth to this, *to ſanctifie and purifie it by water and the word, to make it gratious here, and glorious without ſpot or wrinckle* hereafter. And therefore this is a ſpeciall thing that the husband ſhould aime at in his love & in all duties of love to his wife, to bring her on unto God, or to helpe her on in the good wayes of God. [c] *How knoweſt thou, O woman,* ſaith *Paul, but that thou maiſt win thine husband:* and [d] *women,* ſaith *Peter, muſt ſo behave themſelves, that by their holy converſation their husbands may be won.* And ſurely, if the wife muſt ſeeke to win her husband being averſe; how much more [e] the husband to win her in like caſe; [f] whoſe office it is more ſpecially to teach and inſtruct her. Or if they be both won, & in a good way already, they muſt [g] *live together,* ſaith the Apoſtle *Peter, as fellow-heires of ſalvation:* and ſo, as fellow-furtherers either of other in the way thereunto. Elſe what difference ſhall there bee betweene Chriſtian and heathen married perſons, if they bee not furtherers either to other; as in the things of this life, ſo in things tending to a better life?

[a] Eph.5.25.
[b] Eph.5.26,27.
[c] 1 Cor.7.16.
[d] 1 Pet.3.1.
[e] 1 Cor.7.16.
[f] 1 Cor.14.35.
[g] 1 Pet.3.7.

Beſides, [h] Faith and the Feare of God and godlineſſe are to be exerciſed, as well in the ſpeciall duties of our ſeverall callings, as in the generall duties of Chriſtianitie; and to run through our whole life, as the woofe through the web: and ſo among other, through all offices of the married eſtate.

[h] Iam.1.27.

Laſtly, [i] *Whatſoever we do,* ſaith the Apoſtle, *we muſt doe all to Gods glory.* Now then are things done to Gods glory, when they are referred to a ſpirituall end, to a further end than the fruition of ſome corporal good. And ſo here married perſons then love and live together to the glory of God, when they have a further end of their mutuall converſation, their loving and living together, than their outward ſolace and contentment only, or their furtherance in the things of the world and this preſent life alone.

[i] 1 Cor.10.31.

But alas! how approve they themſelves in this kind, and their carriage in this eſtate unto God, that never dreame once of this aime, never aime once at this end; never have once any thought at all tending this way? [k] *He that regardeth not* the temporall good of his family, *is worſe than an infidel:* he that goeth no further, is no better. So thoſe married perſons that live together untowardly, diſcontentedly, impatiently, in gall and bitterneſſe, in diſſention & diſcord, in want of mutuall and natural love, refuſing to be helpfull either to other in the things of this life, are worſe than infidels. On the other ſide, thoſe that be never ſo carefull of performing the former duties and of ſhunning and avoiding the contrary evils, but have no care and conſcience of the helping forward and furthering either other in the good waies of God, they are no better than infidels, they goe no further than they.

[k] 1 Tim.5.8.

In a word, to conclude, if *Chriſtian men* are to [l] *obſerve one another, that they may whet on either other to godlineſſe and good workes:* then much more ſhould Chriſtian man and wife ſo doe: that having lived together for a time as [m] *co-partners in grace* here, they may reigne together for ever as *co-heires in glory* hereafter.

[l] Heb.10.24.
[m] 1 Pet.3.7.

FINIS.

PAVLS DESIRE OF DISSOLVTION, AND Deaths Advantage.

A Sermon preached at the Funerall of that right vertuous and religious Gentlewoman Mrs. REBECKA CRISP, together with the Testimony then given unto her.

BY

THOMAS GATAKER B. of D. and Pastor of *Rotherhith.*

LONDON,
Printed by ANNE GRIFFIN, for EDWARD BREWSTER, and are to be sold at his shop, at the signe of the Bible at *Fleete-bridge.*
1637.

DISSOLUTION.

Double Advantage.

A Sermon preached at the Funerall of
the truly vertuous and religious Gentlewoman
Mrs. ELIZ. TAYLER, together with the
Funerall Sermon of
Mr. ROBERT TAYLER B. of D.
and Tutor of Norgreen.

LONDON,
Printed by ANNE GRIFFIN, for Ed-
WARD BREWSTER, and are to be sold at his
shop at the signe of the Bible at Elsie-bridge.
1633.

To my Loving Vncle, Mr. NICOLAS CRISP,

AND

To my kind Cousins, *Mrs Rebecka Stroud, Mrs Anne Skelton, Mrs Ester Whitaker*, his Daughters, with the rest of that Familie; happy imitation of the holy deceased both in Life, and in Death.

MY right deere, and deservedly beloved Allies; finding among my loose papers the notes of that Sermon that I made at the enterrement of that blessed Saint, lately wife to the one, and mother to the rest of you. collected and transscribed not long after at the request of some of you for your owne private use and benefit: I thought it would not bee amisse to make it more publike; (the rather, for that divers seemed to desire it) and to adde unto it the testimonie then truly and upon good ground given unto her: partly for the propagating and perpetuating of the memory of so worthy a servant of God, and partly also, and more principally, for the enciting and egging on of others, of that Sex especially, to the imitation of her. [a] *Good Examples (as the Heathen man observeth) are of great force; and are therefore (not without cause) so frequently propounded* [b] *in Gods word.* [c] *They prevaile oft more than precepts. Precepts shew us what we should do: Examples goe further, and shew us how we may do it, and* [d] *that the things enjoyned us may bee done of us, because they have been done by others* * *like our selves before us: and so they take away that objection of impossibilitie, as if that were required of us, that could not be done, or that none before us ever did. Againe, as Examples in generall are usefull; so Examples of this Sex are in some respect of the twaine the more needfull. That*

[a] Οἱ λόγοι ἡμῖν οὐκ εἰσὶ πρὸς τὰ ἔργα. Aristot. ethic. l. 10. c. 1. *Exempla maximè movent.* Cic. de orat. lib. 3. *Validiora sunt exempla quàm verba, & plenius opere docetur quàm voce.* Leo serm. de jejun.

[b] 1 Cor. 11. 1. Ephes. 5. 1, 2. Phil. 3. 17. Hebr. 12. 1, 2. & 13. 7. Iam. 5. 10.

[c] *Longum est iter per præcepta: breve & efficax per exempla.* Sen. epist. 6.

[d] *Hoc plus valent exempla, quòd fieri posse docent quod factum est. Sermo quidam vivus & efficax exemplum operis est, facilè persuadens quod intendimus, dum facilibile probat esse quod suademus.* Bern. de resurr. ser. 2. *Ex aliorum factis fieri posse credunt, quod fortè, dum putant non fieri posse, pigrescunt.* Aug. epist. 134. *Adjuvari se exemplis exoptat humana infirmitas, quo facilius ipsa etiam nunc faciat, quæ alios fecisse ante cognoscat.* Salvian. ad eccles. cath. l. 3. * Ὁμοιοπαθεῖς. Iam. 5. 17. Lege Bern. serm. de Martino.

Popiſh conceit ſticketh ſtill in the mindes of many; that knowledge and booke-learning is for great Clerks onely; meane men, and women much more then, have no neede of it, neither indeed can attaine unto it. Yet God telleth us, that they muſt [e] all know him from the higheſt to the loweſt, *whom hee ſheweth mercy unto in the remiſsion of their ſinnes. And ſurely, if to know God in Chriſt be* [f] *life eternall; then* [g] *to be ignorant of him, cannot be, or bring but eternall deſtruction. Beſides that,* [h] *Chriſtianitie maketh no diſtinction of Sex.* [i] *The ſame common ſalvation is propounded to both Sexes:* [k] *the ſame meanes of attaining it are likewiſe common to either.* [l] *No ſalvation to man or woman but by Chriſt:* [m] *no intereſt in Chriſt but by Faith,* [n] *exacted therfore of either: and no* [o] *Faith without knowledge, the maine ground-worke of Faith. Now as there is a neceſsitie of knowledge, faith, feare of God, and other ſpiritual graces in either, ſo there is no impoſsibility of attaining them, and ſome good meaſure of them, unto either. Examples of the weaker Sex apparently proving this, are in that regard the more effectuall; for that, as they ſhame men, if they come ſhort of ſuch, ſo they give women incouragement to contend & good hope to attain unto, what they ſee others of their Sex have before them by like contending attained. But domeſticall examples are of all other the moſt powerfull. And therfore whatſoever effect this ſhall have with others, it ought in ſpeciall maner to prevaile with you, who had ſo ſpeciall intereſt in her, whoſe memory is ſo ſacred with all thoſe that here knew her, and who were continuall eye-witneſſes of thoſe her gracious parts and godly courſes, which moſt others had in part only by heare-ſay. And doubtles, that is the greateſt honour we can do to our religious Anceſtors deceaſed, if we endevour ſo to reſemble them in goodnes & godlineſſe, that by our religious courſes and carriage we may be known to have come of them, and they may ſeeme to ſurvive in us. The manner of her end, ſo ſweet, ſo cheerefull, ſo comfortable, ſhould the rather encite you hereunto, that, if you deſire to finde that comfort then that ſhe did, and to give that comfort to others, that you had then in her, you take that courſe that you ſaw ſhe did, lay a ſure foundation in life for comfort in death, & be continually building upon it when it is once ſurely laid. Now that this weake worke may a little at leaſt further you therein, he vouchſafe to grant, whoſe power appeares in our weakneſſe, and who by weake meanes is able to effect weighty matters: To his bleſsing, I commend both you and it, and ſo reſt*

Your loving Couſin THO. GATAKER.

e Ierem.31.34.
f Iohn 17.3.
g Si cognitio Dei vita aterna, tum ignorantia Dei mors æterna. Bern in Cant.
h Galat.3.28. Ἡ τῆ φύσεως διάκεισιν ὁ τῆς ἀρετῆς δρόμος ἐκ ὑπισχνᾶται. Basil. Sel. hom. 2.
i 1 Tim.2.15. Ἡ αὐτὴ ἀρετὴ ἀνδρὸς καὶ γυναικός. εἷς γὰρ ἄμφων ὁ Θεὸς, εἷς καὶ ὁ παιδαγωγὸς, μία ἐκκλησία. ὧν καὶ κοινὸς ὁ βίος, κοινὴ ἡ σωτηρία, κοινὴ τέτων καὶ ἡ ἀγάπη, καὶ ἡ ἀγωγή. Clem. Alex. pædag. l. 1. c. 4
k Γυναῖκας ἀνδράσι καὶ γύναιξιν εὐσεβείας λόγισμός· καὶ ἴσον ἐν ἀλλήλοις τὸ τῆς αἱρέσεως κάθαρον· ἃ διακείνει καὶ Θεὸς καὶ πίστις. Basil.
l Act.4.12.
1 Cor.11.11.
m Mark.16.16. Ioh.3.16.
n 1 Tim.2.15. Iohn 11.27. 2 Tim.1.5.
o Rom.10.14,17. Πῶς δὲ τῆς γνώσεως ἔκ ἔστιν ἡ πίστις. Clem. Alex. strom. l. 5. Ὁ μὲν γνώσεως τῆς ἀληθείας, ἀληθῶς πιστεύειν ἐ δύναται. ἡ δὲ γνῶσις καὶ φύσιν συνηγεῖται τῆς πίστεως. Marc. de lege ſpir. 102. Indiget fides cognitione, ſicut & cognitio indiget fide: neq; enim eſſe poteſt fides ſine cognitione, neq; eſt cognitio aliquid ſine fide. Theodor. de cur. Græc. affect. l. 1.

THE TESTIMONY Given to Mrs. Rebecka Crisp at her buriall.

THe Bodies of Gods Saints, as well as their Soules, are [a] *members of Christs body*, and [b] *Temples of Gods Spirit*: and therefore in decent and honest manner to be laid up in the wombe of our common Mother the earth. The performance of this last office to our right deare, and deservedly respected Christian Sister, Mrs. *Rebecka Crisp*, hath occasioned this Assembly. Concerning whose religious course of life and conversation, together with the conclusion thereof sutable and correspondent, to the same much might be said, and much be spoken, yea so much, that it might to strangers seeme either meere formality, or plaine flattery, yet by those that thoroughly knew her, would not onely be acknowledged for truth, but to come farre short of that, that might justly have been said. But neither is it my wont, nor delight I, to be long in this kinde: the rather, for that many take therein too much liberty, and this exercise being intended [c] more for instruction of the living than for the commendation of the dead.

[a] 1 Cor. 6. 19.
[b] 1 Cor. 6. 19.
[c] *Magis vivorum solatia, quàm mortuorum subsidia. Aug. de cura pro mort. ger.*

That which I shall speake of her, to the glory of Gods grace in her, and the provoking of others to the imitation of her, shall be in few words, and referred to two heads, her Piety, and her Patience.

For the former, it had pleased God to grace her with a measure more

more than ordinary of ſpirituall grace, and of ſuch graces as are not ſo ordinarily incident to that ſex, ſharpneſſe of apprehenſion, and ſoundneſſe of judgement. Which ſhe accordingly applied and imployed, (partly by conſtant frequenting of the publique Miniſtery, while God gave leave and liberty, and partly alſo both then and during the times of her reſtraint, by continuall meditation and private conference with ſuch as reſorted unto her, and might that way further her,) [d] to the ſearching out of the good, and holy, and acceptable Will of God. In this kinde ſhe was a great Queſtioniſt, and (as thoſe religious *Romane* [e] Ladies were ſometime to *Ierome*,) a whetſtone to my ſelfe, and I doubt not but the like alſo to others, [f] by her ſtudious enquiry occaſioning the more diligent ſearch, and the more exact diſcovery of many particulars: In regard whereof I may well, and doe freely and ſincerely, confeſſe, that, ſo oft as I reſorted unto her, I did *tam proficere quàm prodeſſe*, as well benefit by her, as benefit her.

[d] *Rom.* 12. 2.

[e] *Paula, Marcella, & Euſtochium. Legatur Paulæ epitaph. & Hieronymi Epiſtolæ ad eaſdem.*

[f] *Sic Hieron. ad Marcellam; Magnis provocas quæſtionibus, & torpens ocio ingenium, dum interrogas, doces.*

Neither were theſe her Queſtions, as with many, [g] tending to idle ſpeculation; meere curioſities, or vaine niceneſſe, like a game at Cheſſe; rather quirkes of wit, fit for diſputation in ſchooles, than rules of uſe for direction of life; but of ſuch points as bent and aymed at the practiſe of piety, the tryall of faith, and ſound ſanctification: That wherein ſhee principally deſired and endevoured to profit; and ſo profited, that I may truely ſay of her, that ſhe had not [h] an outward ſhew and ſemblance of godlineſſe, or a verball diſcourſe of it, (the common fault of too many profeſſors among us) but the very power and efficacy of it in more than ordinary manner and meaſure both imprinted in her heart, and expreſſed in her life: Shee had learned, [i] *dicta in facta vertere*, *to turne words into workes*; and as [k] to treaſure up with *Mary* what ſhee heard and learned in her heart, ſo to worke it into the affection, and to bring it forth into action, to affect it with her heart, and to effect it in her life.

[g] *Laternunculis luditur; Inſupervacuis ſubtilitas teritur. ſchola, non vitæ diſcitur. Sen. epiſt. 106. Quæ ſcire magis juvat quàm prodeſt. Ibid. In quibus nihil aliud quàm acumen exercetur. Ib. 109. Quibus quiſquis ſe tradidit, quæſtiunculas quidem vafras nectit; ceterum ad vitam nihil proficit. Ibid. 111. Quibus docemur magis diſputare quàm vivere. Ib. 95.*

[h] Μόρφωσιν εὐσεβείας 2 *Tim.* 3. 5.

[i] *Sen. epiſt.*

[k] *Luke* 2. 19.

This, among other things, her ſincere piety, appeared in her ſingular Patience. And it is Patience indeed, that putteth Piety to the proofe. God had trained her up a long time in the ſchoole of affliction; and ſhee was therein a good proficient: her afflictions being unto her, as [l] the waters to *Noahs* Arke, a meanes to carry up her thoughts and deſires higher to heaven-ward. It pleaſed God to bruiſe her with paines and weakneſſe, and even to [m] grinde to powder her vigor with continuance of affliction. Which yet ſhee ever ſuſtained with great willingneſſe of minde, having oft in her mouth that worthy ſpeech of *David*, [n] *Behold, here I am, let him doe with me what he will*; and [o] deſiring ever, as ſhe proteſted oft in the middeſt of her paines, not ſo much the removall of the croſſe, which ſhe eſteemed but light, as patience to beare it: complaining of nothing ſo much in her afflictions, as that by meanes of them ſhe was diſabled to the performance of ſuch duties as ſhee deſired with her family, and reſtrained in the intention of her ſpirituall meditation; if in any thing impatient, impatient of ought that hindred that way.

[l] *Gen.* 17. 7.

[m] דכא *Eſai* 53. 10. עד־דכא *Pſal.* 90. 3.

[n] 2 *Sam.* 15. 26.

[o] *Erudiri cupiens flagellis, non erui. de Iobo Rerum in Cant.* 33.

Neither

Neither was this her patience ſuch as proceeded either from ſome ſenſeleſneſſe and ſtupiditie, or from ſome kinde of immanitie and inhumanitie, [p] as in ſome; (for ſhee was a woman made of meekneſſe and lowlineſſe of minde, as of a tender conſtitution her ſelfe naturally, and therefore ſoone ſenſible of paine and griefe, ſo full of bowels of mercy and tender compaſſion towards others, and free from all auſteritie and harſhneſſe of ſpirit:) but [q] from an apprehenſion of Gods hand in thoſe things that befell her, and a conſcience of ſubmitting her will to his pleaſure, whoſe wholly ſhe acknowledged her ſelfe to be, and was content therefore wholly to bee diſpoſed of by him.

p *Qualis Stoicorum illa ἀπάθεια. Affectio humana (vel inhumana potius) canina æquanimitatis ſtupore formata. Tertull. de patient. Indolentia iſta non ſine magna mercede contingit, immanitatis in animo, ſtuporis in corpore. Crantor apud Cic. Tuſcul. l. 3. Et verè Archytas in ethic. apud Stob. tom. 2.* ε. 1. Ἀλλὰ μὴν καὶ τὸ χωλὸν χάραγμα αὐτῆς τῆς ἀπαθείας ἐκλύει, τῆς ἀρετῆς τὸ ἥμερον, αἴτιον ἐν ἀδιαφόροις καὶ μὴ κακοῖς θαλάττῃ τε, καὶ ἀλγηδόνι, καὶ πενίᾳ ἀνθιέσεκή. ἐυκατάγνωστα γὰρ ἐστὶ τὰ κακά. *Ita enim emendandus eſt locus ille, qui non ſine mendo in vulgatis habetur: nec corrigunt ſed corrumpunt mentem autoris, qui pro μὴ, μεγάλοις ſubſtituunt: ſicut & iidem fruſtra ſunt, dum clauſulam noviſſimam ſine cauſâ ſolicitant.* q *Non eſt vera patientia, ubi non eſt vera ſapientia, (ubi non eſt vera pietas) Cyprian. de patient.*

But becauſe [r] *perſeverance*, as *Bernard* ſaith, *is all in all; and is that that carrieth away the crowne or the garland from all:* [s] As the reſt of her life had beene, ſo her latter end was not unlike; full of piety and patience, of alacritie and cheereſulneſſe, wholly taken up with holy and heavenly meditation, and longing exceedingly for the time of her diſſolution. God ſhewed in her to all that were about her, that it is not in vaine ſincerely to ſerve him; and that a conſtant courſe of a religious life will miniſter aboundance of ſweet comfort in death.

r *Perſeverantia ſola virtutum coronatur. Bern. de temp. 114. Sola eſt cui æternitas redditur. Idem de conſider. l. 5. Non inchoantibus ſed perſeverantibus præmium proponitur. Iſidor. de ſumbon. l. 2. c. 7. Siquidem, Non perſeverare cultum eſt mutilus. Ber. in Cant.*

1 *Supereſt ut laudabile principium condignum in ſacrificiis offerendum. conſequatur finem, & cauda hoſtiæ capiti conjungatur. Bern. ep. 24. & 165. Caput animalis cum caudâ Levit. 3, 9. quia ſine perſeverantiâ nihil placet. Rad. Ardens in 1 a. 40 a.*

About the beginning of her laſt ſickneſſe, ſhee ſent for mee to her, whom (though the meaneſt of many that reſorted unto her) in regard of ſome bond of alliance ſhee deſired to bee, and made account ſhee might be, boldeſt withall; and before ſome few of her familiar friends, made a worthy and pithy confeſſion and profeſſion of her Faith, too long to relate; laid open the grounds and notes of her aſſurance fetched forth of Gods word, of Gods love unto her, and of her owne unto God; requeſting either to be better informed, if in ought ſhee were miſtaken, or to have further confirmed, by pregnant proofes out of Gods booke, what ſhee rightly apprehended. And this was the worke that by her good will ſhee then deſired to bee continually taken up with; forgetting her paines and weakeneſſe when ſhe was about it, and neglecting her naturall reſt, to attend it. So that ſhee might well ſay to God with *David*, [f] *Oh how love I thy law? it is my continuall meditation.* And with *Iob*, [t] *I have preferred the words of thy mouth, not onely before my moſt deſired food, but before my moſt needfull and naturall reſt.* Yea ſo eager was ſhe upon theſe things, that I was enforced oft to perſwade her to forbeare, conſidering her great weakeneſſe, and to intermit the intention of her meditation, by giving ſome way to reſt and repoſe. And here I cannot paſſe by one ſpeech uſed by her upon ſuch an occaſion, which the rather I relate, to provoke others by her example not to neglect the meanes of mercy and grace that God vouchſafeth

f *Pſal. 119. 97.*
t *Job 23. 12.*

feth them now, while they may follow them. After long diſcourſe to and fro, perceiving, as I thought, her eyes to wax heavy, and her ſpirits fainty, and well knowing what need ſhe had of ſome refreſhing, I adviſed her to compoſe her ſelfe unto reſt, which her long want of it required, and her eyes ſeemed to incline unto, that it was beſt to take it while ſhee might, leſt ſhee ſhould after want it when ſhee would. Her anſwer was, that this was her beſt reſt, and that which ſhee found beſt refreſhing and ſweeteſt repoſe in; and that, ſaid ſhe, which you ſay of the one, may I much better ſay of the other: if to give way to reſt I forbeare thoſe meanes of comfort that God by your preſence now affordeth me, I may hereafter want them when I would, and ſhall need them.

Some conflicts ſhee had the day before her departure: but ſuch, through Gods goodneſſe, as laſted not long, and ended in that comfort, that continued with her to her end: which was ſo quiet and peaceable, that her departure was ſcarce ſenſible to thoſe that were neereſt about her.

I will adde but a word, and that I ſpeake unfainedly: I know Gods hand is not ſtraitned, neither is his grace ſcanted: yet, conſidering mine owne obſervation and experience, but ſmall, I confeſſe; as I have not hitherto in all points met with her match, ſo I wiſh rather than hope to light oft on her like.

But let us leave her with the Lord in happineſſe, in heaven: and apply our ſelves unto that, that more principally concerneth us, attending to ſuch inſtructions as ſhall (by Gods aſſiſtance) bee delivered, not altogether unagreable to the preſent occaſion, out of that portion of Scripture, which I have choſen to intreat of, concerning *Pauls* Deſire of Diſſolution, and *Deaths Advantage*, the ground of that his Deſire.

PHILIP.

PHILIP. I. 23.

Deſiring to be diſſolved, and to be with Chriſt; which is by much more the better.

THe Apoſtle *Paul* was in a great ſtraight, when he wrote this Epiſtle; in doubt, it ſeemeth, whether hee ſhould rather deſire life or death: affected as a loving and loyall wife, ſaith one, [a] whoſe huſband in a farre Countrey advanced to great honour, writeth to her to come to him, but to leave her children behind her, as deare to her as her ſelfe; and in that regard diſtracted, on the one ſide deſirous to enjoy her husband, and on the other ſide loath to leave her children behind her, eſpecially yet unable to helpe themſelves; and in that regard content yet to deferre her owne honour and joy in her husband, till ſhee ſee them better able to ſhift for themſelves: Or, as a Beggar-woman, ſaith [b] *Bernard*, who comming to a rich mans doore with a childe on her hand, is offered to come in and warme her, and dine well, ſo ſhee leave her childe, becauſe it is unquiet, without; whoſe bowels yearning with naturall affection toward the fruit of her wombe, make her willing rather to accept of a ſmall pittance with out doores with her childe, than to dine largely and liberally without it, within. In like manner fared it with the bleſſed Apoſtle at this preſent. He deſired to bee with Chriſt his husband, his head, in happineſſe, in heaven. But the *Philippians* his little ones, whom hee had newly [c] bred, and not thoroughly yet [d] nurſed up, they hung on his hands, and had need ſtill of his helpe: whom being loath therefore to leave, [e] hee was content for their gaine to deferre his owne good, and to continue yet ſome longer time in this mortall and miſerable life, for the helping of them forward on the way to eternall life [f].

[a] *Zanchius in Philip. cap. 1.*

[b] *Bernard. in Cant. ſerm. 12.*

[c] *1 Cor. 4. 15. Galat. 4. 19.*

[d] *1 Theſſ. 2. 7.*

[e] *Indulgendum eſt, honeſtis affectibus: & interdum, etiamſi premunt cauſſæ, ſpiritus in bonorem ſuorum vel cum tormento retinendus eſt; cum bona vira vivendum ſit, non quamdiu juvat, ſed quamdiu oportet. Delicatus eſt, qui mori perſeverat, qui non amicos tanti putat, ut diutiùs in vitâ commoretur. Etiam qui vult mori, qui cepit, ubi ſuorum utilitas exigit, intermittet, & ſuis ſe commodet. Ingentis animi eſt alienâ cauſâ ad vitam reverti. Sen. ep. 104. Vitam tibi ipſi ſi negas, multis negas. Sen. Theb.*

[f] *Vide Clem. Alex. ſtrom. lib. 3. & Ambroſ. ep. 22. qui & illum de Athelio epiſt. 49. de Martino Severus epiſt. 3. & Bern. de temp. 105.*

And

And this his diſtraction and doubtfulneſſe of reſolution hee propoundeth in the former [g] verſe, and in the former part of this verſe: whereunto are annexed ſuch motives as endeavoured to draw his deſires either way; his owne felicity on the one ſide, which made him rather deſire death [h]; their neceſſity on the other ſide, that moved him rather to accept of than to affect life, to endure it than to deſire it [i]. So that the haſtening of his owne eternall good on the one ſide, and the furthering of their ſpirituall gaine on the other ſide, wrought betweene them a great diſtraction in him. Yet ſo, that the things themſelves, *Life and Death*, ſimply conſidered; if he ſhould reſpect, and as he reſpected his owne good and gaine in either, his *deſire* was rather to *diſſolution* and departure by deceaſe, that hee might *bee with Chriſt* [k]. Whereof a reaſon is alſo rendred; becauſe that ſimply conſidered, or in reſpect of himſelfe was without all queſtion or compariſon, **the farre greater good* of the twaine.

[g] *Verſ.22.*
[h] *Verſ.23.*
[i] *Verſ.24.*
[k] *Verſ.23.*
*πολλῷ μᾶλλον κρεῖττον.

Now the maine point that hence wee obſerve then is this, that *a Chriſtian man may lawfully and juſtly deſire death.*

Doctrine.

Which point ſo conceived, divideth it ſelfe into two braaches, both of them ariſing neceſſarily from the words of my text.

Branches 2.

The one concerning the lawfulneſſe or warrantableneſſe.

The other concerning the equity or reaſonableneſſe of this deſire.

For the former, that a Chriſtian man may lawfully deſire death in ſome kinde and in ſome caſe, (as did [a] *Elias*, and *Simeon* [b] upon ſight of our Saviour) is apparent, in that the Apoſtle not onely profeſſeth it here himſelfe, but writing by the Spirit of God, approveth it alſo, as in himſelfe here, ſo in others as well as himſelfe elſe-where [c].

Branch 1.
[a] 1 *King.* 19.4.
[b] *Luke* 2.29.
[c] 2 *Cor.*5.8.

And it may be further confirmed unto us, if we ſhall conſider;

Reaſon 1.

Firſt, that death and departure hence by death, it is propounded as a bleſſing [d], promiſed as a bleſſing [e], and beſtowed as a bleſſing [f], and therefore may as a bleſſing alſo lawfully be deſired.
[d] *Apoc.*14.13.
[e] 1 *King.* 14.12,13.
[f] *Eſai* 57.1.

Reaſon 2.

Secondly, that *our deaths-day is our doomes-day* [g]: that our going to Chriſt [h], as that his comming to us [i]. Now a Chriſtian may love and long after the one [k], and therefore may lawfully deſire alſo the other.
[g] *Luke* 16.22.23. *Heb* 9.27.
[h] *Eccle.*12.7. 2 *Cor.*5.8.
[i] *Iob.* 14.3.
[k] 2 *Theſ.*1.10. & 2.1,8. 2 *Tim.*4.8. *Heb.*9.28.

Reaſon 3.

In a word, we pray or ought to pray daily [k], that Chriſts Kingdome may be fully erected in us; that Gods will may be perfectly fulfilled of us: which cannot be either of them wholly effected, but by diſſolution and deceaſe.
[k] *Matth.*6.10.

Queſtions 2.

But here may a queſtion or two be moved.

Queſtion 1.

Firſt, for what cauſe we may deſire death:

Queſtion 2.

Secondly, with what caution.

For the former, I anſwer; we may deſire death:

Firſt, to be freed from mortality and the miſeries of this life [l]; that bee may *reſt from our labours* [m]; *that mortality may bee ſwallowed up of life* [n], which cannot be in ordinary courſe but by death.
[l] 1 *King.*19.4.
[m] *Apoc.*14.13.
[n] 2 *Cor.* 5.4.

Secondly, to be freed from ſpirituall evils [o], that will not leave us but by death [p].
[o] *Rom.*7.24.
[p] *Eccleſ.*7.22. *Rom.*6.7.

And

And lastly, in regard of those benefits, that death further bringeth with it; that we may come home to God [q], and bee for ever with Christ [r].

To the latter question, I answer, that first this desire it must bee without impatience: (that was *Ionas* his fault [s]:) we may not desire death as weary of Gods worke, or doing or enduring what hee calleth us unto.

Secondly, it must be with submitting of our wils to Gods will [t]; content to wait Gods leasure, and to abide Gods pleasure for death or for life [u].

And thus, for these causes, with these cautions, death may lawfully be desired.

Now for the latter Branch, that every Christian man hath good cause and great cause to desire death; (besides that the Apostle as hee desireth it, so hee hath good ground for his desire in that kinde [x];) it may further more clearely appeare unto us, if we shall consider [y] the evils that death freeth us from, together with the benefits that it bringeth us unto.

* The evils that Death freeth us from, are either corporall, or spirituall.

The corporall evils may be referred to 4 heads.

First, those injuries and wrongs that Gods children sustaine at the hands of worldly men that here oppugne and oppresse them. For *all that will live godlily*, while they live here, *must* looke to *suffer persecution* [1]; and *the way to Gods Kingdome is through many tribulations* [2]: the world hateth them, because though they be in it, yet are they not of it [3]: and this hatred will last so long as the world lasts [4], so long as the one is in it, and the other of it: neither will it cease to discover it selfe in mischievous attempts [a], so oft as abilitie and opportunitie shall meete. In regard whereof, *Christian men*, saith our Apostle, *had they hope onely in this life, were of all men the most miserable* [b]. Christian men therefore as they have no cause to love life; so they have no need to feare death: yea, as they have little cause to love this life, considering the wrongs that heere daily they endure; so they have great cause to desire death, that putteth an end to them all; that setteth them and the wicked so farre asunder, that they cannot one come any more at the other [c], to vex, or molest, or annoy one the other. In respect whereof it is well said by some of the Ancients, that *Gods children are never better delivered, than when delivered by death*: for that then they are *delivered not out of one, but out of all troubles at once* [d]; and *so delivered, as they need no further deliverance any more* [e].

Secondly, those temporall corrections and chastisements, that the corruptions of Gods children by way [*] of cure here require. For here God is oftentimes constrained to smite them with the wounds of an enemie, in sharpe and severe manner, because their iniquities are many, and their transgressions great and grievous [f]; to judge them in this world, that they may not be condemned in the next [g]. But after this life, as there shall be no need of naturall food or physicke for the bodie; so there shall bee no neede of such spirituall physicke

q 2 *Cor.*5.8.
r 1 *Thess.*4.17.
s *Iona.*4.3. *Ridiculum est ad mortem currere tædio vitæ. Epicur. apud Sen. epist.*24. *Vir fortis ac sapiens non fugere debet è vitâ, sed exire. Et ante omnia, ille quoque vitetur affectus qui multos occupavit, libido moriendi. Sen. ibid.*
t *Math.*26.39.
u 2 *Sam.*15.26. *Confirmandus est animus vel ad mortis, vel ad vitæ patientiam. Sen. ep.*24.

Branch 2.

x 2 *Cor.*5.8. and in this place.
y *Ademptionem malorum, & adeptionem bonorum.*

Reason 1.

Evils.

Corporall 1.

* *Mors nullius mali est materia, multorum finis. Sen de ben. l.*7. *c.*1. *Malorum omnium remedium est. Idem quæst. nat. l.*6. *c.*32.

1 2 *Tim.*3.12. *nunquam deerit persecutio Christiano, sicut nec Christo. Si ergo pro Christo pressuram nondum pateris, vide ne piè vivere in Christo nondum cœperis. Aug. in Psal.*55. *Fidenter dico quia minùs piè vivis, si minùs persecutionem pertulerit. Greg. ep.*27. *l.*6.
2 *Act.*14.22.
3 *Ioh.*15.19.
4 *Luk.*21.12,16,17. *Prov.*29.27.
a *Ioh.*16.2. *Psal.*37.12,14.
b 1 *Cor.*15.19.
c *Luk.*16.26.

d *Aug. in Psal.*34.17,19.
e *Ber. in Psal.*91.15,16

Corporall 2.

* Ἰάτρεια γάρ τις ἡ παίδευσις. *Arist. ethic. l.*2. *c.*3.

f *Jerem.*30.14.
g 1 *Cor.*11.32.

physicke for the soule. As we shall be rid of corruption, so we shall neede no more correction. As there shall be no use of preaching or sacraments, so there shall be no need of such sharpe courses, as God is now faine to take with us: for all griefe and paine shall be then done away [h]; and all teares wiped away from our eyes [i]: we shall never feare then to taste of Gods anger againe [k]; nor ever know what his displeasure meaneth any more.

h *Esai.35.10.*
i *Esai.25.8. Apoc.21.4. Mors omnium dolorum & solutio est, & finis; ultra quam mala nostra non exeant. Sen. ad Marc.c.19.* ἀλλ' ὅδ' ἐστὶν ἐσχάτη πρὸς τοῖς. *Æschyl.*
k *Esai.54.9.*

Corporall 3.

Thirdly, all laborious and painefull imployments: *they rest* then *from their labours* [l]; which though the workes themselves are not evill; yet the paine and toile accompanying them is of the punishment of sinne [m], and so evill in it selfe. *Martha* shall not need then to complaine of *Marie* [n]: nor the Prophet neede by preaching to waste his lights and his life [o]. As all misery, so all mercy and works of mercy shall then cease [*]. As there shall bee then no hunger nor thirst, nor other necessities of nature [p]: so we shall not need there either to feed the hungry, as we did here [q], or to have a fellow-feeling of their hunger; that which maketh us many times as miserable, as those themselves are to whom we shew mercy [h].

l *Apoc.14.13.*
m *Gen.3.19.*
n *Luk* 10.40,41.
o *Esai.49.4.*
* *Ipsa cessabunt misericordiæ opera, ubi nulla erit indigentiæ miseria. Aug.de 10.chord.* Τοῖς γὰρ θανοῦσι μόχθος ὁ σωτήριος. *Sophocl.*
p *Apoc.7.16. & 21.4.*
q *Matth.25.35,36.*
h *Heb.10.33,34.& 13.3. misericordia nonnullis quòd miserum cor faciat Aug.contr. adv.leg.l.1. c.20. & Isidor.orig.l.10*

Corporall 4.

Fourthly, all infirmities and bodily paines and diseases. Death is the best Physician [r], the best physicke for them [s]: it cureth us not of one, but of all, and of all at once; not for once onely, but for ever [t].

r Ἀλλ' ἐσθ' ὁ θανὰν λοιδορεῖς ἰατρὸς νόσων. *Sophocl.* μόνος γὰρ ἀνηκέστων κακῶν ἰατρός. *Æschyl. Ultimus & optimus medicus morborum, etiam immedicabilium, mors.* s τὸ γὰρ θανεῖν κακῶν μίγιστον φάρμακον νομίζω. *Euripid. Mors omnibus finis, multis remedium, nonnullis votum. Sen. ad Marc. c. 20.* t -βεβηκὼς Νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες Οὐδὲν νοσοῦσιν, ἢ δὲ κεῖνος ἀγαθός. *Euripid.*

And what speake I of diseases, or of other diseases? Death cureth us even of death.

i *Ipsa senectus morbus est. Terent.*
k *Ipsa vita morbus est. Aug.de temp.74.*
l *Psal.89.48.*
m *Hebr.2.14.*
n *2 Cor.5.4.*
o *Ipsa immortalitas vera sanitas est. Aug.ibid.*

Old age, saith one, *is a disease* evill enough of it selfe [i]: yea our life it selfe is a disease [k], and a deadly disease, a disease unto death [l]: and there is no meanes to cure us of this disease but by death. We are freed from death by death; as by death Christ destroyed death [m]; while mortality is swallowed up of life [n], and immortalitie, the only true health [o], is atchieved by death.

Evils.

The spirituall evils that death freeth us from, are also of 4. sorts.

Spirituall 1.

The first, of Satans temptations. The Christian soule, whiles it is in this world, is in fight ever with Satan [p], who is continually labouring to worke our evill [q], and to worke us unto evill [r]: and if hé cannot draw us out of Gods way, by beating and buffetting us to vex and annoy us [s], and so to make Gods way as tedious and troublesome, as he can possibly, unto us [t]. And this course hee continueth with us to our lives end, raging many times most furiously when we draw neerest to our end, because hee knoweth his time then is but short [u]. But by death we prevaile against him, and get full victorie over him [x]; when hee is not onely so cast out of us [y], that he cannot sway in us, as before our conversion sometimes he did [z]; but is so shaken off from us, that hee can never once returne againe, as with our Saviour he did sometime [a], to tempt us. For our soules are out of his reach, when they are taken up into heaven [b], whither that wicked one hath now no accesse [c].

p *Ephes.6.11,12.*
q *1 Petr.5.8.*
r *1 Chron.21.1.*
s *2 Cor.12.7.*
t *Apoc.12.4,13,15,17.*
u *Apoc.12.12.*
x *Apoc.15.2. & 20.4. & 12.11.*
y *Ioh.12.31.*
z *Ephes.2,2.*
a *Luk.4.13.*
b *Apoc.12.5.*
c *Apoc.12.9,10.*

The

The second sort is of worldly provocations and evill examples. The children of God while they are in the world, cannot but live among, and converse with the wicked in the world [d]: and living among them, and conversing with them, they cannot but heare their blasphemous speeches [e], and see their lewd courses [f], whereby they abuse and dishonour God: that which is a matter of no small griefe and vexation to Gods children [g]; yea so great that it maketh them oft aweary of their lives [h]. As indeed, how can it bee but a grievous heart-sore to any faithfull subject and well affected to his Soveraigne, to be constrained to abide in such a place, and among such people, where his Lord and master is daily railed on and reviled in his hearing, and those things done daily in his sight, that tend to the disgrace and dishonour of him, whom hee deservedly most respects? But we are freed from all these evils also, when we goe out of the world [i]. For howsoever here the graine and chaffe lie together in one field [k]: yet there the chaffe goeth one way, and the good graine another way [l], the tares are cast one way, and the good Corne is carried another way [m], even into Gods garner, to a place where there shall bee no matter of scandall [n], to make them stumble and fall [o], or to vex and grieve [p] them any more.

Spirituall 2.

[d] 1 Cor. 5.10.

[e] Psal. 31.13. Ier. 20.10 Esai 36.22 & 37.23.25

[f] Psal. 55.9. & 119. 158.

[g] Psal. 119.136,158. 2 Pet. 2.7.8.

[h] Genes. 27.46. Psal. 120.5,6. Ierem. 9.2.3.

[i] 1 Cor. 5.10.

[k] Matth. 13.25,26,30.

[l] Matth. 13.12. Luke 3.17.

[m] Matth. 13.30.

[n] Matth. 13.41.

[o] Rom. 14.21. 1 Cor. 8.9.

[p] Rom. 14.15. 1 Cor. 8.12.

The third sort of spirituall evils is of sinne and corruption; than which nothing is more burdensome and combersome to a Christian soule [q], not so much for feare of wrath, as for desire to please God, and for griefe that thereby he should shew himselfe unkinde and unthankfull to him, whom he hath ever found so gracious and good to himselfe. And if this be so heavy to a Christian soule, that he should so displease and dishonour his heavenly father by his errours and other oversights [r], whose honour ought to bee deerer to him than all the worlds wealth, yea than his owne soule it selfe [s]; how is death then to be desired of him, that freeth him from this burden; that giveth an utter ease from it, an eternall discharge of it? For *he that is dead, is freed from sinne* [t]. Death, it strippeth us of our old man, our old skinne, all at once, not, as sanctification doth it here, by degrees: yea it placeth us in farre better estate, than our first parents were in before their fall [u]. For they were so free from sinne, that yet they might have will to sinne: we shall be so freed by death from sinne, that we shall neither have either will or mind againe thereunto.

Spirituall 3.

[q] Rom. 7.24.

[r] Rom. 2.23. 2 Sam. 12.14.

[s] Matth. 5.16. & 6.19. Exod. 32.12.32.

[t] Rom. 6.7.

[u] *Adam acceperat posse quod vellet, non velle quod posset: nos accipimus & posse quod volumus & velle quod possumus. ille posse non peccare; nos non posse peccare.* Aug. de corrupt. & grat. c. 11

The fourth sort of evils spirituall is of divine desertion, whereby God in this life, though hee never indeed leave his children [x], yet sometime seemeth *to forsake them* [y]; though he ever remember and regard them [z], yet sometime seemeth to *forget them* *: he doth many times, for secret causes best knowne to himselfe, withdraw from them the sight and sense of his gracious presence and assistance, and looke upon them with a frowning and a lowring countenance. Which thing how grievous and heavy it is to Gods Saints for the present, may appeare by those mournefull plaints that they poure out in such cases [aa]: even so grievous, that (for the time) they seeme to be in the very suburbs of hell. Whereas by death they are freed from all such dreadfull desertions; being placed in such a

Spirituall 4.

[x] Iohn 16.32. Heb. 13.5.

[y] Matth. 26.46. Psal. 22.1.

[z] Esai 49.14,15.

[*] Psal. 13.1.

[aa] Psal. 6.1,2,3,6. & 13.1,2. & 27.9,13. & 30.7. & 31.16, 22. & 77.1,2,7,8,9, 10.

ſtate thereby, that as *God ſhall never be againe diſpleaſed with them*, ſo he ſhall never in diſpleaſure againe turne his face away from them*.

*Eſai 54.7,8,9.

And thus have wee ſeene the evils of all ſorts, that death is a meanes to free us from.

Reaſon 2.

Now in the next place, conſider we the benefits that death bringeth us unto: which may likewiſe be reduced to 4 heads.

Benefit 1.

The firſt, is the full conſummation of Grace, that is here but imperfect and in part [h]: as *firſt fruits* [i], but an handfull [k] to the whole crop; as an *earneſt penny* [l] given in pledge of full payment. But if the firſt-fruits bee ſo precious [m], thoſe ſmall beginnings of Grace, that the true Chriſtian, the wiſe Merchant, would not take the world in exchange for them [n]; that hee counted all the wealth in this world, but as traſh, *as droſſe and dung* in regard of them [o]; oh what will the full crop be? if the earneſt-penny be ſo precious, what will the entire payment be? And if we then thirſt and long after growth of [p] grace, how ſhould wee deſire death that bringeth with it a full conſummation of [q] grace, that bringeth grace to its full growth?

h 1 Cor. 13.9,11.
i Rom. 8.23.
k Levit 23.10.
l Epheſ. 1. 14.
2 Cor. 1.22. & 5.5.
m 1 Cor. 2.9,10,11,12. 1 Pet. 1.7. 2 Pet. 1.4.
n Matth. 13.46.
o Philip. 3.7,8,9,10.
p Matth. 5.6.
q 1 Cor. 13.10. *Vivere volunt ut perfecti ſint, mori vetint, & perfecti ſunt*, Aug. ex Mat. ſq. 17.

Benefit 2.

The ſecond Benefit, is a perfection of glory [r], ſuch an excellency as ſhall make us not onely gracious in our ſelves, but moſt glorious alſo in the eyes of all that behold us: that which the Apoſtle calleth [ſ] *an exceeding exceſſive eternall weight of glory*: and ſaith further, that *all the afflictions of this life, are not worthy once to bee named with that glory, that* in the next life *ſhall be manifeſted*, not unto us onely, but even in *us* [t]. When *the ſunne of righteouſneſſe* ſhall ſhine full upon us [u], and ſhining full upon us, ſhall make us like unto himſelfe [x], ſo that we ſhall alſo *ſhine as the ſunne in the Kingdome of heaven* [y]. This we are not able to conceive what it is. We can gueſſe ſomewhat at the former, becauſe we have the firſt-fruits of it here: but this we are not able to give almoſt any gueſſe at. But the Apoſtle *Peter*, in Chriſts tranſfiguration, ſeeing a glimpſe of it, (*oh it is good being here*, ſaith he) would faine have ſtayed there ſtill [z]. And the Apoſtle *Paul* that had ſeene it, could not utter what he had ſeene [4], but longed exceedingly after it, as one never well till he were there [5]. And undoubtedly, enlarge we our minds all that may be, we ſhall ſay, when wee ſhall come to ſee and enjoy it, as the *Queene of the South*, when ſhe came and ſaw *Salomons* royalty [6], the *one halfe*, nay the hundred part of that we ſhall finde there, *was never either reported unto us*, or conceived of us here.

r Pſal. 84. 11. Rom. 2.7,10. & 5 2. 2 Tim. 2.10. Διὸ καὶ τὸ ῥῆμα τοῦ ῥήματος, καὶ τὸ ἔργον τοῦ ἔργου τὸ τελεσθὲν καὶ τελειῶσαι σοφόν ἐστι. Themiſt. apud Stob. c. 119.
ſ 2 Cor. 4 17. καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης.
t Rom. 8.18. εἰς ἡμᾶς. in nobis. Beza. neque enim erimus otioſi ſpectatores, ſed participes gloriæ. Bern. de diverſ. 1.
u Malac. 4.2.
x Coloſſ. 3.4. 1 Ioh 3 2. 2 Cor. 3.18. 2 Theſſ. 1. 10. Phil. 3. 21.
y Matth. 13.43.
z Matth. 17.4. *bonum eſt nobis eſſe hic.*
4 2 Cor. 12.4.
5 2 Cor. 5.2.
6 1 King. 10.6,7.

Benefit 3.

The third Benefit, is the inſeperable company of Chriſt. *They ſhall follow the Lambe* there, *whitherſoever he goeth* [a]. In this world is *Chriſt* ſaid *to be with us* [b]: after this life are *we* ſaid *to be with him* [c]. Here *he* is ſaid *to be with us*, while *we ſoiourne from him* [d]: there are we ſaid *to goe to him*, and *to be at home with him* [e]. And if it be matter of much joy to have Chriſt with us here, what will it be to abide for ever with him there [f]? If Chriſts preſence by his ſpirit [g] be ſo comfortable here, that it is able to cheare us up in all our greateſt afflictions [h]: what ſhall his glorious preſence be eternall there?

a Apoc. 14.4.
b Pſal. 91.15. Matth. 28.19.
c Ioh 14.3. & 12.26. & 17.24.
d 2 Cor. 5.6.
e 2 Cor. 5.8.
f 1 Theſſ. 4.17.
g Iohn 14. 16,17,18.
h Rom. 5.3. & 14.17. Pſal. 23.4. Philip. 4.4. 1 Theſſ. 5.16. 2 Cor. 1.3,4,5. *Eſſe Chriſtum cum Paulo magna ſecuritas: Eſſe Paulum cum Chriſto ſumma felicitas.* Bern. in Pſal. Qui hab.

Conceive we it by ſome compariſons. It were a great grace, and ſuch

ſuch as would miniſter much comfort to a Courtier lying ſicke at home of the Gowt, to have the Prince not onely to ſend to him, but in perſon alſo to viſit him: but much more comfort and joy would it be to him, to bee able, being recovered, to repaire to the Court, and there enjoy his Princes preſence, with ſuch favours and pleaſures, as that place may afford. How much more then, in this caſe, is it a great grace and a comfort, that God vouchſafeth to viſit us here by his ſpirit [i], ſometime more familiarly and feelingly, but ever ſo effectually, as thereby to ſupport us even in our heavieſt afflictions? but yet how much more exceedingly ſhall our joy and comfort bee increaſed, when being freed from all infirmities, wee ſhall be taken home to him, that wee may live in joy and bliſſe for ever with him? As that Courtier having aſſurance given him of recovery by ſuch a time, would exceedingly rejoyce to thinke of the joy of that day, and count every day a weeke, if not a yeere, to it, wherein hee ſhould being recovered returne againe to the Court, and bee welcomed thither in ſolemne manner by all his friends there, the Prince himſelfe principally: ſo well may the faithfull ſoule not a little joy to fore-thinke with it ſelfe, what a joyfull houre that ſhall be unto it, wherein, by death parted from the body, it ſhall be ſolemnly preſented before the face of Chriſt, and entring into the heavenly palace, ſhall be welcomed thither by the whole court of heaven, by all the bleſſed ſpirits that there abide [i].

[i] *Iob* 14.23. *Apoc.*3.20.

[i] *Hebr.* 12.22,23,24.

Againe; this life is the time of our contract with Chriſt [k], after this life commeth our marriage-day [l]. Now as a Virgin eſpouſed to one that is travailed to the Eaſt-Indies, if ſhe doe indeed faithfully and unfainedly affect him, though ſhe joy to read a letter, or to ſee ſome token from him, yet it is nothing in that kinde that can give her contentment [m], but ſhee longeth for his preſence, deſireth to heare of his returne, and joyeth to thinke on that day, when meeting againe they ſhall be ſo matched, as they ſhall never more againe be ſo ſevered. So here, though the Chriſtian ſoule contracted to Chriſt, during the time of this contract, in his abſence from her [n], receive many favours and love-tokens from him [o], as are all the bleſſings ſhe enjoyeth here, be they ſpirituall or temporall [p]; yet they cannot all of them give full contentment unto her, but helpe rather to enflame her affection towards him, and make her, if ſhee ſincerely love him, as ſhee profeſſeth and pretendeth to doe, the more earneſtly and ardently to long for that day, wherein ſhe ſhall come inſeparably to be lincked unto him, and everlaſtingly to enjoy his perſonall preſence, which above all things ſhe moſt deſireth.

[k] *Hoſh.*2.19,20. *Deſponſabo te mihi.*

[l] *Apoc.*19.7. & 21.2.

[m] *Nil mihi reſcribas: attamen ipſe veni. Penelope Vlyſſi. Ovid. ep.*1.

[n] *Luk.*19.12.

[o] *Epheſ.*4.7,8.

[p] 1 *Cor.*12.4,8,9,10,11.

[p] 1 *Cor.*3.21,22,23. *Rom.*8.32.

Benefit 4.

The fourth and laſt, but not the leaſt Benefit that death bringeth us unto, is immediate communion with God: when *God ſhall be all in all, and unto all* [q]: when wee ſhall draw all our delights from the fountaine of all [r], from the well-head [s]: when God ſhall conveigh and miniſter unto us immediately by himſelfe, whatſoever he now communicateth unto us by meanes [t]. This though it bee the greateſt benefit of all, yet we can ſay the leaſt of all of it. Only thus much: If the meanes whereby God now imparteth his mercies unto us, be ſo ſweet to Gods Saints, (the miniſtery of his word,

[q] 1 *Cor.*15.28.

[r] *Jam.*1.17.

[s] *Pſal.*36.8,9. *Apoc.*7.17.

[t] *Apoc.*21.22,23.

his holy myſteries, and religious offices) that they earneſtly thirſt after them when they want them [u], delight exceedingly in them when they have them [x], ſeeme to be even raviſhed and enamoured with them [y], preferre the ſweetneſſe of them before the ſweeteſt ſweets [z], yea ſeeme to doate ſo upon them, that they have never enough of them [a]; if the dimme beames, I ſay, of Gods face and favour, ſhining thorough theſe thick clouds and veiles, be ſo comfortable to them, that they eſteeme all worldly joyes and delights, as nothing in regard of them [b]: oh! what ſhall God himſelfe bee, when we ſhall ſee him fully face to face [c], when we ſhall find all together in him, draw all immediately from him, and enjoy whatſoever our heart can deſire or minde imagine, yea farre more than either of them can poſſibly now reach to [d], in him!

u Pſal.42.1,2. & 63.1,2. & 119.20.
x Eſai.58.13.
Pſal.122.1. & 63.3,4,5.
y Pſal.84. per totum. & 119.97.
z Pſal.19.10. & 119.103.
Iob 23.12.
a Pſal.27.4. & 63.5,6. & 119.62,97,147,148,164.
1 Petr.2.2,3.
c Eſai.33.14,15,16,27.
1 Cor.13.12.
1 Iob.3.2.

Quis oculis glorietur, qui ſuſpicentur diem? quibus Sol per caliginem ſplendet? licèt contentus interim ſit effugiſſe tenebras, adhuc non fruitur bono lucis. Tunc animus noſter habebit quod gratuletur ſibi, cùm emiſſus his tenebris, in quibus volutatur, non tenui viſu clara perſpexerit, ſed totum diem admiſerit, & redditus cœlo (Deo) ſuo fuerit. Sen. ep. 79. Quid tibi videbitur divina lux, cùm illam ſuo loco videris? Tunc in tenebris vixiſſe dices, cùm totam lucem totus aſpexeris, quem nunc, per anguſtiſſimas oculorum vias, obſcurè intueris, & tamen admiraris tam procul. Idem ep. 102. d *Ephes.3.20.*

Concluſion. And thus we have ſeene the benefit of death, both in regard of the evils from which it freeth us; as alſo in regard of thoſe good things that thereby accrew unto us: whence wee may well conclude, that as Gods children may lawfully deſire it, ſo they have juſt cauſe and great cauſe earneſtly to long after it.

Vſe 1. Now the Uſe then of this point is firſt, to overthrow the opinion of thoſe that thinke it not lawfull in any caſe to wiſh or deſire death, yea in regard of freedome from outward evils; ſithence it is promiſed, as we have ſhewed, by God as a bleſſing, and as a bleſſing in that very kinde [e].

e 1 King.14.12,13. 2 King.22.20. Eſai.57.1,2. Apoc.14.13.

Yea but, may ſome ſay, if we may deſire it, we may doe it: wee may then haſten our owne end.

It followeth not. A man may deſire many things to bee done, which yet he himſelfe may not doe. A man may deſire the miniſterie [f]: yet he may not make himſelfe a miniſter [g]. Hee may deſire to have ſome malefactors taken away by the ſword of juſtice: yet, being a private perſon, he may not doe it himſelfe. So a man may deſire death, and ſeeke it at Gods hands; but not procure it or haſten it by any meanes of his owne [h].

f 1 Tim.3.1.
g Heb.5.4,5.

h *Vetat ille dominans in nobis Deus injuſſu hinc nos ſuo demigrare. Cic. Tuſcul. lib.1. Quantos imperator terræ hujus in peregrinis locis aut honoris ſpecie aut muneris alicujus cauſâ jubet degere? nunquid hinc inconſulto Imperatore diſcedunt? & quantò amplius eſt divinis parere quàm humanis? Ambroſ. de bon. mort. cap.2.*

Vſe 2. Secondly, it ſerveth to ſhame and condemne ſuch as are ſo loth to die, that they cannot endure to heare of death and diſſolution: ſo farre from deſiring that which they have ſo great cauſe to deſire, that they cannot brooke or abide any mention or motion of it, can worſt of any thing away with it: in ſo much that ſome forbeare the doing of ſome things, ſome matters of conveniencie, yea ſome neceſſarie duties, as making of their Wils, out of a frivolous and ſuperſtitious conceit, that they ſhall die ſhortly, if they do them. Yea many though they cannot live, yet are unwilling to die [i]. Though they live in that miſerie, that they can have no joy of their

i Θαυμασοὶ ἄνθρωποι, μήτε ζῆν θέλοντες, μήτε ἀποθνήσκειν. *Epictet. apud Stob. cap.110. Inter mortis metum & vitæ tormenta miſeri fluctuant: & vivere nolunt, & mori neſciunt. Sen. ep.4. Pati non vultis, exire timetis; quid faciam vobis? Cyprian. de mortal.*

their lives and their life is rather a lingring death than a life [k], yet would they rather continue ſtill in ſuch miſerable plight, than be content to have an end put to their intolerable torments, much more bitter than many deaths, by an eaſie diſſolution, by a ſpeedy diſpatch. No paine, no torment, no pangs of death, can prevaile ſo with them, as to make them willing to undergoe what they cannot avoide [l], or content to goe to God. Now for Heathen, or ſuch as have no hope but here [m], to bee thus affected, were not greatly to be wondred at. But for Chriſtians, that profeſſe themſelves to bee but pilgrimes and ſtrangers here [n], this world a ſtrange Countrey to them, and heaven their owne Countrey [o], their home, their fathers houſe; for them to be ſo unwilling to leave this world, to depart hence, to returne to their owne home, as if their fathers houſe were not an heaven but an hell, it is a foule ſhame, it is no ſmall blemiſh to their Chriſtian profeſſion. Yea it ſheweth ſuch perſons to bee poſſeſſed ſtill with a great meaſure of hypocriſie. For what is it but hypocriſie, when our prayers and our practice concurre not, when the one is directly contrary unto the other, when we are moſt unwilling to that, that daily we would ſeeme to deſire [p]? Or how doe not our prayers and our practice the one directly croſſe the other, when we pray daily to have, not our will, but *Gods Will be done* [q], and yet when it commeth to the point, that God calleth us to come to him, we hang backe, and are unwilling to doe what hee willeth us [r], would rather writhe Gods Will to ours, than conforme our will to his, would rather have our owne will done againſt Gods Will to our owne evill, than the Will of our loving father wrought on us for our good? How doe not our tongnes and our hearts apparently and exceedingly jarre, when we pray daily to God, that *his Kingdome may come* [s], and yet we wiſh and deſire rather to ſtay here ſtill, where *Satans throne* [t] and kingdome [u] *is*; and where we our ſelves are in ſome degree ſtill of thraldome [x], than to bee tranſlated hence unto that eternall Kingdome [y]; where wee ſhall be abſolutely free from all ſpirituall ſervitude, and ſhall raigne in glory for ever with Chriſt Ieſus our head? And ſurely ſtrange it is to ſee here, as * one well obſerveth, how contrariwiſe wee are in this kinde affected to our owne courſes otherwiſe. For the labourer haſteth to repoſe himſelfe [z]; the Mariner roweth with all might to gaine his port, and is glad at the heart when he is once come within kenning of it; the traveller is never quiet till hee bee at his waies end. And yet wee tied in this world to a perpetuall taske, toſſed, as on the Sea, with continuall tempeſt, toyled and tired out with a tedious and comberſome paſſage, cannot ſee the end of our paines but with griefe, view our port but with teares, thinke on our home but with horrour and dread:

k Herodicum εἰς πάθος ἀνήκεσον ἐμπεσοντα κὴ γυμναστικὴν ἰατρικὴν μίξαντα, μακρὸν ποιῆσαι θάνατον. Plato apud Plut. de ſera vind. Quid hujus vitæ eſt? diu mori. Sen. epiſt. 101.

l Βαλοίμην κ' ἐπάρας & ἐὰν δι' ἐμοῦ ἄλλῳ Ἀνδρὶ πρὸ ἀκλήρῳ, ᾧ μὴ βίοτος πόλις εἴη, Ἠ' πᾶσιν νεκύεσσι κατὰ δημόσιον εἶσιν ἀΐδαο. Homer. Odyſſ. λ'. κακῶς ζῆν χρεῖσσον ἢ θανεῖν καλῶς. Eurip. Iphigen. Debilem facito manu, debilem pede, coxâ: Tuber adſtrue gibberum; Lubricos quate dentes. Vita dum ſupereſt, benè eſt. Mœcenas. Quod miſerrimum erat, ſi incidiſſet, optatur; & tanquam vita petitur, ſupplicii mora. Invenitur qui malit inter ſupplicia tabeſcere, & perire membratim, & toties per ſtillicidia amittere animam quàm ſemel exhalare? Invenitur, qui velit trahere animam tot tormenta tracturam? Vſq; adeò ne mori miſerum eſt? Eſt tanti; habere animam, ut agam Sen. epiſt. 101.

m Pſal. 7.14.

l Theſſ. 4.13.

n Pſal. 39.12.

1 Pet. 2.11.

o Phil. 3. 20.

p Interdum obnixè petimus, quod oblatum recuſaremus. Multa videri volumus velle, ſed nolumus. Sæpe aliud volumus, aliud optamus, & verum ne Diis quidem dicimus. Sen. epiſt. 95.

q Matth. 6,10. Meminiſſe debemus voluntatem nos non noſtram, ſed Dei facere debere, ſecundum quod nos Deus juſſit quotidiè orare. Cyprian. de mortal.

r Quam præpoſterum eſt, quamque perverſum, ut cùm Dei voluntatem fieri poſtulemus, quando evocat nos & accerſit de hoc mundo, non ſtatim voluntatis ejus imperio parea-mus? Hoc nitimur & reluctamur, & pervicacium more ſervorum ad conſpectum Domini, cum triſtitiâ & mœrore perducimur, non obſequio voluntatis; & volumus ab eo præmiis cœleſtibus honorari, ad quem venimus inviti. Idem ibid.

s Matth. 6,10. t Apoc. 2,13. u 2 Cor. 4.4. Iohn 12. 31. & 16.11. x Rom. 7.14,23,24. y Quid rogamus ut petimus ut adveniat regnum cœlorum, ſi captivitas nos terrena delectat? quid precibus frequenter iteratis rogamus & poſcimus, & acceleret dies regni, ſi majora deſideria, & vota potiora ſunt ſervire iſthic diabolo, quàm regnare cum Chriſto? Cyprian. de mortal. * Mr Ney of Life and Death. z Iob 7.1,2.

dread: Seeme weary of our worke, of our waves, and our way; and yet when death commeth to rid us of them, to ſet us an end of them, and to put us into our port *, wee ſhunne it as a rocke, and cannot endure the ſight of it [a]: doe as little children, that goe crying out of ſome malady all day, and at night when the medicine commeth that ſhould heale and helpe them of their paine, or the Barbar-Surgeon that ſhould plucke out the aking-tooth, have no griefe more now, but are well enough without it; feare the meanes of eaſe more than the diſeaſe, the medicine more than the malady it ſelfe [b]: ſo we feare what we ſhould wiſh for, and wiſh what wee ſhould feare; yea feare moſt and abhorre what we have moſt cauſe to deſire [6].

* Παντῶν λιμιὸν τὴν μαφόπων ὁ θανάτος ὄζιν. Solades. *In hoc tam procelloſo & in omnes tempeſtates expoſito mari, navigantibus, nullus portus niſi mortis eſt. Sen. ad Polyb. cap 28. Iuſto mors ſalutis portus. Ambroſ. de bon mort.* Ἐγγὺς ὁ λιμιὸς· καὶ ἔξεσιν ἀποθήξαδαι, ὥσπερ ἐπολκίω τὴν σέζοντες. Plut. *de tranquill.*

[a] *Nemo ſine querelâ moritur: quis non recuſans, quis non gemens exit? Sen. de bene. l. 5. c. 17. Quis non, ubi mors prope acceſſerit, tergiverſatur, tremit, plorat? Idem epiſt. 78.* [b] *Marnef ibid.*

[6] Οἶδα μὲν ὑδεὶς τ θανάτον, ὑδ' εἰ πυγχάνει τῷ ἀνδρώπῳ παίτων μέιζον ὂν τὴν ἀγαδῶν· δέδιαση δ' ὡς εὖ εἰδότες, ὅτι μέιζον τὴν κακῶν ὄζί. *Plato apolog.*

Oh, but life is ſweet, will ſome ſay: and man is a creature that loveth life [c].

Doe we love life? let us love true life, love eternall life, love that life that is life indeed [d]. For this life is no life, but a death rather than life 7. It is no true life that yeeldeth to death, that tendeth to death, that endeth in death [e]: that is true life, that is eternall: that is true life, that cannot bee diſſolved by death [f]. If wee deſire ſuch life then, let us deſire death: for there is no way to ſuch life but by death [g]. As a Chriſtian man therefore hath no cauſe to feare or abhorre death [h], becauſe it can neither bereave him of ſpirituall [i], nor debarre him of eternall life [k]: (hee dieth not, though hee die: his death is no death:) ſo hee hath great cauſe to love and deſire death, becauſe it bringeth him to perfection of ſpirituall life [m], it placeth him in poſſeſſion of eternall life [n]. As hee hath no cauſe to dread death, becauſe it cannot ſever him from Chriſt [o]: ſo he hath good cauſe to deſire death, becauſe it bringeth him home unto Chriſt [p]. And it is no death, but life, to be joyned unto him; as it is no life, but death, to be ſevered from him [q].

[c] ζῶον φιλόζοον. *Æſop. fabul.*

[d] 1 *Tim.* 6. 19. ζωὴ αἰωνίου. *vel ut alii,* ἡ ὄντως ζωή.

7 Τίς δ' οἶδεν, εἰ τὸ ζῆν μὲν ὄζι κάθανεῖν, Τὸ κάθανεῖν δ' ζῆν; *Eurip.* Καὶ ἡμεῖς τῷ ὄντι δὲν τεθνάμεν· καὶ τὸ μὲ σῶμά ἐσιν ἡμῶν σῆμα. *Plato Gorg.*

[e] *Gen* ſ. 5. 27. *Pſal.* 88. 48.

[f] *Hebr.* 7. 16. ζωὴ ἀκατάλυτος.

[g] 2 *Cor.* 5. 14. *Quòd interim morimur, ad immortalitatem morte tranſgredimur: nec poteſt vita æterna ſuccedere, niſi hinc contigerit exire: non eſt exitus, ſed tranſitus & temporali itinere decurſo ad æterna tranſgreſſus. Cyprian. de mortal.*

[h] *Quid ni non timeat, qui mori ſperat? Sen. ep.* 102. [i] *Matth.* 22. 32. [k] *Apoc.* 20. 6. [l] *Ioh.* 8. 51. 52. & 11. 25, 26. [m] 1 *Cor.* 13. 10. [n] *Matth.* 25. 46. [o] *Rom.* 8. 38, 39. [p] 2 *Cor.* 5. 8. [q] *Non eſt mors ſed vita, quæ morientem Chriſto ſociat: non eſt vita, ſed mors, quæ viventem Chriſto ſeparat. Ambr.* 1. *Tim.* 5. 6.

Vſe 3.

Thirdly, this ſerveth to ſhew the efficacy and excellency of faith: it maketh thoſe things moſt cheerefull, moſt comfortable, moſt deſirable, that are moſt dreadfull, and diſcomfortable, and terrible [r] in themſelves: it altereth cleane the nature of things: it maketh the world irkſome to *Paul* [ſ], which all men naturally deſire and delight in: it maketh death and diſſolution deſirable and delightſome unto him, which all men naturally abhorre; inſomuch, that though they be weary of life, yet they are unwilling to die; though they have no pleaſure of their life, yet loath are they to leave life, and to die once, that they may live ever. It is cleane contrary with *Paul*. His life is not deare to him [t]: and death is deſired of him [u]: yea ſo much deſired, that he can hardly, but for others, induce himſelfe to live longer [x]: it is as hard a matter to make him patient of life,

[r] Φοβερώτατον ὁ θάνατος. *Ariſt. ethic. lib* 3. *c.* 6. φεκωδίσατο τὴν κακῶν ὁ θάνατος. *Epicur. ad Menec. apud Laert.*

[ſ] *Galat.* 6. 14.

[t] *Acts* 20. 24.

[u] 2 *Cor.* 5. 10.

[x] *Philip.* 1. 22, 23, 24. *Quòd vivit, liberalitas eſt. Sen. ep.*

life, as it is to make other men patient of death [y]: it is a maſtery with them to make them willing to die; it is maſtery with him to make himſelfe willing to live. And ſurely, a great matter it muſt needs be, that maketh a man die cheerefully, not as one weary of life [z], but as deſirous of death [a]; as deſirous of death, as other men are of life, becauſe in death and by death he looketh for life [b].

Fourthly, this ſhould incite us to the love and deſire of that, which we have ſo good, ſo great cauſe to deſire [c]. For what ſhould we deſire rather than to be at reſt, at an end of all our troubles and travels; to be freed from the burden and bondage of ſinne, from Satans aſſaults, from the preſent wicked world; to be rid of infirmitie; to be ſtript of our mortalitié; to be made perfectly gracious, and unſpeakably glorious; to be in joy unconceiveable, and in happineſſe eternall; to be preſent with Chriſt, and for ever with God? This was the end of Chriſts deſcending, that we might aſcend [d]: of his deſcending to us, that we might aſcend unto him: he to miſery, we to glory; he to be crucified, we to be crowned; he to be crucified for us, we to be crowned with him. And if he were content to do the one, how much more we the other? If hee counted it *meat and drinke* to do that for our good [e], how much more ſhould wee deſire to do this for our owne good? And indeed, his deſcending cannot be beneficiall unto us, unleſſe we aſcend unto him [f]. That was the end of his deſcending: and that is the end of his aſcending. As he deſcended, ſo he aſcended that wee might aſcend [g]; hee went into heaven before us, *to prepare a place* for us [h], and *to draw us up* to him [i], that we might reigne for ever with him [k]. And ſhall wee then bee unwilling to follow him to our eternall glory, to our endleſſe good? Certainely, with an evill will would wee accompanie him to the croſſe, if we be ſo unwilling to come after him to the crowne. Oh, let us rouſe up therefore our dull and drowſie ſpirits; let us ſharpen and whet on our affections and deſires hereunto, that wee may bee willing to die, that we may even deſire death. For, *Hee liveth but evill, that cannot dye well* [*]. And, *It is one point of well-dying, to bee willing to die* [l]. And no man dieth more willingly, than he that deſireth death.

Now that we may (with this bleſſed ſervant and Apoſtle of Chriſt) love death and deſire death, let us ſo live as wee may not feare death. For how can a man deſire what he feareth [m]? Would-deſt thou therefore have death to be not terrible and horrible, but deſirable and delectable; not lamentable, but comfortable; not dreadfull, but cheerefull and delightfull unto thee? (For it is not, neither can it ſo be unto all, but unto ſome onely [n]; to thoſe alone that are qualified ſo, as our Apoſtle here was.)

Then firſt ſuffer not thy ſoule to be glewed to this world. For it is the love of this life that maketh death bitter [o]. Therefore are ſo few content to bee diſſolved, becauſe they are ſo wedded to the world [p]; whereas to a minde that loatheth and miſliketh the world, nothing is ſo welcome as death, that taketh him out of the world. Yea, take heed that the good bleſſings that God here vouchſafeth thee; cleave not too cloſe to thee. For even they are often unto us,

y *Patienter vixit; delectabiliter moritur. Augin 1. Ioan. tract. 9.*
z 2 *Cor.* 5. 4.
a *Nec ſpe mortis patienter dolet, nec tædio doloris libenter moritur. hunc ferit, illam expectat. Sen. epiſt.* 98. *Tam turpe putat mortem fugere, quàm ad mortem confugere. ibi.*
b *Prov.* 14. 32.

Uſe 4.

c *Sapientis eſt totum in mortem prominere, hoc velle, hos meditari, hâc ſemper cupidine ferri. Plato apud Sen. ad Marc. cap.* 23. Οἱ τῷ ὄντι φιλοσοφοῦντες θανατῶσι. *Plato Phæd.*
d *Deſcendit ad ſſinus, & ſuo nobis deſcenſu ſuavem ac ſalubrem dedicavit aſcenſum. Bern. de temp.* 66.
e *Ioh.* 4. 34. *Luk.* 12. 50. *&* 22. 15.
f *Aſcendit qui deſcendit, deſcendit, ut ſanaret te: aſcendit, ut levaret te. Aug. de diverſ.* 12.
g *Ephes.* 4. 9, 10.
h *Ioh.* 14. 3.
i *Ioh.* 12. 32.
k *Apoc.* 20. 6.

* *Malè vivit, quiſquis neſcit benè mori. Sen. de tranquill. c.* 11.

l *Benè mori, eſt libenter mori. Sen. epiſt.* 61.

m 1 *Ioh.* 4. 18.

n *Ad refrigerium juſti vocantur, ad ſupplicium rapiuntur injuſti. datur mors tutela fidentibus, perfidis pœna. Cyprian. de mortal.*

Meanes 1.

o *Una eſt catena quæ nos alligatos tenet, amor vitæ. Sen. ep.* 26.
p *Sic veteres inquilinos indulgentia loci & conſuetudo, etiamſi ter mi-jarias detinet. Idem ep.* 70.

as *Absalom* to *David* [o], a meanes privily to filch our affections from God, and to make us more unwilling to goe hence unto God. Let us remember that these things, though good things, are but as rings and love-tokens that God wooeth us here withall. And as it were but *an harlotry love* in us, to affect the present more than the party that sendeth it [p]; so an absurd and a prepostrous thing, that Gods love-tokens sent to us, should lessen our love to him, and make us lesse desirous of the fruition of him. Which that therfore they may not do, we must take heed that *our hearts be not set* too much *on them* [q]; that *we use them so, that we do not abuse them* [r]; that we bee not so desirous still to retaine them, that they make us more unwilling, parting with them, to depart to him that sent them, when he shall call us to come to him. Let us so possesse them, that they hang loose about us: then when death commeth to strip us of them, they will goe off with ease, as we slip off our garments, when we lay us downe to sleepe. Otherwise, if they cleave to us, we shall not part but with paine; as the shirt that sticketh fast to the ulcerous body, and pulleth skin and flesh away withall: as the tooth, that standeth fast in the head, commeth not out but with much difficultie, teareth the gumme, or bringeth a peece of the jaw away with it; when the tooth that is loose, commeth out with ease.

o 2 Sam. 15. 6.

p *Meretricius amor plus annulum quàm sponsum diligere. Aug. medit.*

q Psal. 62. 10.

r 1 Cor. 7. 30, 31.

Meanes 2.

Secondly, hate sinne, and death will be delightfull unto thee. It is the love of their corruptions, that maketh men loth to leave them [s], and loth to appeare there, where they must be called to account for them. The love of sinne maketh men feare death: and the hatred of sinne would make men love and desire death. For he that hateth sinne in himselfe [a], cannot but desire to have *the bodie of sinne* wholly *abolished* in his soule [b]: which, because it will last with him as long as hee liveth [c], and will not bee utterly abandoned till death; therefore the more he hateth it, the lesse he loveth life; the more he abhorreth it, the more he desireth death. As the more impatient of sickneesse, so the more impatient of sinne, the more desirous of death [d].

s Job 20. 12, 13. Τὸ δηπτὸν ἐνδυόμενοι, καὶ διὰ τοῦτο οἱ κοχλίαι, καὶ οἱ τὰς αὐτῶν ἀκρασίας, ὥσπερ οἱ ἐχῖνοι σφαιροειδὲς εἰλούμενοι. Clem. Al. strom. l. 5.

a Rom. 7. 16, 17.

b Rom. 6. 6.

c Eccles. 7. 22.

1 Iob. 1. 8.

1 King. 8. 46.

d Rom. 7. 24.

Meanes 3.

Thirdly, *lay a good foundation for life eternall* [e]. Labour to keepe a good conscience, and the comfort of a good conscience [f], and death shall not be dreadfull but cheerefull unto thee. For *the godly hath hope even in death* [g]. *The worldly man hath* his hope, as *his happinesse, in this life* [h] alone. And therefore so long as life lasteth, some sorry hope he may have [i]. But *when he dieth, his hope dieth with him* [k]. And therefore justly feareth he death, that putteth a finall end, as to his happinesse, so to his hopes. Whereas the godly man retaineth his hopes, even when life decayeth [l]; therefore justly rifest then with him, because he approcheth then neerest to the accomplishment of them. And therefore little reason hath he to feare or abhorre death, much cause to affect it, and cheerefully to expect it. For he that is in the state of grace and life, cannot be put besides it, or deprived of it by death [m]. And he may well cheerefully expect, and even with triumph entertaine death [n], that is to receive and enjoy a crowne of eternall life after death [o]. That therefore wee may *be confident* in these our desires, *in coveting to remove hence, that we may goe unto God*;

e 1 Tim. 6. 19.

f 2 Cor. 1, 12. & 5. 8, 9.

g Prov. 14. 32.

h Psal. 17. 14.

i *Dum spirat spérat.* Eccles. 9. 4. *Ægroto dum anima est, spes esse dicitur.* Cic. ad Attic. lib. 9. ep. 12.

k Prov. 11. 7. & 10. 18 Ἐλπὶς ἐν ζώοισιν, ἀνέλπιστοι δ' οἱ θανόντες. Theocr. idyll. Οὐ ταὐτὸν τῷ βλέπειν τὸν καὶ θανεῖν· τῷ μὲν γὰρ ἐστὶν, τῷ δ' ἔρεισιν ἐλπίδες. Eurip. Troad.

l Prov. 14. 32. *Dum expirat, spérat.*

m Iob. 5. 24. Rom. 8. 37, 38.

n 1 Cor. 15. 55, 57. 2 Tim. 4. 7.

o 2 Tim. 4. 8. Apoc. 2. 10.

let

let us *ſtudie* ſo to carry our ſelves, that *both ſtaying here, and removing hence, we may be acceptable unto him* p.

p 2 Cor. 3. 8, 9.

Labour then for this: yea labour not onely for it; but labour further, in the fourth place, to get aſſurance of it in thine own ſoules. Labour (I ſay) to get aſſurance of Gods favour in thy life, and thou ſhalt not need to feare death r. A man will never bee afraid to goe to God, if he know that in Chriſt he is reconciled unto God s. He will never be afraid to lay downe *this cottage of Clay*, if he be aſſured that he hath *an eternall houſing, not made with hands, reſerved for him in the heavens* t. The want of the former, of the thing it ſelfe, maketh the unfaithfull feare death; and not without cauſe; becauſe they have laid no foundation for life after death; and therefore when they die, they die irrecoverably, they die eternally, they paſſe not from death to life, but from death to death u, or from death to ſuch a life, as is worſe than any death, a dying life and a living death x. The want of the latter, to wit, of the aſſurance of it, maketh even many faithfull feare death; (though that without juſt cauſe;) becauſe, though they have laid a ſure foundation for life, and therefore cannot miſcarry, but muſt needs doe well in death; yet they want the comfort of it, becauſe they doe not apprehend it, becauſe they are not aſſured of it y: which maketh them therefore with feare to expect death, as a ſerjeant that came to arreſt them, and to carry them away to hell; which, if they could conſider of things aright, they had cauſe rather with great joy to welcome, as Gods meſſenger, ſent to conveigh them hence to heaven.

Meanes 4.

q 2 Pet. 1. 10.

r 1 Iob. 3. 14, 19, 20, 21

s 2 Cor. 5. 5.

t 2 Cor. 5. 1, 2.

u Apoc. 20. 14, 15. & 20. 6.

x *Mors ſine morte: mors ſemper vivit: ſemper occidit: nunquam pereidit. Greg. mor. lib. 9. c. 38. & Bern. de conſider. l. 5.*

y *Miſer eſt beatitatem quineſcit ſuam.*

Fiftly, learne to die whiles thou liveſt; learne to die before death z. Forecaſt thine end b; thinke oft on it c; fit thy ſelfe for it; that though it come never ſo ſoone, never ſo ſodainly, it may not ſurpriſe thee unawares, it may not finde thee unfitted. He cannot die with alacrity, he cannot in holy manner deſire death, that hath not fitted himſelfe for death, that hath not beforehand ſeriouſly thought on his end, and addreſſed himſelfe thereunto d. Therefore men feare it, becauſe they are not prepared for it: therefore they dread it, becauſe it commeth ere they expected it e. As thou art wont therefore ere ſleepe come upon thee, to compoſe thy ſelfe unto reſt, by ſtripping thy ſelfe, lying downe in or on thy bed, drawing the curtaines about thee, cloſing thine eyes, acting ſleepe as it were, before thou ſleepeſt: So endeavour daily, before death ſeize on thee, to compoſe and addreſſe thy ſelfe unto death f, by the ſerious meditation of thine unavoidable end, as moſt certainely not farre off *, ſo uncertaine how neere, by labouring to worke out of thy minde ſuch a ſecular, carnall or ſatanicall conceit, as may bring thee out of love with it, and by ſtriving to bring thy ſelfe acquainted with it, yea to worke thine heart to a love and a liking of it, that when it commeth, thou maieſt entertaine it, neither as a foe, nor as a meere ſtranger, but as a wonted gueſt, as an ancient acquaintance, as a familiar friend g. It is a matter, as of much conſequence,

Meanes 5.

z 1 Cor. 15. 31. *Mortem, dum adhuc viveret, imitatus. Ambr. de bon. mort. Egregia res eſt mortem condiſcere. Sen. epiſt. 26.*

b Deut. 32. 29. *Nulla res magis proderit, quàm cogitatio mortalitatis. Sen. de ira. l. 3. c. 42. Nullius rei meditatio tam neceſſaria eſt. Idem. ep. 70.*

c *Ad meditare mortem. Qui hoc dicit, meditari libertatem jubet. Idem. ep. 26.*

d *Mortem nemo hilaris excipit, niſi qui ſe ad illam diu compoſuerat. Sen. epiſt. 10.*

e *Inexpectata plus aggravant: novitas adjicit calamitatibus pondus. nec quiſquam mortalium non magis, quod etiam miratus eſt, dolvit. Ideò nihil nobis improviſum eſſe debet. In omnia præmittendus eſt animus. Sen. ep. 91.*

f *Compone te ad diem illum. Sen. ep. 26.* * *Debemus animo præmeditari, quod aliquando futuri ſumus, & quod, velimus nolimus, abeſſe longiùs non poteſt. Hieron. epitaph. Nepot.* g *Effice mortem tibi cogitatione familiarem, ut poſſis, ubi ſors tulerit, illi (lætus & alacer) obviam exire. Sen. ep.*

for

for the furtherance of a cheerefull departure, ſo of great difficulty, not ſo ſoone atchieved, not ſo eaſily learned [f], as many men imagine: yea it is that, that we may well all our life long be a learning [g]; ſince it is, or ought to be, the maine aime of every mans whole life, to prepare and fit him for death [h].

f *Magna res eſt, & diu diſcenda, cùm adveniat hora illa inevitabilis, æquo animo exire.* Sen. epiſt. 30.

g *Viveie totâ vitâ diſcendum eſt; & quod magis fortaſſe miraberis, totâ vitâ diſcendum eſt mori.* Sen. de brev. vitæ. c. 7.

h *Primus Pythagoras dixit Philoſophiam eſſe meditationem mortis, quotidie de carcere corporis nitentem educere animæ libertatem.* Hieron, Cont. Ruffin. *Philoſophiam eſſe μελέτην θανάτου. Socrates apud* Clem. ſtrom. l. 5. *Plato apud* Plut. de plac. philoſ. Οἱ ὀρθῶς φιλοσοφοῦντες, ἀποθνήσκειν μελετῶσι· καὶ τεθνάναι τούτοις ἥκιστα φοβερόν. *Plato Phædon. Platonis ſententia eſt, omnem ſapientum vitam meditationem mortis.* Hieron. epit. Nepot. *Plato Philoſophiam meditationem mortis eſſe dixit. Idem epit. Marcel. Philoſophum nihil oportet ſic agere, quàm ut animum ſemper ſtudeat conſortio corporis ſeparare, & ideò exiſtimandum, philoſophiam eſſe mortis affectum,* (conatum Hieron.) *conſuetudinémque moriendi.* Apul. de philoſ.

Sixtly and laſtly, when thou lookeſt towards death, looke withall ever further than it. When thou meditateſt on death, meditate withall on thoſe benefits that ſhall accrue unto thee by death. Oh could wee ſee them, as *Paul* did, when hee was rapt into the third Heaven [i]: we would never be well, untill wee were there. Nay, could we ſee but ſome glimpſe, as thoſe three Diſciples did [k], of that glory; we would never lin till we were entred or entring into it. But this ſince wee cannot hope for, till wee come there; let us labour with *Moſes*, the meane while, with the ſpirituall eye of the ſoule, with the eye of faith and meditation, *to ſee him that cannot be ſeene* [l]; yea *to ſee that, that cannot be ſeene* [m]; to ſee that with the ſpirituall eye, that cannot be ſeene with the naturall eye: with our Apoſtle, *to looke not on the things that are ſeene, but on the things that are not ſeene* [n]: not conſider death as it ſheweth it ſelfe to the eye of fleſh and blood, and as it is in its owne nature, as an enemy to man, as a puniſhment of ſinne [o]; but as it is manifeſted to the eye of faith out of Gods Word, as it is now altered and changed through Gods mercy in Chriſt, as a great benefit, as a bleſſing, as the meſſenger of God [p]; as Gods meſſenger, I ſay, for the good, yea for the endleſſe good of all thoſe that belong unto God. Open the eye of thy ſoule to looke not upon it, but beyond it. Muſe oft upon the happineſſe that ſhall enſue upon it, and cannot be attained but by it. That will make thee deſire death, though not for it ſelfe, yet for it [q]; yea, it will make thee even in love with death, if thou beeſt in love with it, ſince thou canſt not but by death attaine unto it.

i 2 *Cor.* 12. 4.

k *Matth.* 17. 3.

l *Hebr.* 11. 27.

m *Heb.* 11. 26.

n 2 *Cor.* 4. 18.

o *Geneſ.* 2. 17. *Rom.* 5. 12. & 6. 23.

p *Lex eſt, non pœna perire. Sen. epiſt.* 7. *Vltimum diem, non quaſi pœnam, ſed naturæ legem aſpicis. Idem ad Helv Mors naturæ finis eſt, non pœna.* Cic. pro Milon. & Sen. ſuaſor. 7. *imò nec finis, nec pœna bonis.*

q Ὡς ἐμοὶ φαίνεται, ἀνὴρ τῷ ὄντι ἐν φιλοσοφίᾳ διατείνας τὸν βίον, θαρρεῖν μέλλων ἀποθανεῖν, καὶ ἄλλος ἔν τῳ μέγιστα ἐνεῖν οἴοιτο ἀγαθὰ, ἐπειδὰν τελευτήσῃ. *Plato in Phædon.*

Vſe 5.

Fiftly, this helpeth to confute certaine erroneous conceits.

Firſt, the popiſh opinion of Purgatory. For what cauſe or reaſon ſhould Chriſtian men have to deſire death, if they were to goe to ſuch a place after death? to paſſe not from paine to eaſe and reſt, but from paine to paine, from leſſer paines to greater paines, to greater torments after death, than ever they did or could indure in this life [r]: not to goe to Chriſt, but to goe further from Chriſt; not to converſe with him immediately after death, but to be deprived of thoſe meanes, whereby they had ſpirituall ſociety with him,

r *Conſtat enim pœnas Purgatorii eſſe atrociſſimas, & cum illis nullas pœnas hujus vitæ comparandas. Bellarm. de purg. l. 2. c. 14.*

him, and did comfortably enjoy him by his ſpirit here upon earth. A meere dotage of mans idle braine, having no ſhadow of ground or warrant out of Gods word, teaching the Saints of God to expect after death wo, and paine, and hell, where the Spirit promiſeth nothing but *life* [a], *reſt* [b], *joy* [c], and *heaven* [d].

Secondly, it confuteth likewiſe another unſound aſſertion, to wit, of thoſe that denie unto the ſoules of the Saints deceaſed entrance into heaven, and acceſſe unto the preſence of Chriſt, untill the laſt day. This erroneous conceit was of old broached by *Irenæus* [f], and was of late againe revived by *Pope Iohn* 22 [g]. But was then oppoſed by the moſt of his *Cardinals*, and confuted by the Divines of the Univerſitie of *Paris*, and the Pope himſelfe (as ſome write) conſtrained by *Philip the Faire*, then King of France, publickly to recant it [h]; as alſo *Benedict* 12. his ſucceſſour, ſolemnly condemned it [i].

And it is a point indeed directly contrary to the promiſe of Chriſt, and to the Deſires of the Saints.

To the promiſe of Chriſt made to the Thiefe on the Croſſe; *This day ſhalt thou be with me in Paradiſe* [k]: which *Paradiſe* this our Apoſtle expoundeth to be *the third Heaven* [l], the preſent place of Chriſts reſidence and abode [m].

To the Deſires of Gods Saints; this our Apoſtle, and others, as well here, as elſe-where, who deſire to remove hence, that they may goe thither to Chriſt [n]. But in vaine ſhould they deſire for that end to remove hence, if, when hence they departed, they ſhould not go to Chriſt, but wait without, I wot not where, ſecluded from all acceſſe to him, and from the ſight of him. So that of neceſſitie either we muſt ſhut Chriſt himſelfe out of heaven, or elſe we muſt admit the ſoules of the Saints, who by direction of the Spirit of God (which cannot miſ-informe them, either delude or deceive them,) deſire therefore to be diſſolved, that they may goe immediately to be and abide with him where he is.

Laſtly, it teacheth us not to mourne exceſſively for the deceaſed [o]. For how can we deſire to goe after them, if we mourne for them, as if ſome evill had befallen them? or what cauſe have wee to bewaile them, that are therefore happier than us, becauſe they are gone thither before us [p], whither wee muſt once follow them, and can never be fully happy here, untill wee bee there with them? Rather; are they gone before us, that were neere and deere unto us? Let their departure from us, that were ſo much affected of us, be a meanes to draw our affections more to the place whither they are gone before us; and to thoſe courſes, whereby we may be partakers with them, as in the grace of God here, ſo in glory hereafter.

a 2 *Tim.*4.8. *Apoc.*2.10. *Iob.*5.24.& 11.25.
b *Luk.*16.25. *Apoc.*14.13.
c *Matth.*25.23. *Eſai.*35.10.
d *Luk.*16.22.& 23.43 2 *Cor.*12.2,4.
f *In lib.*5. *adverſ. Valent.cap.ult. Sed & Tertull. idem habet adv. Marc.l.*4. *& in lib. de animâ prope finem.*
g *Guil. Ockam in oper.* 93. *dierum. & Adrian. in* 4. *diſt.*7.& 10. *Gerſon. in ſerm. de Paſch.*
h *Eraſm. in præfat. ad Iren. Gillius Annal. Franc.tom.*2.*&Gaguin. l.*8.
i *In Extra.Bened.Deus Viſe Alfonſ. de Caſtro contr.hæreſ.l.*3.*Beatitudo.*
k *Luk.*23.43.
l 2 *Cor.*12.2,4.
m *Act.*5.21.
n 2 *Cor.*5.6,8.

Vſe 6.

o 1 *Theſſ.*4.13.

p *Præmiſſi, non amiſſi: præceſſerunt, non deceſſerunt. Aug.epiſt.*6. & 120. & *de diverſ.*43. *abiit, non obiit. Ambr. de Theodoſ. Quem putas periſſe, præmiſſus eſt. Quid autem dementius, quàm cùm idem tibi iter emetiendum ſit, flere eum qui anteceſſit? Sen.ep.*99 *dimiſimus illos, imò conſecuturi præmiſimus.*

Idem ad Marc. c. 19. *Cogitemus citò nos eò perventuros, quò illum perveniſſe mœremus, quem putamus periſſe, præmiſſus eſt. Idem ep.*63. *Non eſt lugendus qui antecedit, ſed deſiderandus. id quoque deſiderium patientiâ temperandum. cur enim immoderatè feras abiiſſe, quem mox ſubſequeris? Tertull. de patient. Non ſunt lugendi fratres noſtri accerſione dominicâ de ſeculo liberati, cùm ſciamus eos non amitti ſed præmitti, recedentes præcedere: ut proficiſcentes & navigantes deſiderari eos deberi non plangi. Cyprian. de mortal.*

FINIS.

Præclarè Antiphanes apud Stobæum tom. 2. cap. 124.

Πενθεῖν δ' ἀπεχεῶς τοὺ θανόντας φίλους.
Οὐ γὰρ πεθνᾶσιν· ἀλλὰ τὴν αὐτὴν ὁδὸν,
Ἣν πᾶσιν ἐλθεῖν ἐς' ἀναγκαίως ἔχον,
Προῆλθόσαν· εἶτα δ' χ' ἡμεῖς ὕστερον
Εἰς τοὐτὸ καταγώγιον αὐτοῖς ἥξομεν,
Καυδ' ἄλλον ξυνδιατρίψομες χρόνον.

Quæ Lipsius sic vertit.

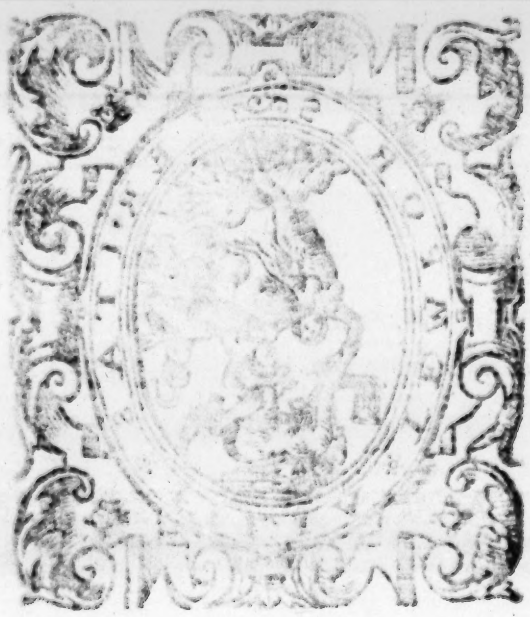
Lugere amicos mortuos minimè decet.
Non mortui etenim sunt: sed illam ipsam viam,
Quam mox necessum inire nobis omnibus,
Illi præiverunt: & ecce postmodùm
Transgressi in unum idemq; diversorium
Conjuncti agemus quicquid ævi relliquum est.

THE BENEFIT OF A GOOD NAME, AND A GOOD END.

A FVNERALL SERMON ON ECCLESIASTES 7. 1.

BY
THOMAS GATAKER B. of D.
and Paſtor of *Rotherhith.*

LONDON,
Printed by ANNE GRIFFIN, for EDVVARD BREVVSTER, and are to be ſold at his ſhop, at the ſigne of the Bible at *Fleete-bridge.*
1637.



To my Loving Friends and Neighbours, Mr. ROBERT BELL, AND Mr. IOSVA DOWNING, Ioint Patrones of the Rectorie of ROTHERHITH,

A good Name, and a godly End.

BEloved in the Lord Iesus, among other my Friends, whom I remember in this kind, I cannot forget you, whom I have daily so just cause, so great reason to remember. Your zeale to Gods house, and your special interest in this place, of late procured and purchased by you, not (as the manner of many Patrones is) with purpose to make a prey of the Priests portion, to build your houses or to feather your nests with the Churches ruines, or with the Levites revenue, but out of a care and desire (I assure my selfe) to see the place supplied with a skilfull and faithfull Pastor, when occasion shall require, as it cannot but procure you due respect from the whole Congregation here, unlesse they will brand themselves with a deepe note of ingratitude, so it may well alone claime this, or a greater office than this at my hands. But besides this more generall, your kindnesse more than ordinarie to my selfe in particular, and that not for an instant onely, at my first accesse to the place, but constantly continued, and improved rather than any way abated of its first fervor, doth necessarily binde me further in a double bond to you both. For the acknowledgement rather than requitall whereof, having of late pieced together these imperfect notes of a Funerall Exercise, at the request and for the private use of another kind Friend, I doe now under your names present them to more publike view, annexed to another discourse of the like Argument.

Which course if any more curious shall tax as superfluous, for that I handle twice the same subject, and dealing againe with the

ſame ſubject, uſe words, phraſes, allegations or illuſtrations ſometime the ſame.

To ſuch I anſwer in few words, with the Heathen man; for the former, that [a] *That is never too much taught, that is never enough learned.*

And for the latter, (to omit that I might well defend it with ſuch [b] *Examples, as are beyond all exception) with another Heathen, commonly deemed one of the* [c] *wiſeſt, that* [d] How ſoever ſome pregnant wits may in divers manner deliver oft the ſame matter, and never ſpeake the ſame things againe, when they intreat of the ſame ſubject; yet they muſt learne to beare with the dulneſſe of others, that dealing oft (*as wee muſt needs oft doe*) with the ſame matter, uſe now and then ſome proofes or lights the ſame, where no better or fitter offer themſelves at the preſent. *And let them remember withall, that a phyſicall preſcript is not the leſſe effectuall, becauſe it agreeth in ſome ingredients, or in the manner of application, with ſome others before preſcribed the ſame party. To your ſelves, and the like affected (and for others as I write not, ſo I regard not their cenſure) I know it will not bee diſtaſtfull to beare or read* [e] *a good point more than* once or twice *inculcated, one eſpecially ſo weighty, as that I here handle: Neither doubt I, but that ſuch variety will here offer it ſelfe, as may give ſatisfaction to a reader, not over nice.*

But leaſt the entry be long, where the work it ſelfe is but ſhort, to end with you, whom I principally intend it unto; As you have by your well-doing attained a good report with the godly, ſo [f] *eſteeme it as a good bleſſing of God, and endevor to retaine it by conſtant perſeverance therein, and by carefull ſhunning of all courſes that may any way blemiſh or ſtaine it: Have care eſpecially of the maine ground of it* [g]*, a ſincere and upright heart, without which it cannot bee juſtly or in truth had, and* [h] *which may both inwardly cheere you, and teſtifie before God for you, if unjuſtly it be denied. And the Lord in goodneſſe and mercy bleſſe you and all yours, and requite your kindneſſe to his houſe, and your reliefe of his poore ſervants, with his beſt bleſſings, both temporall, ſpirituall, and eternall.*

Yours aſſured in the Lord, THO. GATAKER.

[a] *Nunquam nimis dicitur, quod nunquam ſatis diſcitur. Sen. epiſt. 27.*

[b] *Paulus ipſe iiſdem ſæpe utitur tum verbis tum dictis, non in eadem denuò incidit. Confer. Rom. 13.9, 10. cum Gal. 5. 14. Eph. 2 1,5. cum Col. 2.13. Eph. 5.22,24. cum Col. 3.9,10. Eph. 5.22, 23. cum Col. 3. 18,19. Eph. 6. 1. ad 10. cum Col. 3 20. & caut hæc Epiſtola illius quaſi epitome videatur. Sic Tertull. eadem ad verbum habet, exponens Eſaiæ 9. adv. Iudæos, & contra Marc. l. 4. In Auguſtino & Chryſoſtomo peregrinus eſt, qui hoc in eis non obſervat. Seneca ipſe, cui ab acumine & varietate laus eſt, quoties eadem habet, non ipſum hemadum ſubinde recudit?*

[c] *Ἀνδρῶν ἁπάντων Σωκράτης σοφώτατος. Pythia apud Laert.*

[d] *Ἐπὶ σὺ, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτὲ σοῦ ἤκουσα; Hippias Socrati. Cui Socrates: Οὐκέ γε τοῦτο δεινότερον, ὦ Ἵππια, ἓν μόνον ἀεὶ τὰ αὐτὰ λέγειν. ἀλλὰ χὴ ταὐτὸν ταῦτ'. οὐ γὰρ ἴσως, διὰ τὸ πολυμαθὴς εἶναι, ταὐτὸν ταὐτὰ λέγεις Xenoph. comment. 1. Hinc & Greg. Naz. ſerm. in Epiphan. Εἰ δέ τῳ ἤδη περιειρημένων οὐκ ἐξαρκεῖ λόγος, θαυμαζέτω μὴ δεῖν, ὅταν τὰ αὐτὰ φθέγξωμαι μόνον, ἀλλὰ χὴ ταὐτὸν τοῦ αὐτοῦ.*

[e] *Διὰ χὴ πολὺ τὸ καλόν. Plato Phileb. Διὰ χὴ πολὺ τὰ καλὰ λέγειν τε χὴ ἐπισκοπεῖσθαι. Idem Gorg. (πῶς γὰρ καλεῖς) κόρος ἁδεὶς τῶν καλῶν. Idem apud Lucianum Dipſad.*

[f] *Ὄλβιον δὲ φᾶμαι καλέσαν' ἀγαθαί. Pynd. Olymp. od. 7 Τὸ δ' εὖ δεῖν ἓν πρώτων ἀέθλων· εὖ δ' ἀκοὰν δαΐων μοῖρα. Ἀμφοτέροισι δ' ἀνὴρ, ὅς ἂν ἐγκύρσῃ χὲλᾳ, Στέφανον ὕψιστον δέδεκται. Idem Pyth. 1.*

[g] *Rogatus Socrates quo pacto quis famam honeſtam aſſequeretur, Si talis, inquit, eſſe ſtudeat, qualis haberi velit. Eraſm. in apophth. Quòd ſi in conſcientiâ nævus fuerit, nec quod ex eo prodierit, curabit nævo. nam ſi radix in vitio, & ramus. nec fama valebit vendicare virtuti, quod eſſe vitium convicerit conſcientia. Bern. in Cant. 71.*

[h] *Etſi omnes vituperent, liber eſt tamen, quem conſcientia non accuſat: quia ſi omnes laudent, liber eſſe non poteſt, ſi conſcientia hunc accuſat. Greg. epiſt. 39. l. 9. & ep. 14. l. 6.*

ECCLEIASTES 7. 1.

A good Name is better than a good Oyntment: and the day of Death than the day of ones Birth.

THe Scope of *Salomon* in this booke of *Ecclesiastes*, is to teach Men true Wisdome: One principall part whereof consisteth in judging aright of the true value of each thing. *Scope.*

To this purpose, *Salomon* having formerly shewed the vanity of those things, to wit, the profits of this world, and the pleasures of this life, that worldly men value at so high a rate, that they place their chiefe good, and whole happinesse therein: Hee commeth now to shew the worth, and the great good that is in those things, which worldly men ordinarily either set light by, as of little worth, or shunne and abhorre as things utterly evill. For [a] what doe worldly men commonly make lesse account of than of good report? [b] what doe they dread and shunne more than dissolution and death? Yet *Salomon* here telleth us, that [c] *A good report is better than a precious Oyntment: and the day of Death better than the day of ones Birth.* So that, whereas earthly and fleshly-minded men, so they may freely enjoy their worldly profits the one, their bodily pleasures the other, passe not greatly, either what men speake and thinke of them while they live here, or what becommeth of them when they goe hence; *Salomon* here teacheth us the contrary lesson, that it is a speciall point of wisedome to have a due regard unto either: for that *a good Name* is more precious than ought that outwardly delighteth us; and the manner of *our Death* doth more neerely concerne us than the matter of *Birth.* *Coherence.*

[a] *-quid salvis infamia nummis? Iuven. sat. 1.*
[b] *O mors, quàm amara memoria tui? Sirac. 41. 1.*
[c] *vers. 1.*

Againe, whereas worldly men imagine that there is no felicity or happinesse, but in jollity and merry-meetings, in feasting and banquetting; and that nothing therefore is to bee shunned more than matter of mourning and griefe: *Salomon* telleth us here the contrary, that [d] *It is better* in some regards *to repaire to houses of mourning,*

[d] *vers. 2.*

ning, than to goe to place of rejoycing and revelling: for that thereby we may be put in mind of *our end*, and incited thereupon to prepare for the same.

Parts 2. To returne to the former, the words containe two Assertions;

The former concerning a *good Name*, preferred before *a good Ointment:*

The latter concerning a godly end, a good *Death* preferred before *Birth*, the beginning of life.

Summe. So that there is a twofold Collation or Comparison here; of *a good report*, and *sweet Odours* put for all bodily pleasures in the former: of *Death* and *Birth*. and so consequently life it selfe in the latter: and the priority and preheminence given to a *good Report* in the one, to *a good End* in the other.

For the former, the point that offreth it selfe here to be considered of, is this, that

Point 1. A good Name, is a precious Jewell; a speciall blessing of God; an inestimable treasure.

The truth whereof will appeare, if we shall briefely consider what other blessings it is compared with, yea and preferred before by Gods Spirit.

Priority 1. First, it is preferred before bodily pleasures and delights. *A good Name*, saith my Text, *is better than a good* * *Ointment.* Much use there was of sweet Odours, and in great request were precious Ointments, among the people of the Jewes, as may appeare by many places both of the Old and New Testament: as [e] where brotherly concord and agreement is for the pleasantnesse of it compared to that *costly Ointment* [f] *that was poured on the High Priests head*: where *Salomon* speaking of a man that maketh much of himselfe, saith, that [g] *Ointment is never wanting on his head*: where the two women reported in the Gospell, [h] the one to have *annointed Christs feet with sweet ointment*, and the [i] other to have *poured* the like *on his head.* Put here therefore for all manner of outward pleasures and delights: As if *Salomon* should say; *Albeit precious ointments and sweet Odours be of speciall use, and in no small request with the most, as* [k] *things that affect the Sense, comfort the braine, and refresh and revive the spirits; Yet a good Name and estimation is a blessing that goeth beyond them or any other thing, if any be, that may be outwardly more delightfull than they.*

* שמן ut ἔλαιον Græcis: apud Homerum præsertim. uti notat Athen: dipnos. l. 15. & Eustath. ad Iliad. ψ.

[e] Psal. 133. 2.

[f] Exod. 29. 7.

[g] Eccles. 9. 8.

[h] Luke 7. 38, 46.

[i] Iohn 12. 3, 5.

[k] Olfactum afficit, cerebrum juvat, spiritum reficit. Lavat. Legatur Athen. in dipnosop. lib. 15.

Priority 2. Secondly, it is preferred as before bodily pleasure, so before worldly wealth, before riches and treasure. [l] *A good Name*, saith *Salomon, is to be desired rather than much riches; and loving favour to be valued above silver and gold.* In regard whereof, the Heathen man could say, that [m] *Gaine gotten by an evill Name*, or *by the losse of a good Name, was no gaine but losse:* because [n] a man sustained more losse thereby, than all his gaine could countervaile, were it never so great. And certainely, there is no man of an ingenuous disposition, but if there were propounded to him riches with shame and reproach on the one side, and penury and poverty with true honour on the other side, he would rather make choise of the latter than the former.

[l] Prov. 22. 1. Honestus rumor alterum est patrimonium. P. Syr. Ego si bonam famam servâssem sat ero dives. Plaut. Mostell.

[m] Damnum, non lucrum est, cum malâ famâ lucrum. Publ. Syr.

[n] Fama malum gravius quàm res trahit. Hor. serm. l. 2.

Priority 3. Thirdly, it is preferred even before Life it selfe, not by Heathen men alone, but even by the blessed Saints and servants of God them-

themſelves. For to paſſe by that of the Heathen Orator, who ſaith, not as wee uſe to ſay, that *A man that hath an evill Name, is as good as halfe hang'd*; but that ° *It were better for a man to be ſtoned to death, or burnt quicke, than to live juſtly in diſgrace*: that a painefull or cruell death is better than a ſhamefull and reprochfull life: As alſo that of the Hiſtorian, yet a Chriſtian, who having moved the queſtion, by what meanes the Romanes came to be ſo great conquerors, maketh anſwer that it came ſo to paſſe, ᵖ becauſe *they were men bravely-minded, eſteeming it no death for a man to die honourably, no life for a man to live in diſhonour.* The Apoſtle himſelfe ſaith, that ᑫ *It were better for him to dye, than that any man ſhould take his glorying away from him.*

° Τὸ δ' ἐξῃρῆσθαι πονηρὸν ὄντα τῷ παντὶ δεινότερον τοῦ λιθοβολῆσθαι ἢ καταφλεχθῆναι. *Dion. Chryſ. orat. 46.*

ᵖ τῷ μεγαλόφρονας εἶναι, καὶ τὸ τεθνάναι τιθέναι τὸ μὴ τεθνάναι δὲ ἀκλειαν. *Simocrat. in hiſtor. apud Photium.*

ᑫ 1 Cor. 9. 15. καλὸν θανεῖν μᾶλλον ἢ τὸν καύχημά μου κενῶσαι. Ἐγὼ γὰρ εὐκλεῶς ἢ ζῆν θέλω μὲν ἀλλ' ἀνάγκης. Εὐκλεᾶ μοῖραν ἐπ' ἀκλεεῖ βίοτον Εὑρέσθαι. *Iulius apud Stob.* c. 119. Τοῖς ἀγαθοῖς αἱρετώτερος ὁ θανάτος ἢ ὁ ζῆν ἀσχήμων· ὁ μὲν γὰρ τοῦ βίου τέλος, ὁ δὲ τοῦ βίου ὄνος. *Gorgias pro Palamed.*

Neither is it without cauſe, that a good Name is ſo highly eſteemed.

First, in regard of a mans ſelfe; for that it miniſtreth much inward comfort and contentment to the minde of him that hath it: *Benefit* 1. According to that which the Heathen man ſaith, that ʳ *A warme Bath doth not ſo much ſupple the joynts of the bodie after a tedious and wearisome journey; as a good Name* and reputation, deſervedly obtained, doth even amidſt croſſe caſualties, and externall calamities, inwardly comfort and *cheere up the minde.* In regard whereof, as ˢ the Pſalmiſt, for the pleaſure and pleaſantneſſe thereof, compareth brotherly unitie to ſweet and precious Odors; ſo *Salomon* here in the ſame reſpect, not only compareth a good Name with the ſame, but even preferreth it farre before the ſame. And that not without good cauſe. For, * *The light of the eyes*, as he ſaith elſe-where, *gladdeth the minde; but a good Name, or a good report fatteth the bones.* ² *The light doubtleſſe is a joyfull thing, and it is a pleaſant thing for the eyes to ſee the Sunne:* as on the other ſide, nothing is more hideous and more dulſome and uncomfortable than darkneſſe. But yet this outward light maketh not a man more lightſome, than a good name doth. That gladdeth the heart, this even fatteth the bones: And ſo doth more than any pretious ointment is wont to doe: They make the skin ſlick and ſmooth, or at moſt ſupple but the joynts: this pierceth deeper, to the very marrow in the middeſt of the bones, that is ³ as deepe as may bee, it helpeth, ſaith *Salomon*, even to fill them with fat.

ʳ ἐχ ἅπαν θερμὸν ὕδωρ γῦα τοῖχ μαλθακῷ. *Plut. ex Pind. Nem.*

ˢ *Pſal.* 133. 2.

* *Prov.* 15. 30.

² *Eccleſ.* 11. 7. Τὸ φῶς τόδ' ἀνθρώποισιν ἡδὺ καὶ βλέπειν. *Eurip. Iphigen.*

³ *Hebr.* 4. 12.

Secondly, in regard of Others; becauſe it maketh a man fitter to doe good upon others. For it addeth grace and weight to a mans words and works, to whatſoever he doth, to whatſoever he delivereth, when there is a good opinion and eſtimation of him, in the hearts of thoſe, that either heare or behold him: As on the other ſide, it maketh all that a man acts or ſpeakes carry the leſſe weight with it, it diſtaſteth all that ever he either doth or delivereth, when men reliſh not the perſon himſelfe, when they conceive otherwiſe than well of him: In regard whereof, it is ſaid, even of our Saviour himſelfe, that * he could doe no great good in his owne Countrey, becauſe they had but a baſe conceit of him there. And no marvell: For ſince that ˣ *Whatſoever is received, is received according to*

Benefit 2.

* *Mark.* 6. 4, 5, 6, 20.

ˣ *Quicquid recipitur, recipitur ad modum recipientis.*

z Hall medit. cent. 1. med. 19.

to the modell and capacitie of that which receiveth it; And z *the efficacie of the Agent consisteth much in the disposition of the Patient: it is an hard matter for a man ever to doe good, unlesse he be reputed good:* it is an hard matter for him to doe good upon others, unlesse he bee reputed a good man by those whom he is to doe good upon: and a it is not therefore sufficient that he be true and faithfull unto them, unlesse he be esteemed also trustie and honest by them.

a οὐκ μὴν μόνον πιστὸς εἶναι, ἀλλὰ καὶ ἀξιόπιστος φαίνεσθαι. Clem. Alex. paedag. l. 3. c. 11.

Benefit 3.

Thirdly, in regard of God: because it is a meanes to make a man the more fit and better able to bring glory unto God, and to the profession of his truth. For as b when men have an evill conceit of professors, it maketh them thinke the worse of the profession it selfe: So on the other side, when professours by their Christian carriage shall worke a good opinion of themselves into the mindes of others, it is a meanes to make them thinke the better for their sakes of the religion they professe; by meanes whereof, as our Saviour saith, c *God himselfe is glorified*, and d *the doctrine of the Gospell is beautified and adorned*, and e commended thereby to the hearts and mindes of those that doe not otherwise greatly like it. That which made the blessed Apostle the more carefull in this kinde, as f that he might win the more unto God, so g that hee might not bring any scandall upon the Gospell of God, which God in mercy had committed unto him.

b Rom. 2. 24.

c Matth. 5. 16.
d Tit. 2. 10.
e 1 Pet. 3. 1.

f 1 Cor. 10. 32, 33.

g 2 Cor. 6. 3.

And yet further in few words, it is no marvell if *a good Name* bee preferred before *a precious Oyntment*, or any other outward delights whatsoever: For that

Respect 1. First, the one onely affecteth and refresheth the Bodie, whereas the other it even comforts and cheeres up the Soule.

Respect 2. Secondly, * the one, bad men may partake in as well as the good: whereas the other, that *good Name*, that *Salomon* here speaketh of, being the inseparable h companion of vertue and piety, "arising from it, effected by it, i returned as a reward to it, and attending upon it, as the *shadow* doth on the *Bodie* that walketh in the *Sunne*, cannot be had but of good and godly men only.

* Τὰ δὲ χρήματα καὶ τοῖς φαύλοις ὑπάρχει, τὴν δὲ δόξαν οὐκ ἄλλως οὐδ' ἄν τις ἄλλ' ἢ τοὺς ἐπαινουμένους κτήσαιτο. Isocr. ad Demon.

h *Gloria virtutis comes est, ut corporis umbra. Gloria umbra virtutis est: etiam invitos comitabitur. umbra aliquando antecedit, aliquando sequitur: & gloria aliquando ante nos est, visendaq; se præbet, aliquando in averso est, majorq; quo serior, ubi invidia secessit.* Sen. ep. 79. "Ὁ ἔπαινος ἐπ' ἀρεταῖς γίνεται. Archytas de vino bono & beato. i ἡ τιμὴ τῆς ἀρετῆς ἆθλόν τι. Arist. ethic.

Respect 3. Thirdly, k the one is included and bounded within the lists and limits of this present life, as all the profits of this world are, and all the pleasures of this life, that must therefore *either* l *have an end of us, or we an end of them*, cannot comfort us in Death, nor m continue with us after Death: Whereas this other it is able as to comfort a man in his life, so to cheere him up even in Death, yea n to make him survive after Death in the hearts and mindes of those that here knew him, yea of those also many times that never knew him, but by their report of him. For * the godly leave their *Names* behinde them for *a Blessing*: as the wicked leave their *Names* behinde them for *a Curse*. As p the memory of the wicked is accursed, the very *Name* of them *rots* and stinks above ground as their corps and carcasse doth under ground; they leave a filthy savour behinde them, as a greasie snuffe when it goeth out, that infecteth the very ayre, and offendeth

k τὸ πεφυπβίῳ συγγράφειν. Basil. Sel. l *Habent finem aut tuum aut suum.* Ber. de bon. des.

m 1 Tim. 6. 7.

n Eccluſ. 41. 15, 16. Περὶ πλείονος ποιοῦ δόξαν καλήν, ἣ πλοῦτον μέγαν καταλιπεῖν. ὁ μὲν γὰρ θνητός, ἡ δὲ διαμένει. Isocr. ad Demon. *Facit ut mortui quodammodò vivant.* Lavat. *--volito vivus per ora virum.* Ennius.

* Esai. 65. 15.

p Prov. 10. 7.

offendeth all that come neere it: So on the other ſide, the remembrance of the righteous, it is holy and bleſſed; they leave a ſweet ſent behind them, when they depart hence, like as *Storax* or *Betonie* doth, even long after it hath left burning, or [q] as *civet* and *ennamel-boxes* retaine a pleaſant, yea a ſtrong ſavour ſtill of that, that was once in them, even a long time after that it hath beene taken out of them.

[q] ὡς ἀλάβαστρα ἡδύσματος, Plut. de tranq.

But here there may be an objection made. For if *a good Name* be ſuch a bleſſing, as *Salomon* ſeemeth to make it, how is that true, may ſome then ſay, that our Saviour elſe-where ſaith, that [r] *Bleſſed are we, when men ſpeake all the evill they can of us*; and [ſ] *Curſed are we, when all men applaud us and ſpeake well of us.*

Objection.

[r] Matth. 5. 11.
[ſ] Luke 6. 26.

I anſwer: First, our Saviour ſaith not ſimply, that we are *bleſſed*, when men *ſpeake evill of us*, but when they ſpeake evill of us *cauſelеſly*, and *for his cauſe*. And it followeth not, that a *good Name* is *no Bleſſing*, becauſe it is a bleſſed thing for a man ſometimes, in ſome ſort, to looſe or leave it for Chriſt: as it followeth not, that Parents and Friends, and Wife and Children are no bleſſings, becauſe [t] a man may be bleſſed in the looſe of them alſo for Chriſt. Rather * the greater the bleſſing is, the greater bleſſednеſſe it, for a man to be curſed, as it were, and croſſed in the looſe of it for Chriſts cauſe. [u] Neither were it thanke-worthy for a man to leave ought for Chriſts ſake, were the thing left and loſt by him a matter of no worth.

Solution.
Anſwer 1.

[t] Mark. 10. 29, 30.
* Nemo mihi videtur pluris æſtimare virtutem, nemo illi magis eſſe devinctus, quàm qui viri boni famam perdidit ne conſcientiam perderet. Sen. epiſt. 81.
[u] 1 Sam. 15. 9.

Secondly as to be wrongfully and cauſeleſly traduced and ſlandred in ſome caſes is a bleſſing: ſo to be commended and applauded without good cauſe, without ſome ground, is, as our Saviour ſaith truly, rather a Curſe than a Bleſſing: For ſuch ſoothing up and extolling men is no true Fame but falſe Flattery. Then have men the *good Name Salomon* ſpeaketh of in this place, [x] when they have a good report not from the mouthes of men onely, but have *teſtimony*, as *Iohn* ſpeaketh, *from the truth it ſelfe* too.

Anſw. 2.

[x] 3 Iohn 12. Virique bonum eſt (& laudantis & laudati) merito laudari. Sen. ep. 102. Immeritò utriuſq; malum.

Thirdly, [y] what if wicked men ſpeake evill of thee when thou deſerveſt well? [6] No wiſe man will bee troubled, becauſe fooles thinke him a foole, though Idiots condemne him or tax him of folly. [7] Their Word is no ſlander: there evill opinion is no matter of imputaion. [7] *It is true praiſe for a man to be praiſed and commended by thoſe that are praiſe-worthy themſelves.* A bad mans reproach is no diſpraiſe: [8] the commendation rather of ſuch ſometimes is a kinde of diſpraiſe, making men ſometime ſuſpected to bee like thoſe that commend them: like the infectious breath of one inwardly unſound, that corrupteth and tanteth all that he breatheth on. If wicked men therefore without cauſe will ſpeake evill of us, when we deſerve well of them; which the Heathen man ſaid was [z] *the lot of Rulers and Governours*, and we may well ſay, is uſually

Anſw. 3.

[y] Quanta dementia eſt vereri, ne infameris ab infamibus? Sen. ep. 91. Τοῦτο τῶν μαινομένων δίκαιος θαυμάζεσθαι; Arrian. diſſert. l. 1. c. 21.
[6] Demetrius dicere ſolebat, eodem loco ſibi eſſe voces imperitorum, quo ventre redditos crepitus. Quidenim, inquit, mea refert, ſurſum iſti an deorſum ſonent? Sen. ep. 92. Malè de te loquuntur homines, ſed mali. moverer ſi hoc judicio, non morbo facerent. Idem de remed. fort. 7 Malis diſplicere laudari eſt. Non poteſt ullam autoritatem habere ſententia, ubi qui damnandus eſt damnat. Sen. de remed. fort. 7 Laus eſt vera à laudato laudari. Magnificum eſt laudari à laudato viro. Tragicus. i. laude digno. Sen. ep. 102. Lætus ſum laudari me abs te, pater, laudato viro. Hector apud Nævium Cic. Tuſc. lib. 4. & Fam. ep. 12. lib. 5. & ep. 6. lib. 15. Ea eſt enim profectò jucunda laus, quæ ab jis proficiſcitur, qui ipſi in laude vixerunt. Cic. ibid. 8 Scito eum peſſimè dicere, qui maximè ab bis laudatur. Plin. ep. 14. lib. 2. [z] Καλῶς ἔφη ὁ τῶν κακῶν ἀκούειν βασιλεὺς βαρύ. Alex. Mac. apud Plut. in apophth. & Dion. Chryſ. orat.

a Chriſtian

a Christian mans lot: let this content us, that [9] the wise and godly will speake well and good of us, whose opinion and good estimation of us we ought principally to respect.

[9] Claritas ista bonorum virorum secunda opinio est: vel laus est à bono reddita. Sen. epist. 102. Gloria multorum judiciis constat, claritas bonorum. Ibid. Bona profectò consolatio, cùm blasphemamur à malis benefacientes, & recti diligant nos, omninò sufficit adversus os loquentium iniqua, opinio bonorum cum testimonio conscientiæ. Bern. Cant. 24.

Answ. 4.

Fourthly, as *David* said sometimes unto *Micol*, objecting unto him, that even his owne servants contemned him for his dancing before the Arke, [a] *of the very same servants, that thou saiest so of, shall I be honoured*: So here, even those wicked ones that outwardly traduce thee, cannot but inwardly acquite and commend thee. For as even those that outwardly sooth up and flatter bad persons for their owne advantage, doe yet in heart inwardly scorne and contemne them, whom they doe outwardly so sooth: and those that bribe a Iudge to give a wrong sentence, or hire a false witnesse to forsweare himselfe for them, cannot but in their conscience condemne and detest those whom they corrupt in that sort: [b] *I love*, saith one, *the Treason, but the Traitor I hate*: And *Tiberius* the Emperour, though a cruell Tyrant, and one that would be flattered, yet [c] could not forbeare in the hearing of some to cast out words discovering his inward dislike and detestation of those that in the Senatehouse laboured to exceed either other in their grosse and palpable flatteries of him. So on the other side, wicked wretches, though in speech outwardly they traduce the godly, heaping all the slanderous imputations upon them, that either suspiciousnesse can surmise, or maliciousnesse invent, yet in heart and conscience they cannot but approve of them: their heart and conscience speaketh for them, while their tongue talketh against them, and acquiteth them of that which their tongue chargeth them with. Yea, and when their conscience shall come on Gods racke, either [d] by secret remourse here, or [e] by their publike appearance at Christs tribunall in Doomes-day, then shall their tongue bee constrained also to bewray and discover to the justification of Gods children, what lieth hidden now in their hearts.

[a] 2 Sam. 6. 22.

[b] Τὸς μέλλοντας προδιδόναι μᾶλλον φιλῶ, τοὺς δὲ ἤδη προδεδωκότας μᾶλλον μισῶ. Amo prodituros, odi proditores. Philip. Mac. apud Stob. c. 52. Ἐγὼ προδοσίαν μὲ φιλῶ προδότας δ' οὐκ ἐπαινῶ. Amo proditionem, proditorem non laudo. Aug. apud Plut. in apoph.

[c] Memoriæ proditur Tiberium quoties Curiâ egrederetur, eloqui solitum, O homines ad servitutem paratos! Tacit. annal. l. 3.

[d] 1 Sam. 24. 18.

[e] Wisdom. 5. 3.

Conclusion.

And thus much for the reconciling of our Saviour and *Salomon*, that *a Good Name* ceaseth not to be a blessing, though for a man to be flattered without cause be a curse; and though it be a blessed thing for a good man to bee causelesly evill spoken of for Christs cause by wicked ones, while the godly yet retaine a good estimation of him, and those wicked ones also inwardly cannot but approve of him.

Vse 1.

The Use of this point then is, first, for Admonition and Exhortation. Is a good name such a treasure? Oh be carefull then to [*] use all honest and good meanes, as for the compassing and obtaining, so for the retaining and maintaining of a good Name when it is atchieved; as also with all heedfulnesse to shunne and avoide whatsoever may bring the least aspersion of blot or blemish thereupon. [f] *Providing honest things*, saith the Apostle, *in the sight of all men*: as the same Apostle saith that he himselfe also did [g] *provide honest things, not before God onely, but before men also*; [h] being carefull to shunne, as the

[*] Εἰ βούλῃ καλῶς ἀκοῦσαι, μηδὲ καλῶς λέγειν· μηδὲν γὰρ καλῶς λέγειν, πείρᾳ καλῶς πεφυκέναι, καὶ ὅτι καρπὸς τὸ καλῶς ἀκοῦσαι. Epictet. apud Stob. c. 1.

[f] Rom. 12. 17.

[g] 2 Cor. 8. 21.

[h] Caveas & tibi à peccato, & illis à scandalo. Bern. de temp. 74.

the *offending of God*, ſo the *giving of offence* alſo *to man*. As [i] we muſt endevour *to have peace, if it be poſſible, and ſo much as in us lyeth, with all men:* ſo muſt we labour, if it be poſſible, and ſo much as in us lieth, to have every mans good word, to heare well of all men; at leaſt ſo carry our ſelves, that wee [k] give no juſt occaſion to any to ſpeake evill of us, but ſo live, that in heart at leaſt they cannot chooſe but thinke well of us. In a word, have a care we muſt, not to ſhun ſinne alone, but even [l] *all ſhew of ſinne*, actions [m] *evill-coloured* as well as corrupt; and to follow ſuch courſes, as [n] not only are *juſt and pure* in themſelves, but as are *of good report* alſo among men, and may make us to be well reported of by them.

i *Rom.*12.18.

k 1 *Tim.*5.14.

l 1 *Theſſ.*5.22. *tam à ſpecie mali, quàm à ſpecie malâ, quàm ab ipſo malo. Et malas res & malas pariter ſpecies devitare. Bern. de conſid.*l.3.

m *quicquid malè coloratum fuerit. Bern. ibid.*

n *Philip.*4.8.

Yea but that, will ſome ſay, were to play the *Phariſie* and the Hypocrite, *to do things* (which [o] our Saviour forbids) *to be ſeene.*

Objection.

o *Matth.*6.1.

And doth not the ſame, our Saviour, will and charge us elſewhere, to [p] *let our light ſhine forth ſo before men, that they may ſee our good works, and glorifie God for them?*

p *Matth.*5.16.

But [q] how ſhall theſe two ſayings of our Saviour then be accorded? For it may ſeeme, that if a man obſerve the one, he ſhall tranſgreſſe the other; if he keepe the one, hee ſhall breake the other. Is our Saviour Chriſt then contrary to himſelfe? Hee ſaith, that [r] *A man cannot ſerve two Maſters diverſly minded:* but undoubtedly, [ſ] a man may as well ſerve two Maſters as ſerve one, if his commands be contrary one to another.

q *Quid igitur faciam? quid relinquam? ſi hoc obſervare voluero, in illud offendo, ſi illud obſervavero, in iſtud impingo. Aug. de diverſ.*26.

r *Matth.*6.24.

ſ *Tam non poteſt homo duobus dominis diverſa jubentibus, quàm nec uni ſervire diverſa jubenti. Aug. ibid.*

But the Anſwer hereunto will be eaſie and ready, [t] if we conſider the divers ends and aimes of mens actions.

Solution.

t *Finem attende, quo fine facias vide. Aug. in Pſ.*65

For firſt, [u] it is one thing to doe well, [x] that God thereby may be glorified, and another thing to doe well, that our ſelves may be magnified: ſo to doe well it is good, but thus to doe well it is evill, it is not good; and thus did the *Phariſies*, who [y] *did all for the praiſe and applauſe of men*, whom our Saviour therefore juſtly controlleth.

Diſtinction 1.

u *Si ideò facis, ut tu glorificeris, hoc ego prohibui: ſi idfacis, ut Deus glorificetur, hoc juſſi. Aug. ibi.*

x 1 *Pet.*4.10,11.

y *Matth.*23.5.

Secondly, it is one thing for a man to make a goodly ſhew outwardly, when there is no goodneſſe in him inwardly, that men may take notice of it, and admire and applaud him for it: like a vaine perſon, who to gaine the credit of a proper man, trimmes and tricks up himſelfe, and then getteth him abroad of purpoſe to places of moſt reſort, that men may ſee what gay cloths hee hath, and how well they beſeeme him, and thinke him that which indeed hee is not. And another thing for a man, becauſe [a] many eyes are upon him, men will be prying and poring into his courſes, and ready oftentimes to conſtrue things to the worſt, [b] to walke therefore *wiſely and warily*, [c] circumſpectly and watchfully, that men may not eſpie ought in his life and courſes, for which they may either juſtly ſurmiſe that evill of him, or ſuſpect that evill by him, that indeed is not in him; as a [d] man that is to goe abroad in the day time, and to come in companie with men of faſhion, or curious ones otherwiſe, is carefull ſo to put on his apparell about him, that neither he be taxed by others that ſhall ſee him for a ſloven, nor bee offenſive to thoſe with whom he muſt converſe. The former is the *Phariſie*, that [e] maketh a meere ſhew *to bee ſeene*, when all is inwardly unſound,

Diſtinction 2.

a *Matth.*5.14,15.

b *Epheſ.*5.15. *Coloſſ.*4.5.

c *Converſatio & caſta & cauta ſit, ne fortè cum mala vita non ſit per laſciviam, mala ſit fama per negligentiam. Iulian. de bono viduit.*c.22.

d *Rom.*13.13. 1 *Theſſ.*5.5,6,7,8.

e *Matth.*23.25,27.

ſound, that *waſheth the outſide of the Cup*, but is all inwardly uncleane, whom our Saviour there condemneth: the latter is the diſcreet Chriſtian, whom [f] our Saviour Chriſt himſelfe commendeth, and commandeth us alſo to imitate.

f *Matth.5.16.*

Vſe 2. The ſecond Uſe therefore is for Reprehenſion; to reprove two ſorts of perſons that bee faulty this way, that bee careleſſe in this kinde.

Sort 1. The former ſort, are thoſe that [g] care not what courſes they take for the ſcraping and raking of wealth together, though it bee with juſt loſſe of good Name. This they propound to themſelves, that [h] wealth they will have, howſoever they come by it; [i] which ſo they may have, they care not how they come by it; or [k] what in regard of their cruell and unconſcionable courſes, whereby they ſeeke to compaſſe it, men thinke or ſpeake of them for it. *The Fox*, ſay they, *fareth beſt, when he is moſt curſed:* and [l] they laugh in their ſleeves to heare what loſers by them ſay of them, while by their loſſes they grow great. Oh but the wealth that is ſo gathered, is moſt uncomfortable wealth: the gaine that is ſo gotten, is but accurſed gaine; [m] it is no gaine, but loſſe, whereby thy good Name is impaired, and by meanes whereof the bleſſed Name of God is blaſphemed. Oh couldeſt thou but thinke now ſeriouſly, what a corroſive it will be to thy conſcience, what a burden to thy ſoule upon thy death-bed, to thinke then with thy ſelfe, with how many an heavy Curſe, how many a bitter Imprecation, with what exclamation of ſome, what indignation of others, what deteſtation of all ſorts, even of thoſe, it may be, that have been inſtruments unto thee in the hooking of it in, that wealth which thou haſt, hath bin gathered together, it would make thee to have litle Joy of it now, as thou ſhalt be ſure to finde litle Comfort in it then.

g - *quid ſalvis infamia nummis? iuven. ſat.1.*

h 1 *Tim* 6.9.

i *Unde habeat quærit nemo; ſed oportet habere. Iuven. ſat. 14.*

k *Sine me vocari peſſimum, ut dives vocer.*

l - *populus me ſibilat: at mihi plaudo Ipſe domi, ſimulac nummos contemplor in arcâ. Horat. ſat.1.*

m κακὰ κέρδεα ἴσα ἄτῃσιν. *Heſiod.*

Sort 2. The latter ſort, that come here to be reproved, are ſuch as by frequenting of ſuſpicious places, haunting the companie of infectious, looſe and lewd perſons, entertaining and harbouring of ſcandalous livers, ſuch as are notoriouſly knowne and noted for ſuch, or by other the like courſes, give men juſt cauſe, yea, or occaſion to ſuſpect evill by them, or to ſpeake evill of them: That thinke all is well, ſo long as they ſo live, that they cannot be directly challenged, or evidently convinced of evill life, though there be never ſo ſtrong preſumptions and juſt grounds of ſuſpicion, that it is not with them as it ought to be, nor as themſelves pretend that it is.

Conſideration 1. Such muſt know, firſt, that [a] *We have need as well of a good Name in regard of Men, as of a good Conſcience in regard of God.* Yea that we have need of a good Name, in regard of our ſelves alſo, that wee may have the comfort of it both in Life and Death; in regard of others, that we may doe the more good upon them; and in regard of God, that we may bring the more glory unto him.

n *Opus eſt boni famâ apud homines, bonâ conſcientiâ apud Deum. Propter nos conſcientia noſtra nobis neceſſaria eſt: propter vos fama noſtra non pollui, ſed pollere debet in vobis. Aug. ad fratr. in erem. 52. Nobis neceſſaria eſt vita noſtra, aliis fama noſtra. Iulian. de bono vid. lit. c. 22.*

Conſideration 2. Secondly, that [o] he that is retchleſſe of his good Name, as hee wrongeth himſelfe, ſo he injureth others alſo. As he is unmercifull to himſelfe, in bereaving himſelfe of that, that ſhould be as deere

o *Conſcientia noſtra neceſſaria eſt, fama proximo: qui conſcientiæ ſuæ famam negligit, crudelis eſt. Aug. ad fratr. in erem. 52.*

unto

unto him [p] as his life it selfe: so he is uncharitable to others, who by occasion of his inconsiderate courses are moved either to surmise amisse of him, if his life be not such as it seemeth, or else to imitate him in that, which though they see not in him, yet they suspect by him.

[p] *Pars melior gloriam saluti prætulit. Ambr. offic. l. 3. c. 9.*

Consideration 3.

Thirdly, that as [g] he said sometimes of *a Noble man*, and [s] the Emperour of his household, so it is true much more of each Christian man, that is of the Household of faith, of the Household of Christ, that *he ought to be free*, so farre as in him lieth, *not from sinne onely and crime, but from suspicion of the same*: and is therefore commanded to [h] *abstaine* not from sinne alone, but from all evill shadow and *shew* of it: that not onely he may not be evill indeed, but may [i] not seeme to be so, when indeed he is not.

[g] *Virum nobilem & à crimine & criminis suspicione alienum esse oportet. Scal de subt. l.*
[s] *Meos tam suspicione quàm crimine judico carere oportere. Iul. Cæs. Suet. c. 74.*
[h] 1 *Thess.* 5. 22.
[i] *-quod non es, ne videare, cave. Ovid. trist. l. 5. el. 11.*

And lastly, that seeing God requireth this also of us as well as that, to wit, [k] that we endeavour as well to retaine a good report among men, as to keepe our hearts and lives sincere and upright in Gods sight; That therefore we cannot say that we are cleare to God and our owne conscience, when we make no conscience of observing what God hath enjoyned us; when we make no reckoning at all of that, which God would have us so much regard.

Consideration 4.

[k] *Rom.* 12. 17. *Pb l. 4. 8. Ad virtutem vitæ pertinet, fama ad laudem. Iulian. de vidui. c. 22.*

A third Use may bee for Information; to shew how grievously they sinne, that wrong others in their good name and reputation, by raising untruly scandalous reports of them, and casting aspersions upon them in that kinde. Such are worse than Theeves, and deserve hanging much better than many a one that taketh a purse by the way. For that the losse is, as farre greater by one than the other, so for the most part also more irrecoverable. Restitution and satisfaction may be made for the one, when it cannot so easily bee for the other: [l] *Though the wound be healed up, yet some scarre will stay still.* Men are mostly suspicious; and we are wont to say, that *There is seldome smoake, but where there is some fire.* Yea such; they are Murtherers, or worse than such, bereaving men of that, that is deerer unto them, not than their wealth alone, but even than their life too. [m] *Their teeth* (saith the Psalmist) *are speares and arrowes:* [n] their *lips* as *knives* and *lances*: [o] *their tongue a sharpe two edged sword*: and [p] their *throat* an *open grave* or sepulchre: their *tongue* is as a *sword* to thrust men thorough with, and their *throat* as a *grave* to bury them in, to swallow them up quicke. In regard whereof, the Heathen man sometime said, that [q] *Of all tame Beasts, a flatterer was the most dangerous, of all wild ones, a back biter*: and that it was [r] *better* for a man *to light among Ravens* and Vultures, than to fall into the hands of such ravenous creatures: for the one devoure men while they be alive, whereas the other seize not on them till they be dead. And well, saith one of the Ancients, doth [s] the Psalmist compare the *tongues* of such to *a sharpe sword*, and to *the sting of a serpent*: for that such oftentimes infect and slay no lesse than [t] *three at once* with *one blast of their breath*, the person traduced, themselves, and the party they make report to, the first in his fame, themselves in their soules, and the last also in the like, by drawing him to communicate with them in their sinne, and so making him* alike guilty of the same with themselves.

Vse 3.

[l] *Etiamsi vulnus sanetur, manebit cicatrix.*
[m] *Psal.* 57. 3.
[n] *Psal.* 59. 7.
[o] *Psal.* 57. 4. *Major est machæra linguæ quam ferri. Aug. in* 1. *Ioan.* 10.
[p] *Psal.* 5. 9.
[q] Τὶ τῶν θηρίων χαλεπώτατον δάκνει; τῶν μὲν ἀγρίων συκοφάντης, τῶν δ' ἡμέρων κόλαξ. *Quenam bestia pessimè mordet? è feris calumniator, è cicuribus adulator. Diogenes apud Laert.*
[r] Κρεῖττον εἰς κόρακας ἢ εἰς κόλακας. *Idem ib.*
[s] *Psal.* 104. 3.
[t] *Tres uno flatu inficit & interficit. Bern. de diverse.* 17. *Multorum aures inficit, animas interficit. Idem in Cant.* 24. Διπλόη γὰρ δοκεῖ θανατηφορώτατον εἶναι θῆρα ἐκ δυοῖν εἰδῶν κεκραμένον, εἰς δὲ ἀναισθησίην καὶ θάνατον. *&c. Herodot. l.* 7.
* *Pari reatu detrahentes & audientes detinentur. Bern. mod. viv. c. 23. & medit. c. 42. Detrahere, an detrahentem libenter audire, utrum sit damnabilius non facilè dixerim. Bern. de consid. l. 3.*

Vſe 4. The fourth and laſt Vſe of this point is for Conſolation: Is a good Name and Reputation ſo precious a Iewell, ſo invaluable a treaſure? It may then be a great comfort to the childe of God, though he live but in meane eſtate in the world, yet if he lead his life in that ſort, that he hath a good report of thoſe, the better ſort of them eſpecially, among whom he liveth, and with whom hee converſeth. It is that, that may well comfort him againſt his penury or poverty, that as the *Pſalmiſt* ſaith, that a[n] *A little pittance with the feare of God is better worth than all the wealth in the world without it*: ſo a little competency with a good name, is much better than aboundance of wealth and treaſure without it. Yea, this is that, that may miniſter much comfort to a man upon his death-bed, if his Conſcience can truely tell him and teſtifie for him, that though he have lived but in meane eſtate and condition, yet through the mercy and goodneſſe of God, he hath led his life in that manner, that no man hath had juſt occaſion to ſpeake evill of him; that hee hath approved his waies both to God and man; that he hath not by any ſcandalous or inconſiderate courſes opened mens mouthes to traduce either him, or the profeſſion of Religion for him. This I ſay, is that, that may cheere up a man on his ſick-bed, that may comfort him in death, and make him ſurvive after death, as in Glory with God, ſo in good Name among men, among whom he ſhall leave a good report, as a ſweet ſavour, that ſhall laſt behind him with them, even when he is taken away from them. So that to ſuch the day of their Death is juſtly ſaid to be better than the day of their Birth: And ſo paſſe we to the ſecond point,

Point 2.

To wit, That *the day of Death is better than the day of ones Birth*: that even *Death to the Godly is better than life*, becauſe better than birth the beginning of Life.

It was an Heathen mans ſaying, that [x] *It was beſt of all not to be borne at all; and next that to die ſoone.* So thought they that minded onely the miſeries of this life, and expected nothing at all after this life. But Chriſtian men, that beleeve the immortality of the ſoule, have learned an other leſſon concerning themſelves, to wit, that to them it is a benefit to be borne, and yet a greater benefit to die and bee diſſolved by death, in regard of that bleſſed eſtate that abideth them after Death. For howſoever for the Reprobates, *well it were, had they never beene borne*, as [z] our Saviour ſaith of *Iudas*: it is evill for them that ever they were borne, and worſe for them, that once they muſt die; and worſt of all, that when they die, they cannot die all out, they cannot doe as the Beaſt doth when it dies: Yet to Gods children, it is a benefit that ever they were borne, but a greater benefit and bleſſing that once they muſt die: there is benefit in both, but the latter is *much the better*, as [a] the Apoſtle ſaith of himſelfe: they are nothing ſo [b] *bleſſed* in their birth, or in their life, as they are in their deceaſe and in their *Death*. And therefore no marvell, if *Salomon* ſay, that *The day of their death is better than their birth-day* to ſuch.

Now the truth of this point may further and more fully appeare, if we ſhall duly conſider, both the evils, that ſuch are freed from through Death, and the good things that ſuch attaine to by Death.

The

x Ἀρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄμεινον· Φύντα δ' ὅπως ὠκιστα πύλας Ἀΐδαο περῆσαι. *Theognis.* Ἐγὼ τὸ μὲν δὴ πάντα χὰ θρυλλούμενον, Κράτιστον εἶναι φημὶ μὴ φῦναι βροτόν. *Eurip.* Μὴ φῦναι τὸ πάντα νικᾷ λόγον. *Sophoc. Vixiſſe nimio ſatius eſt quàm vivere. Plaut. Bacchid.* Τὸ μὴ φυῆναι μὲν κράτιστόν ἐστ' ἀεί· Ἐπεὶ δ' ὡς τάχιστ' εἶναι πάλιν. *Alexis apud Athen. l. 3. Optima Graiorum ſententia; quippe homini ojunt Non naſci eſſe bonum; aut natum citò morte perire. Auſon. idyll. 15. Multi extitere, qui non naſci optimum cenſerent, aut quàm ocyſſimè aboleri. Plin. præfat. lib. 7. Non naſci longè optimum; proximum quàm primùm mori. Cic. de conſol. Primum bonum non naſci, ſecundum citiùs mori. Silenus apud Lactant. inſtit. l. 3. c. 18.*

z *Math. 26. 24.*

a *Phil. 1. 23.*

b *Apoc. 14. 13.*

The evils that they are feed from, are either Temporall or Spirituall.

Reason 1.

Evils 1.

First for Temporall Evils. [c] *Man is borne:* but to what? *to trouble and travell*, to labour and sorrow. [d] Our life is begun with weeping and teares, and [e] continued in griefe and cares; [f] full fraught with crosses and calamities, from the one end of it to the other. Whereas Death freeth us from all these Evils, and putteth an end to all the miseries, troubles and travels of this life. For [g] *the Dead in Christ, they rest from their Labours.* [h] *All Teares are wiped from their Eyes.* [i] They are no more subject to any bodily infirmitie, *to hunger or thirst, heat or cold*, or any malady whatsoever. Death is a soveraigne medicine to them, that cureth them of all Diseases, yea [*] of Mortalitie, and Death it selfe. For it is true of all Christians, that is said of Christ, that [k] *being once dead they dye no more: Death hath no power over them.* For [l] *those that have part in the first Resurrection; the second Death hath no power over such.*

c *Iob* 5.7.

d *Sap.*7.3. *Quid est homo? morbidum, putre, cassum, à fletu vitam auspicatum. Sen. ad Marc.c.*11 *Nascitur, & statim plorat, qui & rideve poterat, futuræ calamitatis propheta. Aug. hom.*10.

e συγγενὴς πολυπόνῳ βίῳ. *Menand.*

f *Iob* 14.1. *Sirac.*40.1.

g *Apoc.*14.13.

h *Apoc.*21.4.

i *Apoc.*7.17.

[*] Ὁ θάνατος ἐστιν ἀθανασίας φάρμακον. *Antiphanes. Moriar? desinam alligari posse, desinam ægrotare posse, desinam mori posse. Sen. ep.*24

k *Rom.*6.9.

l *Apoc.*20.6.

Secondly, for spirituall Evils. We are borne indeed: but how? though not unto sinne, yet *in sin.* For [m] *In iniquitie*, saith *David*, *was I bred, and in sin was I borne.* And this sin it sticketh by us all our life long: wee cannot be wholly free from it so long as wee live; wee have and shall have *sin*, as a bad Inmate, [n] *dwelling with us*, and rousting within us, so long as life lasts. But [o] what then may *deliver us* and set us free *from this bodie of death*, from this burden of sin? As *Diogenes* sometime told *Antisthenes* shewing him a sword, when hee asked what would rid him of his paine, *This will*: Death will do it. *For* [p] *he that is dead*, saith the Apostle, *is freed from sin:* from that sin that hee was borne in, that hee drew from his breeding, and was possessed of at his birth; so freed as hee shall never bee troubled againe with it, either to bee foyled by it, or to be once tempted at all unto it.

Evils 2.

m *Psal.*51.5.

n *Rom.*7.17. *Manet peccatum evulsum quodammodò, necdum tamen expulsum; dejectum, sed non prorsus ejectum. Bern. in Psa.*90

o *Rom.*7.24.

p *Rom.*6.7. *Mors est, quæ efficit, ut nasci non sit supplicium. Sen. ad Marc.c.*20.

Again, consider we, as the Evils that through death we are set free from, so the good things that thereby we are put in possession of.

Reason 2.

First therefore our Birth giveth us but bare naturall being: our Spirituall well-being of Grace, and best-being of Glory, it cannot conferre upon us. For whereas man hath, or may have, a threefold Being, each one better than other, the bare [q] *Being of Nature*, the *well-being of Grace*, and the *best being of Glory*; our Birth giveth us the first onely, our New-birth the second, our Death or departure the third: Yea, our New-birth giveth us but the beginning of the second, our Death it is that giveth us the full consummation of the second, together with the possession of the third. But the first without the other two is no Benefit, rather a Curse than a Blessing. Greater therefore is the Benefit that we reape through our best-being in Death, than the Benefit wee receive in our bare being at our Birth.

Benefit 1.

q *Esse naturæ, benè esse gratiæ, optimè esse gloriæ.*

Secondly, our Birth bringeth us indeed into the world; Death carrieth us out of it. Our Birth bringeth us into this world as into a mud-walled Cotage, that will fall one day upon our heads. For [r] we dwell here in the Bodie, as *in an house of Clay, whose foundation is in the Dust.* Whereas Death conveigheth us hence to Heaven, as to a state-

Benefit 2.

r *Iob* 4.19. 1 *Pet.*1.14,15.

f 2 Cor.5.1.

ly Palace, that will ſtay by us for ever. f *For we know*, ſaith the Apoſtle, *that if this our clayie Cottage were diſſolved, we ſhould have a building given us of God, an Houſe made without hands, everlaſting in Heaven.*

Benefit 3.

Thirdly, our Birth bringeth us to communion and ſociety with mortall men like our ſelves, yea, to ſome kinde of commerce even with the brute beaſts themſelves, whom as wee partake with in the matter of our Bodies; as we doe on the other ſide with the Angels in the ſubſtance of our Soules; ſo wee live here among them; and as we have uſe of them, ſo t are we faine to take care for them. Whereas Death bringeth us, not to the ſociety or communion either of mortall men or brute beaſts, but of the bleſſed and immortall Saints and Angels of God; yea to unſeparable communion with God and with Chriſt, to immediate fruition of God and of Chriſt. For * *I deſire*, ſaith the Apoſtle, *to be diſſolved, that I may be with Chriſt Ieſus.* u *And ſo*, ſaith the ſame Apoſtle, *ſhall we* all after our deceaſe *bee for ever with the Lord:* And then 7 *God himſelfe be All in All* unto us.

t 1 King.18.3.
1 Chron.4.39. Οἱ ἡμῶν ὁ βίος, οἱ κῆ ἡμεῖς τῆ τῶν ἄλλων κτηνῶν ὀφειλομὲν ζῆν; Phil. Mac. apud Plut. Qualis eſt vita noſtra, quibus ad aſinorum commoditatem vivere neceſſe eſt?

* Phil.1.23.

u 1 Theſſ.4.17.
7 1 Cor.15.28.

Benefit 4.

Fourthly and laſtly; Our Birth is a beginning of, and an entrance into life: but what life? a mortall, a miſerable, a corruptible life; a life that indeed is no life, x that is *Life in Name, but Death in Deed*; a Life that is beſet with Death, that tendeth to Death, y and endeth in Death. Whereas Death tranſlateth us from Death to Life, z to immortall, to incorruptible, to eternall, to everlaſting, to indiſſoluble Life. For * therefore, ſaith the Apoſtle, deſire and *long wee to bee diſſolved and tranſlated hence, that mortalitie may bee ſwallowed up of Life.* So that, to ſpeake truly with one of the Ancients, a *Our life is* nothing elſe but *a paſſage to Death*: our *Death is* nothing elſe but *an entrance into Life.* 3 *That is Life that we dread as Death; that is Death, that we love as Life.*

x Τὸ μὲ ὄνομα βίος, τὸ δ' ἔργον θάνατος. quod de arcu Heraclitus.
y Pſal.89 8.
z Ἀθάνατος, αἰώνιος, ἄφθαρτος, ἀκατάλυτος.
1 Cor.15 53,54.
1 Tim.6.12,19.
Hebr.7 16.
* 2 Cor.5.4.
a Per vitam ad mortem tranſitus eſt, per mortem ad vitam reditus eſt. Ambr. de bon mort. Tota vita nihil aliud quàm ad mortem iter eſt. Sen. ad Polyb.c.30. Aliud vivere moriturum, aliud mori victurum. Hieron. epitaph. Nepot.
3 Hanc eſſe mortem, quam nos vitam putemus, illam vitam quam nos pro morte timeamus. Lactant. inſtit. l.3.c.18.

And thus wee ſee briefly the benefit and bleſſedneſſe of Death above Birth, as well in regard of the Evils, that thereby we are freed from, as in regard alſo of the Bleſſings, that thereby we attaine unto.

Vſe 1.

For the Uſe of this latter point: It ſerveth, Firſt, for information, to informe us of, and in informing us of it, to teach us to admire and wonder at the ſtrange and infinite both wiſedome and goodneſſe of God, in the turning of all evils of all kindes, even the greateſt evils that are, to the good, to the great good, yea the greateſt good of thoſe that be his. What greater Evill was ever committed in the world, than the murthering of a the only begotten Sonne of God, b *the Prince of Glory*, than c *the ſlaying the Lord of Life?* And what greater good was ever conferred on mankinde than d the eternall ſalvation of Gods Elect, that was procured and purchaſed by that his Death? It was a great honor, and a wonderfull advancement, that our nature received by the incarnation of our Saviour, e aſſumed to ſubſiſt in one perſon with God, and f to be adored of all the Angels of God. Yet the Benefit we receive by the Birth of Chriſt, is nothing to that we reape by the Death of Chriſt. It is not Chriſts Birth, but g his Death that is the ranſome whereby the juſtice of God is ſatiſfied, the wrath of God is appeaſed and our ſoules and bodies are redeemed and everlaſtingly ſaved. So here, what greater Evill in it ſelfe than death? or to the wicked and reprobate what evill greater than

a Ioh.1.14.
b 1 Cor.2.8.
c Act.3.13.
d Ioh.3.14,15,16.

e Heb.2.16.
f Heb.1.6.
g Matth.20.28. Hebr.2.14,15. Morte mortem deſtruxit, vitamq; reduxit. Cyrill. ad Ioan. lib.9.c.47. Leo in homil. Mors eſt quæ mundum redemit. Ambr. de bon.mort. Morte illâ mors mortua eſt. Bern. de temp.19.

than it? Yet through the moſt wiſe providence & gracious goodnes of God, that which to them is the greateſt evill, is to the godly become an occaſion of their greateſt good. Thus [h] *All things* conſpire & *worke together for the good of* the godly, of *thoſe that love* and feare *God*. [i] Afflictions & croſſes though harmfull to others, yet prove helpfull to them: Even their ſins, [k] though *not good*, yet they turne *to their good*; [l] a meanes to make them *more lowly*, *more wary*. Yea death it ſelfe, though in it ſelfe evill, and the [m] puniſhment of ſin, yet is a meanes to free them both from ſin, and from all the fruits and effects of it, and to reſtore them to that life which by ſinne once they loſt.

h *Rom.* 8. 28.

i *Bonis bona, malis mala.*
k *Tametſi non bonum, tamen in bonum. Aug. de temp.*
l *Vnde humilior, cautior evadit. Bern. in Pſal.* 90.
m *Gen.* 2. 17. & 3. 19. *Rom.* 5. 12. & 8. 10.

The ſecond Uſe may be for Incouragement, to encourage and hearten us againſt the feare and dread of death. For is *the day of death better than the day of ones birth*? Then ſurely there is no cauſe to feare it; good cauſe to deſire it. * It is our owne fault if we feare it, when there is no evill at all in it. For to the godly, [n] *the ſting* of it is taken away; there is no poyſon now in it: yea, to them *the bitterneſſe of it is over*, as [o] *Agag* ſometime ſaid; there is no gall at all in it; the gall is pulld out of it. Yea, there is much benefit to them by it, there is honey now, there is much ſweetneſſe in it, as in the corps of the Lyon, that *Sampſon* once ſlew. And therefore it is rather to be deſired than feared, and to be longed for than loathed. For doe wee deſire to be freed from the miſeries of this life, [p] that make us many times even a weary of our lives? or doe wee deſire to bee eaſed of the burden of ſinne, [q] than which nothing is more burdenſome and comberſome to Gods ſervants? or doe wee [r] deſire to be at home with God, to be in the Court of Heaven with Chriſt? or doe wee deſire conſummation of Grace, and full fruition of Glory, true life, eternall life, everlaſting immortality, and never-ending felicity? All theſe benefits are we brought to by death; and wee cannot attaine to them either before, or but by death. Which could wee ſeriouſly and aright conſider, we would be ſo farre from dreading and ſhunning death as a foe, that we would rather [s] cheerefully imbrace it and entertaine it as a friend. And queſtionleſſe, if we have cauſe, as we uſe, to rejoyce and make merry on our Birth day [6], wee have much more cauſe, as with joy to expect it, ſo with much jollity to obſerve, if we knew which it were that ſhould be our dying day.

* *Si quid incommodi aut metus in hoc negotio eſt, morientis vitium eſſe. Baſſus apud Sen. ep.* 30.
n 1 *Cor.* 15. 55.
o 1 *Sam.* 15. 32.
סַר מַר הַמָּוֶת
p *Job* 3. 20. & 7. 15.
Θανεῖν ἄειστόν ἐστι, ἢ ζῆν ἀθλίως· Τὸ μὲν γὰρ εὐχρεῖστον, ἢ τὸ ζῆν κακῶς. *Sophocl.* Οὐκοῦν τὸ μὴ ζῆν χρεῖσσόν ἐστ', ἢ ζῆν κακῶς. *Eurip.*
q *Rom.* 7. 24.
r 2 *Cor.* 5. 6.
s *Luke* 2. 29.
6 *Dies iſte, quem tanquam extremum reformidas, æterni natalis eſt. Sen. ep.* 102.

The third Uſe ſhall be for conſolation and comfort, in regard of others, as the former for Incouragement in regard of our ſelves: to comfort us againſt the deceaſe of our deere friends. For [t] if they be *in Chriſt*, death is no loſſe, but a gaine to them; and there is no cauſe to lament for them. As an ancient Father ſaid ſometimes to the Heathen, [4] *If you worſhip your Gods, why doe ye mourne for them as Dead? If you bemoane them as dead, why doe yee worſhip them as Gods?* So here may I ſay; * If you thinke your friends bleſſed, why mourne you for them? or how deeme you them bleſſed, whom you mourne for in ſuch manner? Or [u] how deſire you that your ſelves, which you bewaile ſo in others?

t 1 *Theſſ.* 4. 13, 14.
4 *Si colitis, cur lugetis? ſi lugetis, cur colitis? Firmic. de error. genl.*
* *Cur doles, ſi periſſe non credis? Tertul. de patient.*
u *Si alios conſecutos dolemus, ipſi conſequi nolumus. Tertull. ibid.*

Oh, but will ſome ſay, it is mine owne loſſe, not theirs, that I weep and waile for, that have loſt ſo kinde a Neighbour, ſo faithfull a friend, ſo deere an Husband, ſo loving a wife, or the like.

Obiection.

Solution. I anſwer: And is not God as well able to turne to thy good the loſſe of a friend, of a neighbour, of a child, of an husband, of a wife, as the loſſe of thine owne life? He is able undoubtedly to make the death of a friend a bleſſing unto thee.

Reply. Yea, but thou wilt peradventure ſay, I could have been well content to have gone for him. I could better beare mine owne death than his. I could eaſier away with the loſſe of mine owne life than the loſſe of ſuch a friend.

Anſwer. No marvaile, if death bee ſuch a benefit as before hath beene ſhewed, that thou preferreſt thine owne gaine, before an other, though thy friend, his good. But if thou loveſt him as thou ſaieſt thou doeſt, envie not his felicity. As thou haſt cauſe of griefe in regard of thine owne loſſe, ſo haſt thou cauſe of joy and comfort in regard of his gaine, or his good. * Lay the one therefore againſt the other, that the joy of the one may mitigate the griefe of the other, that the one may miniſter comfort, as the other cauſeth diſcomfort. If [2] *thou loveſt thy neighbour as thy ſelfe*, & not thy [3] ſelfe only, think not much that his happineſſe is haſtned though with thy loſſe.

* *Et infinito dolore, cùm aliquem ex chariſſimis amiſeris, offici, ſtulta indulgentia eſt; & nullo, inhumana duritia. Optimum inter pietatem & rationem temperamentum eſt, & ſentire deſiderium, & opprimere. Sen. ad Helv. c. 16.*

[2] *Levit. 19. 18. Iam. 2. 8*

[3] *2 Tim. 3 2.*

Vſe 4. The laſt Uſe let it be for admonition and exhortation; to admoniſh us, that ſeeing death is ſuch a bleſſing, yet not to all, but to ſome onely, that we labour, while wee live here, ſo to uſe the matter, that we may be of the number of thoſe that reape ſuch benefit by death. For to the wicked indeed death is no gaine but loſſe, not a bleſſing, but a curſe. As the death of the godly is bleſſed, ſo their death it is accurſed. [x] As they live like beaſts, ſo like beaſts they die. Yea, as [y] they are worſe than Beaſts in this life: For [z] *It is worſe matter to be like a Beaſt than to be a beaſt indeed*: So [a] ſhall they fare worſe than beaſts after their death: For [b] God will never call the bruit beaſt to account; but them [c] he will call to an heavie reckoning, [d] that will bring on them eternall and intolerable torments, that ſhall continue with them for ever without mending or ending. They are the godly therefore alone to whom death is ſo beneficiall, that are as bleſſed in their birth, ſo much more in their death. And if we be [e] deſirous to partake with them in the hapines of their death, we muſt be no leſſe carefull [f] to beare part with them in the holineſſe of their life, [g] by endeavoring to carry our ſelves in ſuch an upright courſe of life and converſation, both before God and man, that [h] God thereby may be glorified, [i] thoſe we converſe with edified, and [k] our owne ſalvation furthered, while wee maintaine a good Conſcience in the ſight of God, and retaine a good opinion of us in the hearts and mindes of the godly.

[x] *Pſal. 49. 12, 14, 20.*

[y] *Bſtiis ipſis beſtialior eſt homo ratione vigens, & ratione non vivens. Bern. in Cant. 35.*

[z] *Pejus eſt comparari jumento, quàm naſci jumentum. Chryſoſt. de aſcenſ.*

[a] *Non eſt dubium deterius fore his qui ſic erunt, quàm eis qui omnino non erunt. Bern. in Cant. 35.*

[b] *Deus ab eis rationem non exigit, quibus rationem non dedit. Bern. ib.*

[c] *Eccleſ. 11. 9.*

[d] *Matth. 25. 41, 46.*

[e] *Num. 23. 10.*

[f] *2 Tim. 2. 5, 6. & 4. 7, 8*

[g] *Act. 23. 1. & 24. 16 Heb. 13. 18.*

[h] *Matth. 5. 6.*

[i] *Rom. 14. 19.*

[k] *Phil. 2, 12.*

[l] *1 Tim. 6. 12, 19.*

[m] *Sirac. 49. 1, 2.*

For to thoſe alone that were ſpoken of in the former part of my Text, appertaineth the bleſſing mentioned in the latter part of it. Even to thoſe onely that, by their Chriſtian courſes and carriage while they live here, [l] *lay a good foundation for life eternall* againſt they goe hence, and ſo [m] leave their *good Name* as a ſweet ſavour behind them, even to thoſe that come after them: To ſuch, I ſay, alone, is *The day of their death better than the day of their birth*; tranſlating them hence from a miſerable and corruptible ſtate here, to a condition of eternall glory and immortality elſe-where.

FINIS.

ABRAHAMS DECEASE.

A MEDITATION ON GENESIS 25.8.

DELIVERED AT THE
Funerall of that worthy Servant
of CHRIST,

Mr. Richard Stock,

Late Paſtor of *All-Hallowes*
Bread-ſtreet.

TOGETHER WITH THE TESTIMONY
then given unto Him.

BY
THOMAS GATAKER *B. of D.*
and Paſtor of *Rotherhith.*

LONDON,
Printed by *A. G.* for *Fulke Clifton*, and are to bee ſold at his
ſhop on New-fiſhſtreet hill, under S^t *Margarets* Church,
at the ſigne of the holy Lambe, 1637.

TO THE RIGHT WORSHIPFVLL, Sr. Henry Yelverton

KNIGHT, one of the Iuſtices of his Majeſties Court of *Common Pleas*.

RIHHT WORSHIPFVLL;

Our ſpeciall intereſt *in that* worthy Servant *of* Chriſt, *whom this* weake worke *concerneth*, *by your* ſingular favours *to him*, *and his deſervedly procured, cannot but give you* intereſt *in the* worke *it ſelfe, before any. Vnto your* Worſhip *therefore I addreſſe and direct it, as to one that may juſtly lay* beſt claime *to it*: *Not doubting but that, as you did in more than ordinary manner* reſpect *his* perſon *while hee* lived, *ſo you doe no leſſe* honour *the* memory *of him now* deceaſed. *The* worke *I wiſh were* worthy *either* you *or* him. *But, how little time I had for the* compoſing *and* piecing up *of theſe* broken Meditations, *cannot be unknowne to thoſe, and from them may be made knowne to others, that either* ſent *or* brought *me the* firſt word *of his* deceaſe, *being newly allighted from a* wearieſome journey, *not above* two daies *before the* Funerall *was to bee performed. Beſides that, ſo* ſudden *and unexpected* tidings *of the* loſſe *of ſo deare a* Friend, *cauſing much* griefe *and* diſtraction, *could not*

but produce withall as great an indiſpoſition *to the minding of that, that this* office *impoſed on me did neceſſarily require of me;* *and defeate conſequently that* ſecond [a] helpe *of* redoubled diligence, *which others are wont to uſe (as the* Seaman *his* [b] oares, *when the* winde *ſlacketh or ſcanteth) to redeeme the want of* time *with. That which made mee (as conſcious of the* rawneſſe *of it) the more backward at firſt to yeeld to the importunity of thoſe, (not a few) who both by* letters *and by* word *of mouth were very inſtant and urgent for the publiſhing of it. Nor have I had much* leiſure *ſince to* revile *and* digeſt *my* confuſed *notes; nor yet* deſire *to* adde *or* alter *much, leſt (to thoſe that then heard it) it might ſeeme not the ſame. One ſhort* paſſage *or two onely I have inſerted, that my* memory *then failed me in. Elſe the* ſubſtance *of all here was then delivered. Which if, eſpecially in the* Teſtimony *then given unto him whom this* office *was performed unto, it ſeeme* ſleight *and* ſlender, *to that it ought or might have beene: Beſides the former* conſiderations, *which might well ſufficiently excuſe, let it be remembred, what a great* Orator *ſometime ſaid, that* [c] An exact face is very ſeldome drawn but with much diſadvantage: *how much more when but a* bungler *hath it in hand? I may well ſay of him, as he ſometimes of* Baſile, [d] There wanted but his owne tongue to commend him with. *A* better *I wiſh there had beene employed than mine owne; or that mine owne (if but for his ſake) had (at leaſt then) beene* better. *But the beſt is;* [e] The Sea needs not the Rivers, that yet runne into it; *nor he either mine, or any other mans* praiſe; *that due* honour *and reverent* eſtimation *of him remaining in the* minds *of ſo* many, *that neither mine, nor any other mans* commendations *of him, either need to adde ought, or can adde much thereunto. Howbeit, this may bide, when they are gone. Which, whatſoever it is, preſuming that* your Worſhip *will* accept *of, if not for its own ſake, for his, who* liveth *yet with you, and you deſire (I know) ſhould doe ſo alſo with others, I* recommend *it to your* patronage, *and* your ſelfe, *with* all yours, *to the* protection *of him who hath promiſed to be a* [f] Sunne *and* Shield *to all thoſe that ſincerely* rely *on him; and reſt*

Your Worſhips to be commanded
in the Lord Ieſus,

THOMAS GATAKER.

[a] Diligentiæ ſubſidium. Cicero pro Quinct.

[b] Ὁ δόκιμος ναύτης. Arrian.

[c] Pictores pulchram abſolutámque faciem rarò niſi in pejus effingunt. Plin. Sec. l. 5. epiſt. 10.

[d] Μόνης ἡμῖν ἔδει τῆς ἐκείνου φωνῆς ἐκείνον ἐγκωμιάζεσθαι. Greg. Naz. in Baſil.

[e] Οὔτε θάλαττα δεῖται ἡμῶν εἰσρεόντων εἰς αὐτὴν ποταμῶν, κἂν εἰσρέωσιν ὅτι πλεῖστοι καὶ μιγνύοιτε τὴν εἰσισόντων τι πρὸς εὐφημίαν ὁ ἐμὸς ἐπαινέτης. Ibid.

[f] שמש ומגן Sol. & Scutum. Pſal. 84, 12.

THE TESTIMONY GIVEN TO THAT WORTHY SERVANT of CHRIST, Mr. Richard Stock, at his Funerall.

ALL [a] *Christian mens bodies* are [b] *Members* of *Christs body*, and [c] *Temples* of *Gods Spirit*; and are therfore in *decent* & *comely* manner to be laid up in their [d] *sleeping chambers*, or their [e] *resting places*, as the Prophet *Esay* termeth them. A *decent* and *comely Sepulture* then is due to all *Christian* corps. But more than so, with some *solemnitie* may this *office* wel be performed to those, in whom the *Holy Ghost* manifested a more speciall *residence* by [f] a more plentifull measure of spirituall *endowments*, and more powerfull *operations* flowing from the same, while they lived; and whom, having obtained [g] a more eminent *place* in *Christs Body*, *God* hath made *instruments* of more than ordinary *good* to his *portion* and *people* here. [h] *Samuel dyed* (saith the Storie) [i] a *Prophet of God*, [k] and *Ruler of Gods people*, *and all Israel assembled to his buriall*, and *mourned for him*.

a *Christianorum corpora Christi membra*, *Dei templa*. *Tertull. de resurr. carn.*

b 1 *Cor.* 6. 15.

c 1 *Cor.* 6. 19.

d Κοιμητήρια, *Dormitoria*. *Vide Durant. de ritib. lib.* 1. *cap.* 23.

e משכבים *Cubilia*. *Esai.* 57. 2.

f 1 *Cor.* 12. 4, 6, 11.

g 1 *Cor.* 12, 27. 30.

h 1 *Sam.* 25. 1.

i 1 *Sam.* 3. 20.

k 1 *Sam.* 7. 15, 16.

This being apparent, good ground there is for this *solemne Assembly*, which the decease of our right worthy, and deservedly beloved, and much respected *Christian brother*, Mr. RICHARD STOCK, a grave and reverend *Father* in this our *Church*, a faithfull *Minister*, and

and ſervant of *Ieſus Chriſt*, and the vigilant *Paſtor* of a neighbouring *Congregation*, for the performance of this laſt *Chriſtian office* to the [l] *remainders* of him with us, hath occaſioned at this preſent.

l Λεί ψανα. *Reliquiæ. Hinc Iul. Scaligeri epitaph. Scaligeri quod reliquum eſt.*

Concerning whom and his deportments, howſoever very much might juſtly be ſpoken, and be ſpoken juſtly by my ſelfe, not from others reports, but of mine owne *knowledge*, having been [m] an *eye-witneſſe* of them, as having beene familiarly and inwardly acquainted with him ever ſince the *fourth yeere* of *his abode* in the *Schooles* of the *Prophets*, and ſhortly after the time of *my firſt acceſſe* thither; (for there was no more diſtance betweene our two *ſtandings*) yet neither will the *ſtreights* of *time* permit it, nor will it be very needfull ſo to doe; his *life*, and *courſes*, and *conſtant labour* in the *worke* of the *Word*, being ſo well knowne, not in this, or the neighbour *places* onely, but thorow-out the whole *City*, wherein hee conſtantly continued the *worke* of his *Miniſtery* by the ſpace of well neere thirty yeeres. I will endevour therefore to contract (what I well may) that which I ſhall ſpeake of him, and haſten to thoſe things that more neerely concerne our ſelves.

m *Teſtis oculatus: quem auritus decem præfert. Plaut. Trucul. 2. 6. quos ſecundæ notæ teſtes appellat. Sen. quæſt. nat. l. 4. c. 3. Nam & ſecuriùs & ſinceriùs viſa ſolent, quàm audita narrari, & in tertium vas transfuſa facilius coaceſcunt. Goffrid. vit. Bern. l. 1. præfat. contra quam Apuleius: cui Florid. 1. Pluris eſt auritus teſtis unus, quàm oculati decem.*

And to beginne with the *times* of my *firſt notice* of him. As in his firſt *beginnings* he was of *eminent note* in the *Colledge* he lived in, both for his *unwearied induſtry*, and his *ſingular proficiency* in thoſe *ſtudies* of *humanity*, that are as [n] *handmaids* to *Divinity*, and helpe to lay a good *ground* for any future *profeſſion*; So his care was ſo [o] to *enterlwine pietie* and *humanitie* the one with the other, that [p] as *web* and *woofe* they ranne on ever along together through the whole *courſe* of his *ſtudies*. Nor was he carefull onely of this *practice* himſelfe, but (according to that of the Apoſtle, [q] *Obſerve one another*, [r] *to whet on to godlineſſe and well-doing*,) he was no leſſe forward to *incite* others thereunto; and not to *incite* them onely thereunto, but to *aſſiſt* them therein, and to afford what *helps* hee could (which well alſo he could doe) unto any that were either *deſirous*, yea, or *willing* but, to embrace them. In which kind I cannot without juſt note of *ingratitude* but acknowledge my ſelfe much indebted unto him; and have cauſe (with many others, beſide my ſelfe, much my betters) to *bleſſe God* that ever wee came acquainted there with him. In a word, while hee ſtaied in the *Colledge* (which his deſire was to have done longer than he did, if opportunity had ſerved) [ſ] he gave before hand, ere he came to it, *evident ſignes* of one likely to prove a [t] *skilfull Maſter-builder* in *Gods worke*, and [u] a *winner* of many *ſoules* to God.

n *Theologiæ ancillari.*
o *Pietatem humanitati intercalarem facere.*
p *Tanquam ſubtemen & ſtamen.*

q Heb. 10. 24.
r Εἰς τὸ παροξυνειν. *Quod ex Prov. 27. 17. trahium videtur.*

ſ Καὶ τῇ σπαργανοφορίᾳ, πρὸ τοῦ καιροῦ τὴν ἀκριβείαν προκαταβολόμενος. *Greg. Naz. in Baſil.*
t Σοφὸς ἀρχιτέκτων. 1 *Cor.* 3. 10.
u *Luk.* 1. 16.

Nor was hee one of thoſe [a] *rathe-ripe wits*, that promiſe *faire* in the *bloſſome*, but *faile* in the *fruit*; that like *Comets*, blaze brighter than the fixed *ſtarres* for a time, but after a while *vaniſh* and come to nought, the *matter* of them being wholly either *ſpent* or *diſperſt*. But his *proceedings* in *publike* were correſpondent to his *beginnings* in *private*. When it pleaſed *God* [b] to *call* him *out* and *ſet* him *apart* to that imployment that hee had *ordained* him to *before*, hee proved a *painefull*, a *faithfull Miniſter of Chriſt*, a *skilfull*, a *powerfull diſpenſer of Gods Word*. If any demand *proofe* hereof: not to inſiſt upon his *conſtant* and *inceſſant imployments*, with generall *approbation* and *applauſe*

a *Præcocia ingenia. De quibus diverbium; Odi puerulos præcoci ſapientiâ. Apul. in apolog.*

b Τὸν ἀφορίσαντα με. *Galat.* 1, 16.

plause both of *religious* and *iudicious*, continued for so many *yeeres* (as was before said) together, not *a Sabbath* intermitted, wherein (if *health* served) he *preached* not *twice*, either in his owne *charge*, (where he was frequentest) or elsewhere *abroad*; besides his *catechisings* of the younger sort at certaine times in the *weeke-daies*, and other such *offices* as to the *pastorall Function* are necessarily annexed, and are *privately* to bee performed; wherein also hee was no lesse diligent than to the execution of his *publique Ministery*. Not to insist (I say) upon this, (which yet were sufficient *proofe* of it:) As the Apostle saith to the *Corinthians*, [c] *You are* [d] *the seale of my Apostleship, and* [e] *my* [f] *letters testimoniall*. So may I well say of this our reverend Brother: So many *Christian soules* professing themselves to have had their *first* effectuall *calling* and *conversion* from him, (in which kinde, I suppose, not many in this City may compare with him) besides the *multitude* of those that acknowledge themselves to have beene *edified, built up*, and *bettered* by him, are the *seale* of his *calling*, and of [g] *Christ speaking in him*, and not *verball* or *vocall*, but *reall letters testimoniall* of the *efficacy* of his *ministery*, through [h] *Gods blessing* thereupon.

[c] 1 Cor. 9. 2.
[d] ἀπόφασις.
[e] 2 Cor. 3. 1, 2.
[f] Ἐπιστολαὶ συστατικαί.
[g] 2 Cor. 13. 3.
[h] 1 Cor. 3. 6, 7.

An [i] obscure *Author* saith, that the *Apostles* were like *Fishermen*, the succeeding *Ministers* like *Huntsmen*: [k] the *Apostles* like *Fishermen* that catch many at one *draught*; [l] the succeeding *Ministers* like *Huntsmen*, that with much *toile* and *clamour*, running up and downe *all day*, scarce take one *Deere* or *Hare* ere *night*. And such indeed is the hard condition of many of *Gods servants*, that notwithstanding their *faithfull* and *painefull discharge* of their duty, they are inforced to complaine with the Prophet, [m] *who beleeveth our report?* and, [n] *I have laboured in vaine*; scarce able to produce or instance in any *one*, of whom they can with some good ground of assurance presume, that they have *gained* him at least *to God*. But well might this our Brother, through *Gods blessing* upon his *labours*, stand out and say, not of *one* or *two*, but of *troupes*, in the words of the same *Prophet*, [o] *Behold I, and the Children, that God hath given me*; and with the Apostle, [p] *These have I begotten to God by the Gospell of Christ Iesus*.

[i] Iacob. de Vorag. in Andr. serm. 4.
[k] Piscatores prædicatores primitivi, Matth. 4. 12. qui uno tractu magnam multitudinem capiunt, Luc. 5. 6. Ioan. 21. 6. Act. 2. 41. & 4. 4.
[l] Prædicatores moderni venatores, Ier. 9. 16. qui cum clamoribus & laboribus multis vix unam feram capiunt.
[m] Esai 53. 1.
[n] Esai 49. 4.
[o] Esai 8. 18.
[p] 1 Cor. 4. 15.

Yea more than that; well assured I am, that divers now famous *Lights* in *Gods Church*, and *faithfull Ministers* of his *Word*, doe professe to have lighted their *Candles* at his *Lampe*, yea some of them to have received their *first beginnings*, not of *light* onely; but of spirituall *life* and grace, (without which all light bee it never so great, is *no light*, but meere *darknesse*) from his *Ministery*. It is no small *honour* for a man *to winne*, and it were but, *any one soule*, ([q] *He hath saved a soule*, saith Saint *Iames*; as a matter worthy the glorying in.) For [r] to winne a *soule* is to winne more than the *whole world* againe is worth. But what an *honour* is it then to be, not the *winner* of a soule, but the winner of such as prove *winners* of *soules*, and so [s] by *winning* of some *one* immediately, to be a mediate meanes of *winning many* others by him? [t] *They shall shine*, (saith he) *as the Heavens*, [u] *that instruct*; *and they* [x] *that convert others, as the starrs*. And how gloriously then (suppose wee) doth this our [y] *blessed* Brother

[q] Iam. 5. 20.
[r] Matth. 16. 26.
[s] Πολλὰς δ' ἑνὸς ὠφελεῖν. Plut. de Philos. convict. cum princip.
[t] Dan. 12. 3.
[u] משכילים erudientes. Iun.
[x] מצדיקים justificantes. Iun. ad justitiam convertentes Geneu. & Reg. Bibl. Angl.
[y] Μακαρίτης.

z Matth.13.43.

z *shine* now in *the Kingdome of God*, that was an *instructer* of those that were *instructers* of others; that was a *converter* of those that were *converters* of others themselves?

a Luke 1.16.

Many then (as a the Holy Ghost saith of *Iohn* the *Baptist*) did this our Brother *winne to the Lord*. *Many* (I say) hee *wonne*; though *all* hee could not: that was more than b the *Apostle* himselfe was able to doe. But *many* yet hee *wonne*, and his *desire* and *endeavour* (with c the same *Apostle*) was to *winne all*; his *owne* especially, of whom he used to protest, that *it was more comfort to winne one of them*, *than to winne twenty others*. But some *refractary spirits* (as d who almost doth not?) he met withall, that would not bee *reclaimed*; that by their *crosse carriage* were as e *thornes* in his *eyes*, and as *goades* in his *sides*, and f a *vexation* of *heart* to this faithfull *servant* of *Christ*. Whom, if any of them be yet living, the *Lord* vouchsafe *mercy*, and *better mindes* to, and g *lay not this sinne of theirs to their charge*. And if there be any of those that lived any long time under so *painfull* and *powerfully* a *Ministery* as his was, that remaine still *unconverted*, *unreclaymed*, *unreformed*, let them feare and beware of that dreadfull *censure* of the Apostle, h *If our Gospell be yet hid*, &c. And let such know, that not i the *dust* of his *feet*, but the sweat of his *browes*, and the *teares* of his *eyes*, and his k *strength wasted* with them, and his *spirits spent* upon them, shall one day *rise up in judgement* against them to make their *doome* l the *heavier*, if by *timely repentance* it be not prevented.

b Act.18.6.& 19.6. 2 Thess.3.2.
c Rom.10.1.
1 Cor.9.19..22.& 10. 33.
d Psal.58.3,4,5. Esai 65.2. Ier.6.16,17, 28,29,30.
e Quod de Cananæis, Iosh.23.13.
f Quod de Sodomitis, 2 Pet.2.7,8. De Hebræis, Psal 106.33.
g Act.7.66. 2 Tim.4.16.
h 2 Cor.4.4.

i Matth.10.14. Luke 9.5.& 10.11. Act.13.51.
k Esai 49.4.
l Matth.10.15.

But because a man may *winne others*, and yet *lose himselfe*, m he may *save others*, and yet not save himselfe: (n they may *beget life* in others, that *have none in* themselves.) The *Word* may *worke by* a man, and yet not *worke on* him: He may be o like a *treene* or a *stone-gutter* (saith *Augustine*) that conveyeth *water into a Garden*, but *receiveth no benefit* thereby it selfe; or like p the *hand* on the *high-way* that *pointeth others the way*, which yet it *never walketh* it selfe; or † like *an Harpe* (saith the Heathen man) that *maketh others melody*, or * a *Trumpet*, that *soundeth loud*, but *heareth nothing* it selfe; or " like to the *baptisme water* (saith *Gregory*) that *helpes men* to *Heaven-ward*, and *goeth* after *downe to the sincke* it selfe. Hee may q *preach to others*, and not preach to himselfe; hee may convert others, and yet r prove a s *castaway himselfe*. (And yet it is t seldome seene, that much good is done, where a due u *consent* is not betweene *tongue* and *hand*, betweene *lippe* and *life*.) This our Brother therefore was none of those x that *say and doe not*: but

m Non salutis esse dispensatorem, hoc est salutis etiam esse participem, Aug. epist. 140.
n Animam faciunt, etiam qui non habent. Contra quem Sen. Non faciunt animum, quia nec habent.
o Per lapideum canalem transit aqua ad areolas, in canali lapideo nihil generans, sed tamen hortis plurimum fructum affert. Aug. in Ioan. tr. 5.
p Hermæ, sive Statuæ Mercuriales. Ierem. 31.21.
† Ἔνιοις τὰ δέοντα λέγοντας, ἑαυτῷ δὲ ἀκύειν· ὥσπερ καὶ τὰς λύρας καλὸν φθεγγομένας δὲ αἰσθάνεσθαι. Diogenis dictum Stob. cap.23. Quod & de Peripateticis Cleanthes usurpavit. Laert. * Antisthenem Diogenes σάλπιγγα dixit, αὐτὸ γὰρ δὲ ἀκύειν φθεγγόμενα μέγιστον. Dio Prus. orat. 8. " Aqua baptismatis baptizatos ad regnum cœleste mittit, & ipsa postea in cloacam descendit. Gregor. in Evang. hom. 17. q Verbi dei inanis est forinsecus prædicator, qui non est intus auditor. Aug. de diverss. 27. r 1 Cor. 9.27. s Ἀδόκιμος, rejectaneus. Bez. t Λόγος καὶ βίος πατὴρ καὶ πατὴρ νεῦρα καὶ ἰσχύς. καὶ λόγος μὲν πρόξενος χρηστῶν ἀνθρώπων ὅτι καὶ ἀδρανής. ὁ δὲ βίος τῆς πρόξενος ἐμπνεόμενος, ἔμψυχος, καὶ ὁρατὸς, καὶ ἀχ ἧττον τῆς σημείων ὁ βίος τῆς κηρύκων τοὺς ἀνθρώπους ἐπάγεσθαι δυνατός. Isidor. Pelus. lib. 2. epist. 251. & epist. 271. Βίος ἀλλὰ λόγου μᾶλλον ὠφελεῖν πέφυκεν, ἢ λόγος ἀλλὰ βίου. ὁ μὲν γὰρ καὶ σιγῶν ὠφελεῖ· ὁ δὲ καὶ βοῶν ἐνοχλεῖ. Itaque Menander. Βίος ἐσθ' ὁ πείθων τοὺς λέγοντας, ὁ λόγος. Suadet loquentis vita, non oratio. Plutarc. de leg. poet. & præcept. polit. Et Gregor. Nazian. Ἄφωνον ἔργον χρεῖττον ἀφελίκτου λόγου. Qui docent tantùm nec faciunt, ipsi præceptis suis detrahunt pondus. Bonum quidem est recta & honesta præcipere: sed nisi & facias, mendacium est. Lactant. instit. lib. 3. cap.16. Nisi & fecerit quæ præcipit, soluta præcepta sunt. Qui præcipiunt, nec faciunt, abest ab eis fides. Præceptis enim suis fidem detrahit, qui quod verbis astruere conatur, reipsâ resoluit. Ibid. lib. 4. cap. 23. u Τοῖς λόγοις ὁ νοῦς, τὰ ἔνδον τῇ γλώσσῃ σωφρόνει, ἀλλὰ μὴ ὄμνυσι, καὶ ἀσύμφωνα. Method. apud Epiphan. hæres. 64. x Qui dicunt & non faciunt. Matth. 23.3.

as he taught, hee wrought: His [x] *doctrine* and his *practice concurred*, and went hand in hand together: His *actions* were, though [a] *ſilent*, yet *reall* and *effectuall Sermons* of that he *preached* in the *Pulpit*: The *courſe* of his [b] *life* was *conſonant* to the *tenour* of his *teaching*. And [c] both joyning and conſpiring in one, were a meanes to draw on many, who [d] by the one alone peradventure had not eaſily been won. In a word; for his *teaching*, I doubt not but that they will give him the *beſt teſtimony* that *heard* him *oftest*; and for his *life* they that *knew* him *beſt*. For he was not a *flaſh*; one of thoſe that *ſhew* all in *a Sermon* or that *ſpend all* upon ſome *one curious good worke*, that they minde to make their *Maſter-piece*. But both in his *life* and *teaching* he held on ſuch a *tenor*, that the more men, [e] *wiſe* and *judicious* at leaſt, were *acquainted* with either, [f] the more they *reverenced* and *admired* him for either.

x Καὶ ἔδειξε καὶ ἐδί-δαξε. *Baſil. in Pſal.* 63. *Quod juſſit & geſſit. Bern. epiſt.* 42. *& in Cant.* 20. *Non verbis ſolùm prædicans, ſed exemplis. Idem de temp.* 51. *Quod de Origene Euſeb. hiſt. lib.* 6. *ca.* 3. Οἷον γὰρ ἦν λόγον, τοιοῦδε καὶ ἔργον· καὶ οἷον ἔργον, τοιοῦδε καὶ λόγον ἐπιδείκνυσο.

a Λόγῳ καὶ βίῳ σωφρονίζειν. *Iſid. Pel. l.* 2. *epiſt.* 275.

b Σιγῶντα κηρύγματα. *Gregor. Nazian. in Baſil.*

b Βίῳ λόγῳ σύμφωνα. *Plutarch. de Stoic. repugn.* Σύμφωνα τῇ γλώττῃ τὰ πράγματα. *Simocat. epiſt.* 37. *Concordet ſermo cum vitâ. Senec. epiſt.* 75. *Ad legem ſuam quiſque vivat, ne orationi vita diſſentiat. Idem epiſt.* 20. c Οὐχ ἡ δύναμις ἦν τοῦ κηρύγματος, ἀλλὰ καὶ ὁ βίος τοῦ κηρύττοντος τοὺς ἀνθρώπους ἐπηγάγετο. *Iſid. Pel. lib.* 3. *ep.* 317. d Τίς γὰρ ἂν ἐπείθετο ἀνθρώποις ἄλλα μὲ φράζουσιν, ἕτερα δὲ πράττουσιν; *Ibid. Quis enim obtemperet, cùm ipſi præceptores doceant non obtemperare? Lactant. inſtit. l* 3 *c.* 16. *Homines enim malunt exempla, quàm verba. Ibid. l.* 4. *c.* 23. *Nec redarguí poteſt niſi exemplo contumaciæ: nec habere poſſunt, quæ doceas, firmitatem, niſi ea prior feceris. Ibid. c.* 24. Ἰσιδ. *Iſid. Pel. l.* 2. *epiſt.* 235. Τῷ γὰρ διδασκάλῳ δύο ταῦτα προσεῖναι δεῖ, καὶ τὸ βίου κατάρθωμα, καὶ τοῦ λόγου ἰσχύοντα, ἵνα τῇ μὲ ῥυθμίζῃ τὴν φαυλότητα, τῷ δὲ τοῦ σωφρονίζῃ καὶ ἀπειθῆ. *Ariſtot. Ethic. lib.* 10. *cap.* 1. Οἱ γὰρ τοῖς παθεσι καὶ τοῖς πράξεσι λόγοι πλέον εἰσὶ πρὸς τὴν ἔργων· ὅταν δὲ διαφωνῶσι τοῖς καὶ δόξαν, καταγελώμενοι καὶ ταλανῆς προσαναιρεῖσιν, *&c.* σωφρονοῦντες τοῖς ἔργοις μᾶλλον· διὸ προτρέπουσι τοῦ σωφρονεῖν καθ' αὑτούς. e *Vt enim de pictore, ſtatuario, fictore, niſi artifex judicare; ita niſi ſapiens non poteſt perſpicere ſapientem. Plin. lib.* 1. *epiſt.* 10. f *Miror magis, quò magis intelligo. Idem de Euphrate. ibid.*

There are *two* things (ſaith one) that make *a compleat man*, [g] *Integritie* and *Judgement*: the one whereof is but [h] *lame* and *maimed* without the other; and in many oft they doe not meet. But an happy *conjunction* of them both was there in this our Brother. For the *proofe* whereof I may well referre my ſelfe to the judgement, both of thoſe that ſo frequentlie deſired to make uſe of him, for the *over-ſight* of their *laſt wils*; and for his *aſſiſtance* by way of *direction*, in the *diſpoſing* of their *eſtates*: (and we know all, how *cautious* men are wont to be in that kinde:) As alſo of thoſe *reverend Brethren*, of the *Miniſterie* as well as other, who, either by *letters*, or otherwiſe, out of *all parts* of this *Realme* (I ſpeake what I know) did uſually ſeeke to him, as to one more than ordinarily able to give them ſatisfaction, for the *reſolution* of their *doubts*.

g Ἀρετῆς καὶ φιλοσοφίας ἔργον τὸ μὴ σωφροσύνης ἁπλοῦν. *Iſid. l.* 2. *ep.* 131. ἡ φρόνησις τῇ ἀπλότητι συναρμόσῃ, δεῖόν τι χρῆμα, καὶ ἐπιλεγόμενον ἀρετῶν ἀποστελεῖ. *Ibid. ep.* 175. *ex Mat.* 10. 16.

h Εἰ γὰρ θαλέρα θαλέρας χωρεῖ δείπνα, ἢ μὴν εἰς πονηρίαν ὑμπίπτει, ἢ δὲ εἰς μωρίαν πλανᾶται· ἢ μὴν δὲ εἰς τὸ ναυαγεῖν, ἢ δὲ εἰς τὸ ἀπαπᾶσθαι δεῖν ἐπιστήμα. *Id. ibid. Non eſt vita ſimplicitas, niſi animi oculus, & pius ſit, qui fallere nolit, & cautus ſit, quò falli non poſſit. Bern. de præcept. & diſpenſ.*

This *two* then (as hee ſaith) make *a compleat man* indeed. But there is ſomewhat more required to make *a compleat Miniſter*, to wit, [i] that he *can* [k] *ſpeake his minde fitly*, (for what uſe of [l] *a mute Meſſenger?*) and that hee [m] *dare doe it freely*. (For [n] of whom is *courage* and *freedome* of ſpeech required more than of *Gods Meſſengers?*) Nor was this our worthy Brother defective in either.

i Παῤῥησία καὶ καλλιῤῥημοσύνη. *Vt animus ſenſa eloqui, & apte poſſit, & liberè audeat.*

k Διδακτικός. *1 Tim.* 3. 2. ἱκανοὶ διδάξαι. *2 Tim.* 2. *Tit.* 1. 6. ὅτε λόγος ἄπρακτος, ὅτε πρᾶξις ἀλόγος. ὥσπερ γὰρ λόγος ἄπρακτος ἀτελὴς, ὅτω καὶ πρᾶξις ἄλογος. ἐν τέτοιν δ' ἀμφοῖν ὁ ὁρθὸς καὶ λαμπρὸς χαρακτὴρ (ἢ μὴν ὑπηγητὴς βίος). *Greg. Naz. in Baſil. & Iſid. Pel. l.* 2. *ep.* 362. Οὐκοῦν χρὴ καὶ λόγῳ καὶ βίῳ διδάσκαλον εἶναι· μόνον γὰρ τὸ παιδεῦσαι μόνον διδάξαι ἦν, ὡς οἶον τὸ πεῖσαι, καὶ τὸ δίδαγμα πρᾶξαι. *Mat.* 5. 19. *Iſid. ibid. ep.* 235. Οἱ μὲν γὰρ ἢ βίον μόνον, ἢ λόγον μόνον καλῶς διῳκήκασι τῶν ἐπ' ἔτους ὄντων λειπόντες, ἢ δὲν τὴν ἑτερορθαλμίαν διαφέρουσιν, ὃς μεγάλη μὲν ἡ ζημία, μείζων δὲ τὸ κακὸς ὁρῶσι καὶ ὁρωμένοις. *Greg. Naz. ibid.*

l Ἡ γλῶττα τοῦ κήρυκος. *Schol. Ariſtoph. Plut. Muta ſiquidem præconis quis uſus eſt? Eſai.* 56. 10. *Innocens & abſq; ſermone converſatio, quantum exemplo prodeſt, tantum ſilentio nocet. Hier. ad Ocean.* m *Jer.* 1. 17. *Act.* 4. 29. *Eph.* 6. 19 *Tit.* 2. 15. n *Quis libi verum audebit dicere, ſi ſacerdos Dei non audebit? Ambr. ep.* 29. Ἰταὴ *Greg. Naz. ad Eunom.* 5. Οὐ φοβητέον μὴ· εἰ δὲ φοβηθῶμεν, ἡμῖν χάζονται, ἢ κηρύσσοντας. *Niſi fideliter dixerin, vobis erit damnoſum, mihi periculoſum. Timeo itaq; damnum veſtrum, timeo damnationem meam, ſi tacuero. Bern. de temp.* 99.

For, as for the former, how well able he was, not to *expreſſe* only, but to *urge* and *preſſe* to, nor to *confirme* alone, but to *commend* alſo, that that hee delivered, with *cleere method*, *ſound proofes*, *choiſe words*, *fit phraſe*, *pregnant ſimilitudes*, *plentifull illuſtrations*, *pithy perſwaſions*, *ſweet inſinuations*, *powerfull enforcements*, *allegations of antiquitie*, and *variety of good literature*; that both the *learnedſt* might *receive ſatisfaction* from him, and the very *meaneſt* and *dulleſt* alſo might *reape benefit* by him: and ſo, as might well [o] leave an impreſſion in the *hearts* and *mindes* of his *hearers*; they cannot bee ignorant, that for any ſpace of time heard him. In a word, in this kinde hee was ſuch an one [*] as *many* ſtrove to *imitate*, *not* many of them *matched*.

[o] De Pericl. Εμπρὸς, Πεισώ τις ἐπικαθῆτο τοῖσι χείλεσιν· Οὕτως ἐκήλει, καὶ μόνος τῶν ῥητόρων τὸ κέντρον ἐγκατέλιπε τοῖς ἀκροωμένοις. *Plin. Sec. l. 1. ep. 20. & Lucian. de Nigrin. In animis audientium aculeos relinquebat. Val. Max. l. 8. c. 9.* [*] *Quem imitari plurimi concupiſcant, pauciſſimi poſſint. Plin. de Anton. l. 5. ep. 10.*

Againe, becauſe it is in vaine to be *able* to *ſpeake* to good purpoſe, if a man *dare not* uſe his *tongue*; if, as he ſaid ſometimes of the *Eretrians*, hee be [p] like the *Sword-fiſh*, that [q] *hath a Sword*, but hath *no heart*; or like ſome *cowardly companion*, that *carrieth a weapon* about him for a ſhew, but *dare not draw it*, or make *uſe* of it, though juſt occaſion thereof be offered: For his *freedome* of *ſpeech* therefore in *reproving* of *ſinne*, and that even to the *faces* of the *greateſt*, both in *publike* and *private*, when occaſion required it, I doubt not but there are many here that are well able to teſtifie, and ſome accidents made it to be more publikely knowne, than his deſire was that it ſhould have beene.

[p] Ὥσπερ τὰ θύννα, μάχαιραν μὲν ἔχειν, καρδίαν δὲ μὴ ἔχειν. *Themiſtocles apud Plut. in Them. & in apophth.*

[q] *Nam & gladio lingua conferri ſolet. Diogenes de ſpurcâ dictione à pulchro profectâ,* Ἐξ ἐλεφαντίνης κυλεᾶ μολιβδίνη μάχαιρα. *Laert. Et Apul. florid. 3. ut gladius uſu ſplendeſcit, ſitu rubiginat. ita vox in vaginâ ſilentii condita diutino torpore hebetatur. Sed & ſermo divinus gladius dicitur, Eſai. 49. 2. Epheſ. 6. 17.*

Much hath beene ſpoken, and much more than I intended; and more time taken up than I made account of. And yet much more might be added, than hath been ſpoken, if *time* and *ſtrength* would permit. Many things I have *touched*, and rather *pointed at* than *inſiſted on*. And yet many things (I know) many among you will miſſe, that might as juſtly have beene ſpoken of, and that (it may be) ſome of you will deeme ſhould not have beene omitted. One, his *zealous* and *earneſt purſuit* of *reformation* of ſome *prophanations* of the *Sabbath*; wherein he prevailed alſo for *alteration* of ſome things in that kinde *offenſive*, as well [r] with the *maine body* of the *City*, as [ſ] with ſome particular *ſocieties*: Another, his *diſcreet carriage* in the *catechizing* of the *younger* ſort; the *males* apart one day, and the *females* another; the *riper* and *forwarder* firſt in the *preſence* of the *ruder* and *rawer*, and the *ruder* and *rawer apart* by themſelves after the *departure* of the former, that they might both *reape* what *fruit* might be by *hearing* them, and yet *receive no diſcouragement* by *being heard* of them: A third, his *pious care* and *diligence* in the *religious inſtruction* and *education* of thoſe that were under his *private charge*, *children*, and others: Some one thing, ſome another. And I confeſſe, with *Nazianzene* in ſomewhat the like caſe, that it is herein with me, [t] as with one in a *field*, or a *garden*, repleniſhed with *faire flowers of all ſorts*,

[r] For their meetings on St. *Thomas* day.

[ſ] For their Moon-day feaſts.

[t] Ὥσπερ ὁ Τίμων ἐφη· εἰς τὴν λειμῶνα καθίσας ἕδρεπεν ἕτερον ἐπ' ἄνθει ἄνθος· οὕτω καὶ ἐμοὶ ἄφθονα ἀνθέων. *Plut. de amicit.* Οὐ πάντη ῥᾴδιον ἦν ἀρετὴν τινὰ νικῶσαν εὑρεῖν, ὥσπερ ἐν λειμῶνι πολυανθεῖ καὶ εὐωδεῖ τὸ κάλλιστον καὶ εὐωδέστατον ἄνθος ἄλλοτε ἄλλου τις ὄσφρησιν καὶ τὸ ὄμμα πρὸς ἑαυτὸ καθέλκον καὶ ἀπὸ τῶν ἄλλων πείθον. *Greg. Naz. de paupert. Idemq; in Athanaſ.* Περὶ τὸν λόγον ὁμοίως καὶ τὰ πλείονα μὲν ἀφαιρεῖν ἐθέλοντι, ἄλλοτε δ' ἄλλα καλοῦντι, καὶ ἐκ τοῦ νικῶν ὁρᾶν, ὥσπερ ἐν σώματι πολλαχοῦ τινος καὶ καλοῦ· ἀεὶ γὰρ τὸ προσιὸν κάλλιον φαίνεται, καὶ σαυτοῦ κρατεῖ τὸν λόγον. *Quibus gemina ſunt Philoſtrati illa, ep. 2.* Οὐκ οἶδα τί μᾶλλον ἐπαινέσω· τὴν κεφαλήν; ἢ τὼ χεῖρε τὼ ὄμματα; τοὺς ὀφθαλμούς; ἀλλ' ὦ τῆς παρειᾶς· τὰς παρειάς; ἀλλὰ τὰ χείλη με ἐπάγει, &c. *Itaq; quod Plin. l. 6. ep. 27. Facilis inventio; non facilis electio. eſt enim ex virtutibus ejus larga materia.*

who

who while he casteth his eye on one, another offereth it selfe to him, and while he is catching at that, another commeth in his way, and while that pleaseth his eye, another withdraweth it to it selfe: And [u] as the *rings* or *circles* that rise on the surface of the *water*, when a *stone* is cast into a standing *poole*, they come so thick one upon the neck of another, that, as if they strove for place, they justle out either other: so such variety of passages presenteth it selfe to me, that while I looke after one, I lose and let slip another, and when I would fetch that up againe, another choppeth in, as contending for roome with it: And if I should *pursue* and *insist upon* every *particular*, that either others might expect, or that might justly challenge a *place* here, *time* and *speech* would faile me before *matter* to speake of.

[u] Ὥσπερ γὰρ ἐπὶ τῆς σταθερῶν ὑδάτων ὁρῶμεν συμβαίνειν ὅτ' ἂν λίθοις ἐμπεσοῦσα κίνησιν λάβῃ, ἄλλῃ ἐπ' ἄλλῃ κύκλῳ ἐγειρόμενον καὶ συνεχῶς ὀπισθείσαν ἀεὶ λύει τὸν ἔξωθεν· οὕτω καὶ αὐτό μοι συμβέβηκεν ἄπειρους· τὸ μὲ ἐπὶ τοῦ νῦν ἦλθε, τὸ δ' ἐπεισῆλθε, τὸ δὲ ὑπεχώρησε· καὶ κάμπτω ἀεὶ τὴν αἵρεσιν ἀεὶ τῷ φεύγοντι παλαίοντι· ὑπεξισαμένῳ τῷ ὑποστρέφοντι. Greg. Naz. in Patrem.

To draw towards an end therefore together with his *end*; the *end* of his *labours*, but the *beginning* of his *rest*, the *end* of his *worke*, but the *receipt* of his *reward*: In these and the like *imployments* publique and private, he *spent* his *time*, hee *spent* his *strength*, [x] like a *torch* or *taper*; *wasting* and *consuming himselfe* for the *behoofe* and *benefit* of *others*, [y] having his *worke with God* then, and his *reward* for it *from God* now. And for these *emploiments* principally it was that he desired *recovery* of *health* and *strength*; unto the *performance* whereof also (though therein injurious to himselfe, and contrary to his owne desires) he oft *strained* himselfe, and that in the middest of his *infirmity* and *weakenesse*, not to the uncertaine *hazard* onely, but to the evident *impeachment* and impairing of either. [z] *What is the Signe*, said *Ezekias*, when he was promised recovery, *that I shall goe up to the house of the Lord?* as desiring *continuance* of *life* and *recovery* of *health* for no one end more than that. And therefore also was this our brother so desirous of *recovery*, that hee might *repaire* to *Gods house* againe, that hee might *returne* to *Gods worke againe*. To which purpose the very last *Lords day* before his *decease*, having after many *relapses* recovered a little *strength*, he made shift to get out to a neighbour *Congregation*, there to joyne with *Gods people* in *publique performance* of such *solemne service of God* as that *day* is usually spent and employed in. And having held out to the end with them in *both parts* of the *day*, he rejoyced much therein, that he was *able* so to doe; the rather because thereby he conceived some good *hope*, that he should be *strong* enough ere long, to returne to his wonted *worke* and *employment* againe. But the *Lord* saw it better (for [*] his *will* appeareth by his *worke*) to put an end to his *incessant labours* here, and to translate him to the place of his *endlesse rest* else-where. The *gaine* is his; the *losse* ours, mine owne (among others) not the least. The *Lord sanctifie* it unto us, and to those whom any way it concerneth; and vouchsafe in mercy to repaire it, by raising up many alike qualified and endowed in his roome. With whom now leave we him, and returning home to our selves, afford wee a reverent and *religious eare* to those *instructions*, that for the fitting and preparing of us unto the *way* that he is gone before us, shall out of *Gods Word* bee delivered unto us.

[x] *Sicut lucerna se consumit in servitium aliorum. Iac. de Vorag. de Ioan. Bapt. 6.*

[y] *Esai 49. 4.*

[z] *Esai 38. 22.*

[*] *Psal. 135. 6. Ephes. 1. 11.*

ABRAHAMS DECEASE.

GENESIS 25.8.

And Abraham gave up the ghost, and died, in a good old age, an old man, and full of yeeres; and he was gathered to his people.

BEfore was a long *discourse* of *Abrahams life*: here is a *report* in few words of his *Death*.

Abrahams Death.

Wherein (to come to them directly without further *preface*, because much time is already spent) wee may consider these *particulars*:

Of it foure Particulars.

1. *Who* died;
2. *How* hee died;
3. *When* he died; and
4. *Whither* he went, when he died.

1. *Quis*, Who.
2. *Quomodo*, How.
3. *Quando*, When.
4. *Quò*, Whither.

Particular 1.

Quis, *Persona*, Who.

First, who died; *Abraham*.

Point 1.

Whence we may observe, that

No state or condition heere freeth men from death.

For, who might sooner or better have expected to have beene freed from it than *Abraham*? *Abraham* (I say) [a] *a Prophet of God*; [b] *a Prince of God*; [c] *a* speciall *friend of God*; [d] *the Father of the faithfull*, &c. And yet of this *Abraham*, *a Prince*, *a Prophet*, *Gods friend*, *his favourite*, *the Father of the faithfull*, it is here said, that *he died*; and by the *Iewes* to our Saviour, [e] *Abraham is dead*. So [f] *Lazarus Christs friend*; and yet, [g] *This our Friend* (saith *Christ*) *sleepeth*; that is (as afterward he there expoundeth himselfe) [h] *hee is dead*. The [i] *Apostles* likewise *Christs friends*; and yet they are [k] *all dead*: (For it

a *Gen.*20.7.
b *Gen.*23.6.
c *Iam.*2.23. 2 *Chro.*20.7. *Esai.*41.8
d *Rom.*4.16.
e *Iob.*8.54.
f *Iohn* 11.5,36.
g *Iohn* 11.11.
h *Iohn* 11.14.
i *Luk.*12.4. *Iob.*15.14,15.
k *Mat.*20.23 *Luk.*21.16 *Iob.*21.19. *Act.*12.2. & 20, 20.

Was

was no true [l] *Word* that *went among the Diſciples* concerning *Iohn*, from the *words* of our *Saviour* either [n] *miſtaken* or *miſinterpreted*, that *that Diſciple ſhould not die.*) *David* [o] *a man after Gods owne heart:* and yet [p] *he goeth the way of all fleſh.* [q] *Your Fathers* (ſaith the Prophet *Zachary*) *where are they? or doe the Prophets live for ever?* And the *Iewes* anſwer him in the negative, *No*; [r] *the Prophets are dead.* In a word; as the Pſalmiſt ſaith, that [ſ] *wiſe men die as well as fooles:* ſo *good* men *die* as well as *bad:* yea, the *good* goe oft before the *bad.* [x] *The righteous* (ſaith he) *are taken away from the evill to come.* And of *Ieroboams* young *Sonne* it is ſaid; [y] *Hee ſhall die, becauſe there is ſome goodneſſe in him.*

l *Iohn* 21. 23.
m *Iohn* 21. 22.
n *Sic eum volo manere, &c. Vulg. perperam. Quod ſequuntur tamen Ambroſ. in Pſal.* 45. & 118. *Aug. in Ioan.* 124. & *de temp.* 149. *Beda, Lyra, Kupert. &c. Propugnat* Georg. *Trapez. oppugnat Card. Beſſarion. Græci codices reſellunt.*
o 1 *Sam.* 13. 13.
p 1 *King.* 2. 1.
q *Zech.* 1. 5.
r *Iohn* 8. 52. ſ *Pſal.* 49. 10. t *Eccleſ* 21. 4. u Ὃν φιλεῖ Θεὸς, ἀποθνήσκει νέος. *Menand. Plut. ad Apollon.* God taketh them ſooneſt, whom he loveth beſt. *Merice in epitaph. ſui.* x *Eſai.* 57. 1. y 1 *King.* 14. 12, 13.

Reaſon. Now the *reaſon* why the *godly die* as well as the *wicked*, is,

Natural. 1. First, if we regard *naturall cauſes*,

1. Becauſe they are made of the ſame *mould* and *mettall* that others are: [a] *We have this treaſure* (ſaith the Apoſtle) *in* [b] *earthen veſſels:* they are but [c] *earthen pots* as well as [d] others.

a 2 *Cor.* 4. 7.
b ὀστράκινα. *Teſtacea vaſa. Hier. de virgin. fictilia. Greg. Mor. l.* 3. *c.* 6.
c *Eſai.* 64. 8.
d *Ierem.* 18. 6. Κέραμος ἀνθρώπου. *Prov. Græc.--Vulgus fictilis, Qui ſimul offendit ad fortunam, frangitur. Phædr. fab.* 72.

Natural. 2. 2. Becauſe they are ſubject to the ſame *caſualties* that others are. For, [e] *All things come alike to all: The ſame* [f] *chance betideth the good and the bad; the cleane and the uncleane;* [g] *the ſacrificer and him that ſacrificeth not;* [h] *the ſwearer, and him that* [i] *feareth to ſweare, that maketh conſcience of an oath.*

e *Eccleſ.* 9. 2. *Cuivis poteſt accidere, quod cuiquam poteſt. P. Syr.*
f מקרה *caſus.*
g *Malac.* 3. 18.
h *Zech.* 5. 3, 4. i *Iurawentum reverenti. Iun. timenti. Piſc.*

Secondly, if we regard *ſpirituall reſpects.*

Spirituall 1. 1. The *godly die* alſo that they may *reſt* from their *labours:* For, [k] *They reſt from their labours that are deceaſed in Chriſt.*

k *Apoc.* 14. 13.

Spirituall 2. 2. They *die* that they may *receive* their *reward*; to wit, [l] *The Crowne of righteouſneſſe*; which they muſt [m] not expect, till they have [n] *finiſhed their race.*

l 2 *Tim.* 4. 7, 8.
m 2 *Tim.* 2. 5. *Iam.* 1. 12.
n Ἆθλα τοῖς φέρειν ἐκ ἀγωνιζόμενοι λαμβάνουσιν, ἀλλὰ ἀγωνισάμενοι καὶ νικήσαντες· ἅτω καὶ τοῖς ἀγαθοῖς τὸ νικᾶν καὶ βίου μὴ τέλος ἐπάρχει. *Plutarc. contr. Epic.*

Spirituall 3. 3. They *die*, that they may bee *rid* of *ſinne*: [o] *they die for ſinne*, ſaith the Apoſtle: yet not to *pay* for it, as the wicked doe, but to bee [p] *freed from* it: For [q] *He that is dead, is freed from ſinne.*

o *Rom.* 8. 10.
p *Rom.* 7. 24.
q *Rom* 6. 7.

Spirituall 4. 4. They *die*, that they may be [r] *freed* from *death* it ſelfe: [r] *that mortalitie* (ſaith the ſame Apoſtle) *may be ſwallowed up of life.*

r Ὁ θάνατός ἐστιν ἀθανασίας φάρμακον. *Antiphan. Moriar? deſinam alligari poſſe, deſinam ægrotare poſſe, deſinam poſſe mori. Sen. ep.* 24. ſ 2 *Cor.* 5. 4.

Spirituall 5. 5. They *die*, that they may [t] *goe to God*: For, [u] *While we bide here in the body, wee are abſent from the Lord*: and [x] *Wee deſire therefore to remove hence, that we may goe home to him.*

t Θάνατος διεγείρει θᾶττον πέμψει με πρὸς Θεόν. *Greg. Naz. in Baſil.*
u 2 *Cor.* 5. 6. x 2 *Cor.* 5. 8. Βελτίων δὲ ἡ κατοικία τῆς παροικίας. *Greg. Naz. in Patr.*

Spirituall 6. 6. They *die*, that they may *be with Chriſt*: [y] *I deſire* (ſaith he) [z] *to looſe*, or *to bee looſed, and to bee with Chriſt.*

y *Philip.* 1. 23.
z Ἀναλῦσαι, *uti Homer. Odyſſ.* 6. ἀνὰ τὰ πρυμνήσια λῦσαι. *Solvere, velo ramſolvere ut Fab. inſtit. l.* 1. *Permittamus vela ventis, & oram ſolventibus bene precemur. Et l.* 4. *Solvimus oram, profecti ſumus. Ut à navigaturis tractum ſit. Vid. Piſc. in Luc.* 12. 36. *Hinc* ἀνάλυσις. 2 *Tim.* 4. 6.

But

But againſt the *truth* of this *point*, may ſome *objections* be made. *Obiect.* 1.

For firſt, if *no ſtate* or *condition free* men *from death*, how (may ſome ſay) is it ſaid of *Enoch*, that [a] *he never ſaw death*; and of *Elias*, that [b] *he was taken up alive into heaven?*

[a] Heb. 11. 5.
[b] 2 King. 2. 11.

To this I anſwer, that [c] *ſingular and extraordinary privileges neither make a rule, nor marre a rule.* It followeth not, becauſe ſome one or two of this or that *eſtate* or *condition* have by *ſpeciall favour* beene ſometimes *exempted* from this *generall ſentence*, that therefore the *eſtate* and *condition* it ſelfe *exempteth* any, or that all of the ſame *eſtate* are *exempt* and freed there from. [e] *Ezekias walked with God* as well as [f] *Enoch*, and yet [g] hee *died*, when his *leaſe* of [h] *fifteene yeares* expired. *Eliſeus* was [i] *a Prophet of God* as well as [k] *Elias*; and yet [l] he *died*, and was *buried*; as appeareth by the [m] *miracle*, that *God* wrought by his *corps* ſometimes after his *deceaſe*. Theſe were *perſonall privileges*: and [n] *perſonall prerogatives* paſt no further than the *perſons* of thoſe, whom they are conferred on.

Anſwer.

[c] Privilegia *ſingularia regulam non infringunt.* Privilegia *ſingulorum legem communem non faciunt.* Hieron. in Ion. 1. Bell. in Act. 1.
[d] Hebr. 9. 26.
[e] Eſai 38. 3.
[f] Gen. 5. 24.
[g] 2 King. 20. 21.
[h] 2 King. 20. 6.
[i] 2 King. 3. 7.
[k] 2 King. 2. 15.
[l] 2 King. 13. 20.
[m] 2 King. 13. 21.
[n] *Perſonalis actio moritur cum perſonâ Reg. Iur. Stricti juris ſunt privilegia. Non ſunt ampliandа privilegia. Ibid.*

But ſecondly, if even [o] the *faithfull die* alſo, (for how ſhould the *faithfull* looke to eſcape *death*, when [p] the *Father of the Faithfull*, as we ſee here, himſelfe *dieth?*) how (may ſome ſay) are the words of our Saviour made good where he ſaith; [q] *If any man keepe my ſayings, hee ſhall never ſee death*; And, [r] *Hee that liveth and beleeveth in mee, ſhall* [t] *never die?* *Obiect.* 2.

[o] *Apoc.* 2. 12. 13.
[p] *Rom.* 4. 16.
[q] *Iohn* 8. 51.
[r] *Mortem videre i. mori.* Pſal. 49. 9. & 98. 48. Hebr. 11. 6. *Sicut videre vitam i. vivere;*
[s] *Iohn* 11. 26.
[t] Οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

Iohn 3. 36. *Ineptum eſt enim quod Chryſoſt. nim. neſcio quis in Marc.* 10. *diſtinguit inter mortem guſtare & videre.*

To this I anſwer, that there is as [a] *a twofold life*, ſo [b] *a twofold death*: A twofold *life*; to wit, [c] *a naturall life* iſſuing from the *coniunction* of the *ſoule* to the *body*; and [d] *a ſpirituall life* riſing from the *coniunction* of *God* to the *ſoule*. And a twofold *death*; to wit, [e] *a naturall death* ariſing from the *diſiunction* of the *ſoule* from the *body*; and [f] *a ſpirituall death* ariſing from the *diſiunction* of *God* from the *ſoule*. For looke [g] what the *ſoule* is to the *body*, the ſame is *God* to the *ſoule*. [h] As the *ſoule* is the *life* of the *body*, ſo is *God* the *life* of the *ſoule*. And [i] as the *naturall death* enſueth, when the *ſoule departeth* from the *body*; ſo the *ſpirituall death* followeth, when *God withdraweth* himſelfe from the *ſoule*. The *faithfull* then may *die* the *naturall death*: but they never *die the ſpirituall death*. [u] *Death* may ſever their *ſoules* from their *bodies*: but [x] *death* cannot *cut* off either *ſoule* or *body* with them from *Chriſt*. The *Faithfull* may *die*; and yet our Saviours words true. For [a] they *die not*, even when they *die*. [b] *Wicked* men (ſaith *Chryſoſtome*) are [c] *dead* even while they *live*: *good* and *godly* men [d] *live* even when they be *dead*. The *life* of the one is nothing but [e] *a paſſage to death*: the *death* of the other is nothing but [f] *an entrance unto*

[a] 1 Cor. 15. 45.
[b] Luke 9. 60.
[c] Geneſ. 2. 7.
[d] Rom. 8. 10.
[e] Iam. 2. 26.
[f] Eph. 2. 1, 12. & 4. 18.
[g] Ὁ Θεὸς ψυχῆ, ψυχὴ σαρκί. Greg. Naz. apolog. *Quod anima eſt carni, hoc Deus eſt animæ. Bern. ſerm. Parv.* 3.
[h] Pſal. 72. 26. Ὥσπερ τὸ σῶμα ζῇ πάσης ψυχῆς, οὕτω καὶ ἡ ψυχὴ παντὸς τοῦ θείου πνεύματος. *Inſid. Pel. l.* 3. ep. 252. *Sicut anima vita eſt corporis: ita Deus vita eſt animæ. Ber. ſer. part.* 3. *Vita carnis anima eſt, vita animæ Deus eſt. Aug. de civit. lib.* 19. *c.* 6. & *de verb. Apoſt.* 28. & *de Sanct.* 16. *Adeſſe debet, ut vivat corpus, anima, ut vivat anima, Deus. Ibid.*
[i] Pſal. 37. 71. Ὥσπερ ἀναχωρησάσης τῆς ψυχῆς νεκρὸν μένει τὸ σῶμα· οὕτω καὶ ἀποστάντος τοῦ ἁγίου πνεύματος ἡ ψυχὴ τὴν ζωὴν ἀπολέσει. *Iſid. ibid. Moritur corpus cùm recedit anima; moritur anima, ſi recedat Deus. Aug. de verb. Apoſt.* 28. *Corpus mortuum eſt ſine animâ; anima mortua ſine Deo. Idem de Sanct.* 13. *Mors corporis à ſpiritu deſeri; mors ſpiritus à Deo. Idem de Civit. l.* 19. *c.* 26.
[u] Eccleſ. 12. 7.
[x] Rom. 8. 38, 39.
[a] Ὁ ζῶν ὑπνῳ κοιμᾶται· ὀνόχοιν μὴ λέγε τὸν ἀγαθόν. *Callimachi epigr.* 14. *Qui per virtutem peritat, haud is interit. Plaut. Capt.* 3. 5.
[b] Οἱ ἁμαρτωλοὶ καὶ ζῶντες τεθνήκασιν· οἱ δὲ δίκαιοι καὶ ἀποθανόντες ζῶσιν. *Chryſoſt. in Philip. hom.* 3. *Quod à Iudæorum doctoribus traditum docet Io. Capnio in Cabal. lib.* 1. *pag.* 755.
[c] Καταλῶσα ζῶσα τεθνηκε. 1 Tim. 5. 6.
[d] *Viuunt omnes Deo, Luke* 10. 38.
[e] *Per vitam ad mortem tranſitus eſt.*
[f] *Per mortem ad vitam reditus eſt. Ambr. de bon. mort.*

life.

life. For it is [g] *no life* but *death*, that *ſevereth a man from Chriſt* while he liveth: It is [h] *no death* but *life*, that *bringeth a man home to Chriſt* when he *dieth.*

And thus much briefly for *anſwer* to theſe two *Obiections.*

Now for the *uſe* of the *Point.*

Vſe 1.

First, it may ſerve to *hearten* and *encourage* us againſt the *feare* and *dread* of *death.* For doe all, even the *godly* and *faithfull die*? Why ſhould wee bee loath to come to that, that ſo many *Saints* of *God* have come to before? As *Phocion* ſaid to one that was to die with him; [i] *Art thou not glad to fare as Phocion doth?* So, why ſhould any be loath to doe as *Abraham* doth? Or why ſhould wee bee afraide to goe that way, that all the *holy* men of God have gone before us? It is true indeed, there might be ſome colourable cauſe of *feare*, if we were to goe ſome [k] *uncouth* and *untrood way*, ſuch as none ever went before us; as [l] *Abel* did when he *died.* Or if none but the *wicked* had gone this way before us, we might juſtly feare, that it were indeed the *high way* to *hell.* But now when the *bleſſed Saints* and the *beſt beloved* of *God* have, either *all* or the *moſt* of them at leaſt, *gone* this way before us; yea when hee was no *wicked* but [m] *a iuſt* man, that [n] *went* firſt of all this *way*: wee may well and boldly *follow him* and them in it without *feare*, as being [o] the *high way* to *Heaven* too; nor need we *dread* or *ſuſpect* any [p] *evill* in that, that [q] *God*, who *loved* them ſo deerely, would never have *ſuffered* to befall them, if it ſhould have beene any way prejudiciall unto them.

[g] *Non eſt vita ſed vitæ ſpecies dicenda, quæ viventem à Chriſto ſeparat.*
[h] *Non eſt m. ſed v. dic. quæ morientem Chriſto ſociat. Idem de Abel. l. 2. cap. 9.*

[i] Οὐχ ἁγαπᾷς μὴ φωκίωνος ἀποθνήσκοντος; *Plut. in apoph. & de laud. ſui. Iſid. Pel. l. 3. ep. 154.*
[k] Ἔγχεο, καὶ πρηνέϊαν ἐπιστείβωμεν ἀταρπόν, τὴν μετόπιν ὅπως τις ἐὴς ἐπάτησε ποδείας. *Oppian. venat. lib. 1. Avia—peragro loca, nullis ante trita ſolo. Lucret. l. 1. & 4.*
[l] *Qui cum Horat. lib. 1. ep. 19. dicere poterat; Libera per vacuum poſui veſtigia princeps: Non aliena meo preſſi pede.*
[m] *Matth. 23. 35. Iuſtitiæ princeps: cui Chriſtus iuſtitiæ primatum tribuit, Aug. nom. de mirab. SSæ. l. 1. c. 3.*
[n] Τὸν θάνατον ὁδὸν ἔδειξεν, καὶ θάνατον βίαιον. *Chryſoſt. in Gen. 21.* [o] *Hâc iter ad ſuperos, magnique ad tecta Tonantis. Ovid. Met. l. 1. Ianua vitæ, porta gloriæ. Bern. de temp. 48.* [p] *Si quid incommodi aut metus in hoc negotio eſt, morientis vitium eſt. Baſſus apud Senec. epiſt. 30.* [q] *Quomodo malum; quod à Deo pro bono maximo datum eſt? Cic. Tuſcul. l. 1.*

Vſe 2.

Secondly, doe even ſuch alſo *die*? This ſhould teach us [r] not to *mourne* or be grieved for the *faithfull deceaſed*, as if any *evill* had befallen them. For if they [s] *died in the Lord*, if they [t] *deceaſed in the faith*, they are but *gone* the ſame *way* that *Gods beſt beloved* went before them that lived in former times. They are rather [u] *departed*, than *deceaſed*; [x] *ſent before* us, whether [y] we muſt follow, [z] *left* onely, not *loſt.* Their *death* is rather [a] a *departing*, or [b] *a going out of the world*, or [c] *a paſſage to heaven*, or [d] *a returne to God*, than a [e] *deceaſing*, or [f] *ſurceaſing*, or [g] *intermiſſion*, or [h] *interciſion*, yea, or [i] *diminution*, either of *life*, or of their good or happy eſtate. There is no cauſe therefore to *mourne* for thoſe that *die in Chriſt*, there is cauſe rather to *mourne* for thoſe that *live out of Chriſt.* For the one *liveth* ſtill, though hee *die*: the other is *dead*, though he yet *live*, and ſhall one day *die eter-*

[r] *1 Theſſ. 4. 14. Non eſt lugendus qui antecedit, ſed deſiderandus, &c. Cur enim immoderatè feras abiiſſe, quem mox conſequeris? Tertull. de patient. Quod latiùs Cypr. de mortal. Non ſunt lugendi fratres noſtri accerſione dominicâ de ſeculo liberati, cùm ſciamus eos non amitti ſed præmitti, recedentes præcedere; ut proficiſcentes & navigantes deſiderari eos debere, non plangi.* [s] *Apoc. 14. 13.* [t] *Hebr. 11. 13.* [u] *Abierunt non obierunt. Ambr. in Theodoſ.* [x] *Præceſſerunt, non deceſſerunt. Aug. de diverſ. 43. Profecti, non omiſſi. Hieron. ad Salum.* [y] *2 Sam. 12. 23.* [z] *Dimiſſi, præmiſſi, non amiſſi. Cypr. ſup. Aug. ep. 6 & 102. Sen. ep. 63. & 99. & ad Marc. c. 19.* [a] *Abitus, Luke 2. 29.* ἀποδημία ὁ θάνατος. *Plato apolog.* ἀποδημία μικρὰ καὶ. *Sidon. cal. ep. 25.* μετοικεσία. *Chryſoſt. tom. 6. ſerm. 43. Profectio eſt, quam mortem putamus. Tertul. de patient.* [b] *Exitus. Luke 9. 31. 2 Pet. 1. 15. Exceſſus de corpore. Tertull. de reſur. de mundo digredi. Ammian. lib. 29. Mors emigratio eſt. Cic. Tuſcul. l. 1. migrare magis quam mori. Velleius l. 1. non emori, ſed emigrare. Hieron. in Nepot.* [c] *Tranſitus, John 13. 1.* Μετάβασιν ἀντὶ τοῦ θάνατον καλεῖ. *Chryſoſt. & Theophyl. Mors tranſitus eſt. Sen. ep. 65. Non eſt exitus ſed tranſitus. Cypr. de mortal.* [d] *Reditus Eccleſ. 12. 7. Repatriaſſe eſt hoc. Bern. de conſid. l. 5.* Ἀπῆλθεν, ὅθεν ἦλθε, πάλιν. *Epicharm.* συγγενεῖς μοι τὸ θεῖον ἅπαν, κἀκεῖθεν ἐξελήλυθα μοι. ἄφες ἡμᾶς ἀπελθεῖν, ὅθεν ἐληλύθαμεν. *Arrian. Epict. lib. 1. cap. 9. Reverti, ut de veteri, quid grave eſt? Sen. de tranq. c. 11. Itaque Plotinus expirans,* τὸ ἐν ἡμῖν θεῖον ἀνάγων ἐπὶ τὸ πρὸς τὸ πᾶν θεῖον. *Syneſ. epiſt 139.* [e] *Obitus. Non obiit. Ambr. de Theod.* [f] *Interitus. Interitus non eſt. Ambr. de bon. mort. cap. 8. & Cic. Tuſc. l. 1. Mors non interimit. Lucret. l. 2. Haud it interit. Plaut. ſup.* [g] *Intermiſſio. mors intermittit vitam, non eripit. Sen. ep. 36. nec illud quidem.* [h] *Interciſio.* [i] *Diminutio.*

nally

nally, if he continue as he now is. [k] Doeſt thou *mourne* (ſaith *Auguſtine*) over the *body* that the *ſoule* hath left? *mourne* rather over the *ſoule* that *God* hath *forſaken*; as [l] *Samuel* did for *Saul*; and as [m] the *Apoſtle* ſaith, hee ſhould doe for ſuch as had *lived in lewd and looſe courſes*, and *not repented* yet of them. [n] Such there is cauſe therefore indeede to *mourne* for: But no cauſe in the world to *mourne* for thoſe that are in no worſe caſe, than *Abraham*, and *Iſaak*, and *all* the *faithfull* are, that lived in former times, or than others of the ſame ranke ſhall be hereafter to the worlds end.

Thirdly, are *all* of *all ſorts ſubject to death*, as well *good* as *bad*, Prophets as private men, &c? This then ſhould admoniſh us to make the beſt *uſe* we can of our *religious friends*, *neighbours*, *acquaintance*, *husbands*, *parents*, *paſtors*, eſpecially, while they are with us, ([p] *Walke*, yea and [q] *worke* too, *by the light while you have it with you*, ſaith our Saviour) ſince that [r] *we know not how ſoone they may be taken away from us*: It is that wherein moſt men are generally faulty, that as he ſaith of *rarities* and *ſtrange ſights*, [s] when they are *neere* at hand with us, we *regard not* ſo much to ſee them, as wee would, if they were further off, and we ſhould come occaſionally where they were; or as *ſtrangers* are wont to bee, that come out of other parts, whither they are after a while to returne againe; becauſe having them *at hand*, we thinke we may ſee them when wee will, whereas the *ſtranger*, unleſſe he ſee them now, while he is here, thinketh he ſhall never have the like *opportunity* againe: So we [t] neglect oft to make that good *uſe* that we might, of the *meanes* and the *miniſtery* that *God* hath ſetled among us, and of our *religious friends* that hee hath ſettled us with, in *hope* that we may long enjoy them, and having them *at hand* with us, we may make *uſe* of them when we *will*. By meanes whereof it commeth many times to paſſe, that meere *ſtrangers*, that *viſit* them but *by ſtarts*, profit more by them, than the moſt of thoſe doe, that *conſtantly* live and abide with them, and that * when it is too late now, we come to ſee and conſider to our griefe, what *opportunitie* wee have over-ſlipped of our owne good. It is with us in theſe caſes as it is with us for our *bookes*. A *booke* of good uſe *borrowed*, which we know not how ſoone the *owner* of it may call for, we are carefull to make *preſent uſe* of, whereas it might chance to have *lien long* by us, ere wee looked on it, if it had been *our owne*. Well it were therefore for us, if wee could ſeriouſly conſider, that [u] our *religious friends* and *Paſtors*, (as [x] *all* other *things of this life*, yea, and [y] *life* too it ſelfe) are not ſo much *given* us of *God*, as *lent* us to *uſe*, and that [z] for no longer than he ſhall ſee good; and therefore labour to make the *beſt uſe* we can of them, while we have them; as we would doe of ſome *toole* and *utenſile*, that being *lent* us, we know not how long we ſhall have the *uſe* of.

[k] *Luges corpus, à quo receſſit anima? Luge animam, à quâ receſſit Deus.* *Aug. de Sanct.* 13.

[l] 1 *Sam.* 15. 35.

[m] 2 *Cor.* 12. 21.

[n] Ἡμεῖς δὲ πρὸς τοὺς ἁμαρτωλοὺς καὶ μεταδυσωπεῖσθαι μόνον, ἀλλὰ καὶ ζηλοῦν χρή. χαίρωμεν οὖν τοῖς δικαίοις μὴ ζῶσι μόνον, ἀλλὰ καὶ τελευτήσασι. *Chryſoſt. in Philip. hom.* 3. Οὐ τοὺς τεθνεῶτας, ἀλλὰ τοὺς ἐν ἁμαρτίαις νεκροὺς δεήσεως χρὴ καὶ δακρύων ποιεῖσθαι. *Iſid. Pelu. lib.* 1. *ep.* 324.

[o] 2 *Sam.* 14. 14. *Rom.* 4. 12. *Heb.* 9. 26. *Mors ſeu omnes.* *Sen. epiſt.* 95. *Mors omnes æquat.* *Iſaius dius propitiuſque mortendum eſſe idem quæſt. nat. lib.* 2. *c.* 59.

[p] *Iohn* 12. 35.

[q] *Iohn* 9. 4.

[r] *Noſtros omnes ſic habemus, tanquam nihil nobis de perpetuitate, imò nihil de diuturnitate eorum promiſſum ſit. Tanquam receſſuris, imò jam recedentibus fruamur. Tanquam exemplò abituros poſſideamus.* *Sen. ad Marc. cap.* 10.

[s] *Ad quæ noſcenda iter ingredi, tranſmittere maria ſolemus, ea ſub oculis poſita negligimus: ſeu quia ita comparatum eſt, ut proximorum incurioſi longinqua ſectemur, ſeu quòd omnium rerum cupido langueſcit, cùm facilis occaſio eſt; ſeu quòd differimus, tanquam ſæpe viſuri, quod datur videre, quoties velis cernere.* *Plin. Sec. l.* 8. *ep.* 20.

[t] *Si inter eos, quos nunquam vidimus, floruiſſet, non ſolum libros ejus, verùm etiam imagines conquireremus; ejuſdem nunc boner præſentis & gratia, quæ ſatietate langueſcit.* *Idem lib.* 1. *epiſt.* 16. * Οἱ γὰρ κακοὶ γνώμαισι, πάγκλαυτοι χρόνοι Ἔσονται, ἐκ χρηστῶν, πᾶσιν ἐμβάλλων. *Sophocl. Ajac.*

[u] *Rerum natura tibi illum non mancipio dedit, ſed commodavit.* *Sen. ad Polyb. c.* 29. *Homo commodatus vitæ, non donatus eſt.* *P. Syr.*

[x] *Non tam data, quàm commodata.* *Primaſ. in* 1 *Cor. Fortuna uſu dat multa, mancipio nihil.* *P. Syr. Nihil horum dono datur: collatitiis & ad dominos redituris inſtrumentis ſcena adornatur: mutuò accipimus in incertum diem, uſus fructus tantùm noſter eſt.* *Sen. ad Marc. c.* 10. Οὔτοι τἀχήμαθ' ἱδιακτήσιοι βροτοῖσι, τἀπὸ θεῶν δ' ἔχοντες ὀπιμελούμεθα. Ὅταν δὲ χρήζωσ', αὖτ' ἀφαιροῦνται πάλιν. *Eurip. Phœniſſ.*

[y] *Vita data eſt utenda; data eſt ſine fœnore nobis. Mutua nec certo reſolvenda die.* *Pedo ad Liv. uſuram vitæ natura dedit, tanquam pecuniæ, nullâ præſtitutâ die.* *Cic. Tuſc. l.* 1. *Vitâ mancipio nulli datur, omnibus uſu Lucrata.* *Sid.* 3. *Vita & fructus nobis eſt vita, non mancipio tradita.* *Arnob. l.* 2.

[z] *Cujus tempus ille arbiter muneris tui temperat.* *Sen. ad Marc. c.* 10.

And

Particular 2.
Quomodo.
Manner how.

And thus much for the firſt *particular*, the *Perſon* that died, *Abraham.*

The ſecond followeth, and that is the *manner how* he died, noted in that it is ſaid, [a] *He breathed out*, or *He gave up the Ghoſt.*

Expoſition 1.
[a] גוע *expiravit.*
[b] *Æquo animo. Calvin.*
[c] *Iohn* 19.30.
[d] παρέδωκε τὸ πνεῦμα.
[e] *Sapientis eſt exire, non ejici. Sen. ep.* 70.
[f] *Luke* 2.29. *Act.* 7.59. 2 *Sam.* 15.26. 1 *Pet.* 4.19.

That which ſome expound of [b] *a willing end*, of a willingneſſe to depart: as it is ſaid of our Saviour, that [c] *hee bowed his head downe*, when *all was finiſhed*, and [d] *gave up his Spirit.* And true it is, that, as the Heathen man ſaith, [e] it is *the part of a wiſe man*, rather *willingly to goe out*, than to be *thruſt out againſt his will*, ſo it is the [f] uſuall practice of *Gods children* willingly to *reſigne and give their ſoules up to God*, when he pleaſeth to *call* for them.

Expoſition 2.
[g] *De levi & leni morte, D. Kimchi & Abenezra.*
[h] *Gen.* 49.33.
[i] Θάνατος ὁ μὲν καλὰ νόσους καὶ πάθη γιγνόμενος, ἀηδὴς καὶ βίαιος· ὁ δὲ μετὰ γήρας ἤδη τι τέλος καταφύσιν, ἀπονώτατος· ὁ δὲ ἀθάνατον. *Plato Timæo.* Σμικρὰ παλαιὰ σώματ' ἀναζεῖ ῥοπή. *Sophocl. Hinc Themiſt. de animâ.* Καταγωγὴ γὰρ ἔοικεν ὁ γεροντικὸς θάνατος· ἀκόλουθον καὶ νεωτέρων εἶναι τὸν τῶν νέων. *Senectus leniter emittit, non repentè avulſum vitæ, ſed minutatim ſubductum. Sen. ep.* 30. *Animam ſenilem mollis exoluit Sopor. Sen. Oedip.* 4.2. [k] *Adoleſcentes mori ſic mihi videntur, ut cùm aquæ multitudine vis flammæ opprimitur: ſenes autem, ſicut cùm ſuâ ſponte nullâ adhibitâ vi conſumptus ignis extinguitur. Et quaſi poma ex arboribus, ſi cruda ſunt, vi avelluntur, ſi matura & cocta, decidunt; ſic vitam adoleſcentibus vis auferet, ſenibus maturitas. Cic. de ſenect.* [l] *Ignis qui alimentis deficitur, ſuâ ſponte ſubſidit. Sen. epiſt.* 30.

[i] Θάνατος ὁ μὲν καλὰ νόσους καὶ πάθη γιγνόμενος, ἀηδὴς καὶ βίαιος· ὁ δὲ μετὰ γήρας ἤδη τι τέλος καταφύσιν, ἀπονώτατος· ὁ δὲ ἀθάνατον. *Plato Timæo.*

Others underſtand it [g] of *a quiet end*, or an *eaſie end*, of dying without difficultie: as it is ſaid of *Iacob*, that [h] when hee had done *bleſſing his ſonnes, he plucked up his feet, and ſo gave up the ghoſt.* And it is true alſo that [i] *old* men uſually die with much *eaſe*; [k] like *an apple* that being come to full *maturity*, doeth without *force* or *ſtreſſe* uſed to it, *drop downe* of it ſelfe; or like *a lampe*, that [l] of it ſelfe *goeth out*, when the *matter* that fed it *faileth.*

Exception.
[m] *Gen.* 6.17. & 7.21. *Numb.* 17.12,13. & 20.3.
[n] *Job* 3.11. & 10.18.
[o] *Ioſh.* 22.20. *Pſal.* 88.15. *Zech.* 13.8.
[p] *Expiravit.*
[q] *Spiritum efflavit.*
[r] *Spiritus defecit.*
[ſ] *Spiritus abiit.*

But becauſe I find the word uſed [m] *generally* and *indefinitely*, as well of [n] *young* as of *old*, as well of ſuch as die [o] *ſtrong* and *violent*, as that die *voluntary* or *eaſie deaths*: I take it rather, that there is in this *phraſe* of ſpeech an intimation of *mans frailtie*, and of the *frailtie* of *mans life.* [p] *Hee puffed out*, or [q] *He breathed out*; that is, [r] *His breath failed*, or, [ſ] *His breath went away*, and *he died.*

Point 2.

So that the *Point* that hence I would obſerve then is this, that

The life of Man is but a breath, but a blaſt:

And ſo conſequently, the *frailty* and the *vanitie* of *mans life.* That which may the better appeare unto us, if we ſhall conſider,

1. What it is *compared* unto; and
2. What it may be *taken away* with.

Proofe 1.
[a] Τί δέ τις; τί δ' οὔ τις; σκιᾶς ὄναρ ἄνθρωπος. *Pindar. Pyth.* 8. *Plutarc. ad Apollon.*
[b] Ψεύδεσιν ὄνειροι, χαίρετ'· ἀληθὲς οὐδὲν ἧττ' ἄφετε. *Plut. de profect.*

First (I ſay) what it is *compared* unto. [a] *What is man?* ſaith the Heathen man. Why? hee is even *the dreame of a ſhadow.* What hath leſſe [b] *truth* in it than a dreame? What leſſe *ſubſtance* than a *ſhadow?* What either vaniſheth away more ſuddenly, than the one; or is diſpelled ſooner than the other? Nor came another of them much ſhort of him, who compared mans *ſtate*, as the former did his *life*, not to *the dreame of a ſhadow*, but to *the* [c] *ſhadow of a ſmoake.* They ſeemed (it ſeemeth) to them to have ſaid little or nothing to ſpeake of, that compared it, either to [d] *a dreame*, or to [e] *a ſmoake*, or to [e] *a ſmoake*, or to * *a ſhadow* alone, when yet to miniſh the weight and adde to the vanitie of it, joyning two of them together, they make it, not *a ſmoake* onely, but *the ſhadow of a ſmoake*, that is farre leſſe;

[c] Τὸ γὰρ βέλτιον σπάνιον· ἐφημέρεια φρονεῖ· καὶ πίσυρ ἔστιν μᾶλλον ἢ καπνῷ σκιά. *Æſchyl. Stob. tap.* 96.
[d] Ὥσπερ χοὸς ἐκ λαβαπος ῥιπιζόμενα καὶ μεταῤῥιπιζόμενα· ὥσπερ καπνὸς, διαῤῥέοντα· ὡς ὄναρ, πάσχοντα· ὡς σκιὰ, μὴ κρατούμενα. *Greg. Naz. ad Iulian.* [e] *Vt calidus fumus ab ignibus Vaneſcit per ſpatium breve ſordidus: Sic hic quo regimur, ſpiritus effluit. Sen. Troad.* 2. * Ὡς οὐδὲν ἐσμεν, πλὴν σκιὰς ἐοικότες; Οὐ γὰρ ἡμᾶς οὐδὲ ὅσιας ἄλλο, πλὴν Εἴδωλ' ὁρῶ πάντ' ὄντα· πλὴν κουφὼ σκιᾶ. *Sophocl. Ajac.*

nor

nor *a dreame* barely, but † *the dreame*, not of ſome *ſubſtance*, which yet were a thing of nothing, but of *a ſhadow*. And, *What is man*, ſaith one of the ancient Fathers? Why? he is [f] *Soule* and *Soile*; or *Breath* and *Body*: [g] *a puffe of winde* the one, and [h] *a pile of duſt* the other: no ſolidity in either, if you conſider them apart; and moſt unlikely to impart any ſuch thing either to other, if you conſider them in themſelves. I might adde what they ſay that compare them to the [i] *leaves* of *trees* that ſoone *ſhed*; to [k] *bubbles* on the *water*, that *fall* as faſt as they riſe; to **bladders* puffed up with *wind*, that may be let out with the *pricke* of a *pinne*, and the like.

† Ἐμφατικῶς σφόδρα καὶ φιλοτέχνως ἐχρήσατο μιμούμενος. Πῶς γὰρ σκιᾶς ἀδυνατώτερον; πνεύματος δὲ τίς ἄνεμος ἀσθενέστερος; πηλοῦ δὲ τίς ὄγκος ἀμορφότερος; Plut. ad Apollon.

[f] Νοῦς καὶ χοῦς. an Πνοῦς καὶ χοῦς. Greg. Naz. ex Gen. 2.7.

[g] Pſal 78.39. Eſai 2. 22. רוח & venti flatum & ſpiritum hominis deſignat. Eccleſ. 1.6. & 12.7. πνεῦμα item utrumque denotat. Ioan. 3.8. & 4.24. ſed & anima & animus quaſi ἄνεμος dictus, Caſſiod. Canin. alii. & pro vento etiam uſurpatur. Serv. in Æn. l. 1.

[h] Gen. 3.19 & 18.21. עפר אפר cinis, cinis, duſt and aſhes. Sirac 14.18. & Aug. in Pſal. 101. Ὡς δ' αὕτως καὶ φύλλα φύει ζείδωρος ἄρουρα· Ἄλλα μὲν ἐμπαλίνσιν ἀνέφυσεν, ἄλλα δὲ φύει· Ὡς δὲ καὶ ἀνδρῶν γενεὴ καὶ φύλλον ἐλίσσει. Muſaeus Clem. ſtrom. l. 6. Et ab illo Homer. Il. ζ. Οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν. φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, &c. Et Il. σ'. φύλλοισιν ἐοικότες, &c. Quid laudat Zeno. Laert. citant. Clem. ſtrom. l. 6, Plut. ad Appollon. & Lucian. Epiſcop. Φύλλοις εἰκάζει τὸν βίον ὁ παμμακαριώτατος καὶ πάσῃ καὶ φιλοσοφίᾳ κεκοσμημένος ἐν ὀλίγῳ. Plut. de tard vindict. & de vit. Epicur. Sed & dicimus, ἡμᾶς δ' διὰ τὰ φύλλα φύει πολυάνθρωπος ὥρη τοῖς ἴκελοι πήχυιον ὅτ' ἐς χρόνον ἀνθήσαντος ἔαρος τρέφωσιν, &c. Stob. cap. 26. Et Ariſtoph. avib. Ἄνδρες ἀμαυρόβιοι, φύλλων γενεῇ παρόμοιοι. Clem. ſtrom. lib. 5.

[i] Ἡδέως ποτὲ πυμφόλυγας ἐν ὕδασιν ἐθεάσω ὑπὸ κρυφῇ τινι καταράπτῃ ἀνίσαμένας τὰς φυσαλίδας λέγω, ἀφ' ὧν σωματοῦται, ὁ ἀφρός. τοῦτό ὅτι ὁ ἄνθρωπε βίος· ἅπαντες ὑπὸ πνεύματος ἐμπνευσθέντες, &c. Lucian. Epiſcop. Homo bulla. Varro. ruſt. lib. 1. c. 1. Αἱ φύσεις ἀνθρώπων, ἀσκοὶ περιπεμφθέντες. Epicharm. Clem. ſtrom. lib. 5.

But becauſe theſe may peradventure ſeeme unto ſome to have ſpoken ſomewhat [l] *hyperbolically* or exceſſively in the *point*: let us heare the *Spirit of God*, that ſpeaketh no otherwiſe of things than as they are indeed, ſpeake. If we demand of the *mouth* of *God* himſelfe, *What man is*; he maketh us anſwere even in effect as they did: to wit, that [m] *Adam is an Abel*, or *Abels Mate*: (for to the *Names* of thoſe two *Patriarches* there is an alluſion in the *Originall*:) that is, *Man* (as it is tranſlated) *is as* [n] *vanity*, or, [o] *a thing of nought*: *his daies paſſe away like* [p] *a ſhadow*. He is [q] *as a dreame that vaniſheth when one awaketh*: *as* [r] *a winde*, [ſ] *that goeth away and commeth not againe*. [t] *His breath is in his noſtrils*; ready ever and anon to puffe out: And [u] *when that breath of his is once gone*, [x] *hee returneth inſtantly to his duſt*; to that *duſt*, [y] of which he was formed at firſt. His *life is* [z] *as a cloud*, that is ſoone diſperſed with the *winde*; or [a] *as a vapour*, *that appeareth for a while*, *and then vaniſheth away*. In a word: [b] *All Man is all Abel*; and that even then, when he is at the very beſt; that is, *every Man*, [c] be he never ſo well *underlaid*, never ſo ſurely and ſoundly *ſetled*, hee *is nothing but vanity*, that hath *no ſolidity* at all in it; or (as he ſaith elſewhere) but [d] *a lie*, that hath *no truth* at all in it; or [e] *as nothing*: yea, [f] *lighter* (if ought may be ſo) *than vanity* it ſelfe; and (if more than ſo may be yet) even [g] *leſſe than nothing*. Which *ſpeeches* (I ſuppoſe come not an ace ſhort of thoſe other.

[l] Τῇ περβολῇ χρησάμενος. Plutarch. ſup.

[m] אדם להבל דמיה Adam Abelo compar eſt. Pſ. 144.3,4.

[n] Geneu. & Reg. Bibl.

[o] Vet. Bibl. Angl.

[p] Iob 8.9. Pſal. 102. 11. σκιᾶς δίκην φύλλα. Ariſtoph. avib. Clem. ſtrom. l. 5.

[q] Pſal. 73 20. & 90.5.

[r] Iob 28.8. Iob 7.7.

[ſ] Pſal. 78.39. Ἄνθρωπος δὲ πνεῦμα καὶ αἰὼν μόνον. Sophocl. Aiac.

[t] Eſai 2 22. Quod de ſenibus Sen. ep. 30. Anima ſenilis cùm in primis ſit labilis, haud magnâ vi à corpore diſtrahitur.

[u] Pſal. 146. 4.

[x] Eccluſ. 12. 7.

[y] Geneſ. 2. 7. & 3. 19.

[z] Iob 7. 9. Vt nubes, gravidas quas modo vidimus, Aquilo Rorea diſſipat impetus. Sen. Troad. 2.

[a] Iam. 4. 14.

[b] כל אדם כל חבל Omnis Adam totus Abel. Pſal. 39. 5, 12.

[c] נצב fundatus, conſtitutus.

[d] בזב Pſal. 62. 9.

[e] באין Eſai 40. 17. Ὡς γένεσι βεβῶσι, ὡς ὑμᾶς ἵνα καὶ τὸ μηδὲν ὄντας ἐκάεσι μιᾶ Sophocl. Οὐδὲν καὶ καλῶς λέγεται, τὸ μηδὲν εἶναι ἄνθρωπον. Iambl. hortat. c. 8.

[f] מהבל Pſal. 62, 9.

[g] מאפס Eſai 40. 17.

Againe, the *frailety* and vanity of *mans life* may appeare, if we ſhall conſider what it may be *taken away* with. And it is ſtrange to think, [i] how *ſmall* a matter may put an end to *mans life*. When a *great man* ſometime threatned a *Philoſopher* with *death*, [k] *What is that more*

Proofe 2.

[i] Τί γὰρ τὸ ἀποθανεῖν ἄνθρωπον εὐκολώτερον. Greg. Naz. de baptiſm.

[k] Καὶ κεφαλὴν καὶ φαλάγγιον τοῦτ' ἐστὶ μεῖζον Diogenes Perdicce. Laert. Et Theodorus Lyſimacho; Enimverò magnifica res tibi contigit, quia cantharidis vim aſſecutus es. Cic. Tuſc. l. 1. & Val. Max. l. 6.

(quoth he) *than a Spaniſh Flie may doe?* and he might well have added, *not to mee onely, but to thy ſelfe.* Yea, to paſſe by that of *Cleopatra*, who when to prevent publique diſgrace, ſhee had made her ſelfe away with the helpe of an *Aſpe*, yet had nothing to be ſeene on her ſave [l] *two ſmall prickes*, that could hardly bee diſcerned, made with the *wormes tooth* on the one of her *armes*; which yet were enough (it ſeemeth) to make an *end* of her, and [m] might as well have done of any other. To let that paſſe, I ſay, not a *Spaniſh*, but [n] *an ordinary Flie* or *a Gnat* flying caſually into his mouth, is ſaid to have ſtrangled that proud *Pope*, that made the higheſt *State* then in the *Chriſtian world ſtoope* even to the *holding* of his *ſtirrop*. And indeed, [o] what is there ſo ſmall, that may not be a *mans bane*? The [p] *paring* of *a toe*, the *cutting* of a *corne*, the *ſcratch* of *a naile*, the *pricke* of *a pin*, have beene ſometimes, and may againe be, the meanes of a *mans end*. A [r] *fiſh-bone*, a [s] *grape kernel*, *ſome* [t] *owe haire*, a [u] *drop* of *water*, [x] his own *ſpittle*, let down unwarily, may *choake* him. [a] *Bad* or *unwonted aire*, an *evill ſmell*, a little *ſmoake* may ſoone *ſtifle* him. *Man* is *as the graſſe*, or *as a flower* (ſaith the [b] *Prophet* and the [c] *Pſalmiſt*) which *if the winde blow but on it, it is by and by gone*: and his *life* is as *a Candle*, or a *taper*, *a weake light*, that every *light*, not *guſt*, but *puffe* of *winde* is ready to *blow out*. Yea not ſome *maligvant blaſt*, or ſome *evill breath* onely, but even the *want* of *breath*, nor the *aire*, if it be *infected*, onely, but the very [d] *want* of it to *breathe* with, will ſoone make man ceaſe to be, and put a *period* to his *life*. [e] *If thou withdraweſt* (ſaith he) *from them their breath, they die, and returne againe to their duſt.*

l Τὸν βασιλέα ὀρθῶσι δύο νυσσαὶ ἔχνη λεπτὰς καὶ ἀμυδράς. *Plut. Anton.*

m *Tu qui te Deum credis, ſucceſſu aliquo elatus, quantulo ſerpentis dente perire potes?* Plin. l. 7. c. 7.

n *Conrad. Vrſperg. Naucler, ex Ioan. Cremon. & Io. Bal. in Adrian. Pp. 4. qui ante Papatum* Nicholas Breakeſpeare *dicebatur.*

o *Nihil tam exiguum eſt, quod non in perniciem generis humani ſatis valeat. Sen. nat. quæſt. l. 6. cap. 2.*

p *Vnguiculi nos, & ne totius quidem dolor, ſed aliqua à latere ejus ſciſſura confecit. Ibid.*

q *Quicquid enim fieri potuit unquam, & poteſt Idem.*

r *Tarquinius Priſcus piſcis ſpinâ inter cœnandum ſuffocatus eſt. Guido Bitur.*

s *Anacreontem uvæ paſſæ ſucco exiles virium reliquias foventem unicus grani pertinacior in avidis faucibus humor abſumpſit. Val. Max. l. 9. c. 12. & Plin. l. 7. c. 7. Quod de Sophocle etiam Soſades, Stob. c. 69.* t *Fabius Senator poto in lactis hauſtu uno ſilo ſtrangulatus eſt. Plin. ibid.* u *Eſt quos potio ſtrangulaverit male lapſa per fauces: ſtillicidio perire potes. Sen. q. nat. lib. 6. cap. 2.* x *Saliva craſſior ſuffocat. Ibid.* a *Abortus cauſa ſit odor à luſernarum extinctu. Plin. lib. 7. cap. 7. Nunquid ut homo concidat tot magni molimenti eſt? odor illi ſapórque, &c. mortifera ſunt. Sen. ad Marc. c. 11. Animal aquarum novitatibus, ſtatim; non familiaris auræ, & tenuiſſimis cauſis atque offenſionibus morbidum, putre, coſſum. Ibid. Iovinianus Imp. ſatore pruinarum & ulmore parietum recens calce illitorum extinctus eſt. Hieron. in Nepot. Ammian. l. 25. & Aur. Victor. Fato geminо & Q. Catulus obiit. Velleius lib. 2.* b *Eſai 40. 6, 7.* c *Pſal. 103. 15, 16.* d *Suppreſſo tantùm ſpiritu eſſe deſierunt Licinius Macer, Zeno Catieus, Metrocles Cynicus, Coma latro. Val. Max. l. 9. c. 12. Laert. Suid. Hinc & Plin. l. 31. c. 1. Nubes obtenta vitalem ſpiritum ſtrangulat.* e *Pſal. 104. 29.*

And what may this *frailety* and *vanity* of *mans life* then teach us? Surely; *firſt*, not to [f] make *fleſh* our *arme*; not to *relie* upon ſo [g] *feeble*, ſo *fraile*, ſo *fickle* a *ſtay*, as the *life* even of the *greateſt*, or what ever he be, [h] *Ceaſe from man* (ſaith the *Prophet*) *whoſe breath is in his noſtrils: for what excellency is there in him?* And, [i] *Truſt not in Princes* (ſaith the *Pſalmiſt*) *nor in any Sonne of Man: for there is* [k] *no* certainety of *helpe by them.* For their *life* is but [l] *a blaſt*, and [m] *when their breath goeth they die, and returne to their duſt*, even [n] as others doe, *and then all their projects periſh with them.* Men thinke themſelves *ſafe* commonly, if they can get in *favour* with ſome *great man*, or if they can by any meanes procure but the *protection* of ſuch an one. But, not to preſſe that which ſome yet well obſerve, that theſe prove oft but [o] *untoward ſhelters*, but *unſafe ſafeguards*; like the *tree* to the paſ-

Vſe 1.

f Ierem. 17. 5.

g *Vti Iaco de Albenis, quas* Ἑλλάδος ἔρεισμα *Pindarus dixit, καταπνεῦσαι ἂν ἐχομένην ἐθέλοιμι τούτῳ.*

h Eſai 2. 22.

i Pſal. 146. 3.

k Pſal. 60. 11.

l Pſal. 78. 39.

m Pſal. 146. 4.

n *Pſal. 82. 7. —Verùm nos homunculi Salillum animæ, qui cùm exemplo amiſimus, æquo mendicus æque ille opulentiſſimus cenſetur cenſu ad Acheronteм mortuus. Plaut. Trinum. 2. 4* Πάντες ὁμοίως κατὰ χάριν. *Lucian. Impares naſcimur, pares morimur: æquat omnes cinis. Sen. epiſt. 91. Mors æquat omnia. Idem ad Marc. cap. 10. Quis diſcernat ſpecies mortuorum? redoperi terram, & divites, ſi poles, deprehende. Ambr. de Nabuth. c. 1. Hinc illud antholog. l. 3. cap. 13.* Μάντις ὁ δαὴρ ὢν ζῶν ποτὲ· νῦν δ' ὑπνικὸς ἴσον Δαρεῖον τὸν μεγάλον θνητὸν. o *Sunt infirmæ (infidæ) quædam refugia, ad quæ cùm quis fugerit, magis infirmatur, quàm confirmatur. Aug. in Pſal. 45.*

ſenger

ſenger, that flieth to it for *ſuccour* in a *ſtorme* p that either *braineth* or *maimeth* him with the *fall* of a *bough*, who might have beene *ſafe* enough, had he not *ſhrouded* himſelfe under it: Yea, that q many are *ruined* together with them by their *fall*, as the *under woods* by the *Oke* or the *Cedar* when it is *felled*, who never *got* by them while they ſtood. What *ſurety* of helpe or *ſafety* canſt thou have from thoſe, who have no *ſuretie*, r no more than thou haſt, of themſelves? Or what *ſuretie* or certainty can they have of themſelves, whoſe *life* dependeth upon ſo *fickle* a *ſtay*, as is a *puffe* of *wind*, or a *blaſt* of *breath* onely? s Make *God thy ſtay*, therefore, who is t *a rocke of eternitie*, or an *everlaſting rocke*: not *man*, who is u ſo *fraile*, ſo *feeble a fabricke* as being *ſupported* and *held together* but with x *a little breath*, may with y as ſmall a matter againe be *throwne downe* and *diſſolved*. And z take heed how for the procuring of the *favour* of the one, thou either *waive* the *favour*, or *incurre* the *diſpleaſure* of the other.

p *Multi cadentibus ea ad quos confugerant, & ipſi quæſiti ſunt, quos nemo quæ eret, ſi non ad eos confugiſſent. Aug ibid. Quid ego de Regum familiaribus dicam, quos quidem regia ſæpè incolumes, ſæpè autem lapſa proſternit. Boeth. conſol. l. 3. c. 5.*

q *Eſai. 30. 3. & 31. 1, 3.* Οὐ γὰρ ἀπολοίμεθ' ἂν εὐτυχέντων ἄνδρῶν, σὺν πολλοὶ γὰρ δυστυχοῦσι. *Plut. de amic.*

r *Ad omnia patienda pares ſumus: nemo altero fragilior eſt: nemo in craſtinum ſui certior. Sen. ep. 91. Vt cæterorum hominum, ita principum illorum omnium, qui Dii ſibi videntur, ævum omne & breve & fragile eſt. Plin. Paneg.* Pſal. 82. 6, 7.

ſ Pſal. 62. 8. & 84. 12, 13. & 146. 3. Ier. 17. 7, 8. t Eſai. 26. 4. & 54. 10. u *Quid eſt homo? Vas fragile, quaſſum, jactatu, non tempeſtate magna ut diſſipetur, eſt opus; ubicunq; dejecerit, ſolvitur. Sen. ad Marc. c. 11.* x *Salillum animæ. Plaut. ſup.* y *Anxia, ſollicitæq; tutelæ, precarii ſpiritus, & male inhærentis, quem pavor repentinus, aut ex improviſo ſonus auribus gravis excutit. Sen. ibid. Cujus adhuc poſſeſſio tam levi afflatu concuſſa dilabitur. Val. Max. l. 9. c. 12.* z Eſai. 8. 12, 13, 14. & 51. 6, 7, 8, 12, 14. Matth. 10. 28. & 16. 25.

Secondly, the conſideration hereof ſhould admoniſh us with a *Iob*, to live in *continuall expectation* of our *end*, in *continuall preparation* for the time of our *deceaſe*; ſince that b wee *know not how ſoone* or *how ſodainely*, we may be *ſmitten*; and we know withall, *how ſmall a matter* is enough to *make an end* of us. It was no evill *counſell* therefore, that beſides c *Chriſtian Diviues*, even ſome d *Heathen* have given, that a man ſhould doe well, to

Make every day his dying day.

Which yet is not ſo ſimply to be underſtood, that a man ſhould *every day* doe the ſame *duties*, or be imployed in the ſame *workes* that he either would or ſhould, if hee knew it to bee the *laſt day* of his *life*: But that in ſome other ſpeciall *reſpects* hee ſhould make *each day* to be ſo (to wit, as his *dying day*) to him.

Vſe 2.

a *Iob* 14. 14.

b *Gen.* 27. 2. *Eccleſ.* 9. 12.

c *Sic quotidie vivamus, quaſi die illâ judicandi ſimus. Hieron. in Matth.* 23. *Dies omnis pro ultimo habeatur. Martin. Dumienſ. de morib.*

d *Omnem crede diem tibi diluxiſſe ſupremum. Horat. l.* 1. *ep.* 4. *Sic ordinandus eſt dies omnis, tanquam cogat agmen, & conſummet atq; expleat vitam. Sen. ep.* 12. *Qui omnes dies tanquam ultimum ordinat, nec optat craſtinum, nec timet. Idem de brev. vit. c.* 7. *Sic diem omnem aſpicio, tanquam eſſe vel ultimus poſſit. Paratus exire ſum. Idem epiſt.* 61.

1. In the *diſpeeding* of his *repentance* and e *not delaying* it *a day* longer. Be as carefull to f *breake off thy ſins* this day and *every day*, as if it were to be thy *dying day*. Make *every day* thy *dying day*, by g *dying unto ſinne every day*. It is an *Heathen* mans *counſell*; and it is *good* and wholſome *counſell*; h *Let thy ſinnes die in thee before thou dieſt*. Let them *die before thee*; for i if they *ſtay till death* with thee, if k *thou dieſt before they dye*, thou art ſure to *die eternally*. And how knoweſt thou but that *thou* maiſt *die* before *they die*, if *they die* not in thee *this day*; when l thou haſt *no certainty* of *thy lives continuance* till the *next day*? And it is the *advice* of a *Iewiſh Rabbine*, and might well

Reſpect 1.

e *Sirac.* 5. 8.

f *Dan.* 4. 27.

g *Rom.* 6. 2, 11.

h *Hoc cura diem mortis præſta: moriantur ante te vitia tua. Sen. ep.* 27. i *Ier.* 6. 29, 30. *Vlluſne eſt criminum modus? & non prius eſt ut de vitâ homines quàm de iniquitate diſcedant? Quis enim non cum ſuis iniquitatibus moritur? & cum ipſis admodum atq; in ipſis ſceleribus ſeve'itur? Sal. de prov. l.* 5. *c.* 8. *Non ceſſant vitia civium uſq; ad excidia civitatum. Prius eſt interire quam corrigi: Prius ipſos, quam in ipſis vitia, non eſſe. ib. l.* 6. *c* 12. k *Iohn* 8. 21, 24. l Οὐκ ἔστι δηπου ὅστις ἐξεπίσατο, εἰ αὔριον μέλλοι ἔσεσθαι, *Eurip. Alceſt. Quis enim eſt tam adoleſcens, cui ſit exploratum ſe ad veſperum eſſe victurum? Cic. de ſen. Quis ſcit an adjiciant hodiernæ tempora vitæ Craſtina Dii ſuperi? Horat. carm.* 4. 7. *Nemo tam dives habuit ſeveries, Craſtinum ut poſſit ſibi polliceri. Sen. Thyeſt.* 3. *Nihil de hodiernâ die promittitur, nihil de hâc horâ. Sen. ad Marc. c.* 10.

have come from any *Chriſtian*; [m] *Repent thee a day before thou dieſt.* Not meaning thereby, that a man ſhould *deferre* and put off his *repentance*, till hee *lay*, as hee thought, now a *dying*, or not like to *live* above *a day* longer: But that [n] hee ſhould *this preſent day repent*, and [o] not *put* it *off* till the *next day*; becauſe before the *next day*, for ought hee knoweth, hee may *die*; [p] he *knoweth not what* or *where* he ſhall be *to morrow*. As *Salomon* therefore adviſeth him, that hath *intangled* himſelfe by *ſuretiſhip*, ſo doe thou much more; (for the matter more concerneth thee) [q] *Give no ſleepe to thine eyes, nor ſlumber to thine eye-lids*, before thou haſt [r] by *ſincere* and *ſerious repentance wound* thy ſelfe and thy *ſoule* againe out of thoſe *ſnares of Satan*, [ſ] which by the practiſe of *ſinne* thou haſt *entangled thy ſelfe* in.

m *Vno die ante mortem agas pœnitentiam. R. Eleazar. Druſ. apopth. l. 1.*

n *Hodie reſipiſcendum, ne fortè cras moriamur. ibid.*

o *Quomodò enim de die in diem differendo peccas, cùm extremum diem tuum neſcias? Aug. ep. 145.*

p *Prov. 27. 1. Iam. 4. 13.* Τὸ δ' ἄυριον τίς οἶδεν; *Anacreon.* Τῷ περὶ ποδὸς ἄριστον αἰεὶ χρῆμα πᾶν ἅλιος ἢδ' αἰὼν ἐπ' ἀνδράσι κρέμαται, ἐλίσσων βιότου πόρον. *Pindar. Iſt. 8.* Nescis quid crastina volvat sæva nefas homini. *Stat. Theb. l. 3.* Nescis quid serus vesper vehat. *Varro, Liv. l. 45. Gell. l. 1. c. 22.*

q *Prov. 6. 4, 5.* r *2 Tim. 2. 25, 26.*

ſ *Prov. 5. 22. & 29. 6.*

Reſpect 2.

2. In the *ſhunning* and *avoiding* of all *evill*. Be as carefull to *ſhun ſinne every day*, as thou wouldeſt be, if it were to be thy *dying day*. [t] *Doe not that* (ſaith he) *to day, that thou maiſt repent thee of to morrow.* Yea, *doe not that*, (ſay I) *to day, that it may be too late to repent of to morrow.* There is hardly any man to be found ſo *deſperate*, if he beleeve at leaſt that hee hath a *ſoule* to *ſave*, that [u] would wilfully abandon himſelfe to any *evill* act, if he thought but that he ſhould or might *die* inſtantly upon the *deed* done. When thou ſhalt therefore bee incited to the doing of ought, that thy conſcience enformeth thee to bee *evill*, doe but thinke thus ſeriouſly with thy ſelfe; *Would I doe this, if I were to die to day, or if I were to dye as ſoone as it is done?* And yet how knoweſt thou, but that thou maiſt *die* in the *doing* of it, but that this *puffe* of thy *life* may *puffe out*, ere it be *done?* Thou maiſt be taken with [a] *Baltaſar*, [b] *Ammon*, and [c] *Ela*, beſides [d] others, amidſt thy *cups*, or upon thine *ale-bench*: Thou maiſt with [e] *Zimri* and *Cozbi* (and the like hath befallen others too) be ſmitten [f] in thine *uncleane bed*, yea in the [g] *act* of thine *uncleanneſſe*: Thou maiſt with [*] *Core* and his complices, be ſwept away, in thy *rebellious courſes* againſt *Miniſter* or *Magiſtrate*; or amidſt thy *frivolous ſuites*, and *malicious purſuits* of thy brethren. Thy *lie*, or thy vaine *oath* may be thy [h] *laſt word*; thy *drunken health* thy [i] *laſt draught*; thy *fraud*, or thine *oppreſſion* thy *laſt deed*. In [k] the *twinckling* of an *eye*, in the *turning* of an *hand*, while thou art but [l] *looking after* ſome *ſinne*, as [m] *Lots wife looking to Sodome* ward, ([n] *She turned her but, and ſhe was turned*) maiſt thou ſuddenly be *ſnatched* away, with thy [p] *minde defiled*, though thy *hand* yet *unſoiled*. And certainely [q] no meanes

t *Vt quotidiè pridiè caveat, ne faciat, quod ſe pigeat poſtridiè. Plaut. Stich. l. 2.*

u Τίνδιχ δεῖ σὲ ὁμμάτων τ' ἀμέρᾳ τόνον, ἐν ᾧ γίγνεται τὸ τᾶλ- ἐκάστῳ τ' ἀπαλλαγὴς τᾶς ζᾶν. πᾶσι γὰς ἔμπεσεῖ μεταμέλεια τοῖς μέλλουσι ταλδ' ἄν, μεμνημένοις ὧν ἠδικήκασι, χ' ὅρμᾳ τᾶς βέλεδαι πάντα πανσέχθαι δικαίως αὐτοῖς. *Zaleuc. legum proœm. Nuper me amici cujuſdam langnor admonuit, optimos eſſe nos, dum infirmi ſumus. Quem enim infirmum avaritia aut libido ſolicitat? non amoribus ſervit, non adpetit honores, opes negligit, nemini invidet, neminem deſpicit; ac ne ſermonibus quidem malignis aut attendit aut alitur. Innoxiam in poſterum, ſi contingat evadere, vitam deſtinat, Plin. Sec. l. 7. ep. 26.* Οὐδεὶς νοσῶν τὸ σῶμα συνοφανεῖ, ἢ τυμβωρυχεῖ, ἢ λῃζεται, ἢ ἄλλο δρᾷ κακὸν μέγα. *Tyr. Max. diſſert. 41.*

a *Dan. 5. 6.* b *2 Sam. 13, 26, 29.* c *1 King. 16. 9, 10.* d *Ita Archias cæteris tyranni Thebani oppreſſi ſunt, cùm is vino plenus, literas conjurationis indices pulvino ſubjeciſſet. Plut. de Socrat. gen. & ſympoſ. l. 1. c. 3. & in Pelopid.* e *Numb. 25. 8.* f *Ita periere Speuſippus Philoſophus. Tertul. apolog. Rodaldus Longobard. Rex. Paul. Diac. lib. 4. ca. 17. Joan. 12. Pp. Luitprand. l. 6. c. 11.* g *Quoſdam concubitus extinxit. Sen. ep. 66. Inter uſum Veneris abſumpti ſunt. Corn. Gallus Prætorius, & T. Haterius Eques Rom. Plin. l. 7. c. 53. & Val Max. l. 9. c. 12. Beltrandus Ferrerius Hiſpan. Pontan. de obed. l. 1. c. 10. Et Giachet. Saluciarus unà cum ſcorto ſuo. Fulg. l. 9. c. 12. ſed &* λαῖς ταλδ' ὧν' ἀπόδυσις βινιδίων. *Philetær. in Venar. Athen. lib. 13.* * *Num. 16. 32, 35.* h *Dan. 4. 34.* i *Arcadion ἔσβη ἐν χαρδίᾳ ζωροτέρῳ κύλικι. Sed & Eraſixenus pari fato functus. Athen. lib. 10. Anginâ ſcil. vinariâ, ut Feſtus, quam ὀινάγχην Eraſm. Chil. 4. cent. 8. adag. 2. L. Valla medicus obiit, dum mulſi potionem hauſit; Ap. Sauſeius, cùm hauſiſſet. Plin. l. 7. c. 53.* k *Dum reſpicimus, quod aiunt, verſamuſq; nos, jam mortalitas aderit. Sen. de ira. lib. 3. c. 43.* l *Pſal. 66. 18.* m *Gen. 19. 26. Luc. 17. 32.* n *Dr. Wilkinſons Sermon.* o *Pſal. 50. 22.* p Ἀγνὸς μὲν ὢν πὰς χεῖρας, ἀλλ' ἁ πὰς φρένας. *Eurip. Oreſt. Impurâ mente, purâ manu. Apul. Apolog.* q *Nulla res magis proderit, quàm cogitatio mortalitatis. Sen. de ira. l. 3. c. 42. Nihil æquè profuerit ad temperantiam omnium rerum, quàm frequens cogitatio brevis ævi, & hujus incerti. Idem ep. 114.*

would

would bee more effectuall to keepe us continually within compaſſe, than the ſerious conſideration of the *frailtie* and the *uncertaintie* of our *life*, how *ſoone* and how *ſuddenly* it may [r] *flit* away from us.

3. In *embracing* of all *good occaſions*. Be [s] as carefull *every day* to *entertaine* any *occaſion* of *well-doing*, as thou wouldeſt be, if it were to bee thy *dying day*. [t] *Let us doe good* (ſaith the Apoſtle) *while wee have* [u] *time, and opportunitie* ſo to doe: conſidering that if wee neglect it now, when it is offered, wee know not whether it will ever be offered us againe. [x] *Say not* (ſaith Salomon) *to thy neighbour, Goe and come againe to morrow, if thou haſt that by thee wherewith thou maiſt helpe him.* And, [a] *whatſoever thou doeſt* (ſaith he) *doe it*, as *with all diligence*; *for there is no worke, nor wiſdome in the grave that thou goeſt to*: ſo *without delay*; becauſe [b] *thou knoweſt not what evill may come*, that may cut off all *future opportunitie* of *well-doing*, either by taking *thee* from the *meanes*, or the *meanes* from *thee*. And *as* [c] *hee that obſerveth the wind ſhall never ſow*; ſo *he that regardeth the clouds ſhall never reape*. But eſpecially [d] neglect not the meanes of that *maine worke*, ([e] *To day*, ſaith he, *if you will heare his voice, hearden not your hearts*, but [g] *hearken*: And, [h] *Now while the acceptable time is, while it is the day of ſalvation, wee beſeech you, receive not the grace of God* offered you in *vaine*.) of [i] *laying a good foundation for the obtaining of life eternall*; and the [k] *laying hold* of all opportunities that may tend thereunto. For this, if it be *not* firſt *done, diſmall* and *deſperate* will thine eſtate be, if *death ſodainely* ſurpriſe thee. Whereas if it be once *well* and ſubſtantially *done*, [l] *death* ſhall never be able to *raze* or to *rip up* thy *worke*, come it never ſo *ſoone* after, or ſo ſuddenly upon thee. It is with us in this caſe, as it is for our *wills*. A man that hath not his *Will made* before hand, if he be ſodainely taken with *dead Palſie* or *lethargie*, is [m] thereby *diſabled* to doe ought therein, or to ſettle his eſtate. Whereas if a man have before time *made* and finiſhed his *will*, though he have no *time* or *ability*, being ſo taken, now to *recognize* it, yet [n] his *will* ſtandeth *firme* and good ſtill for all that, and ſhall as well take *effect* as if he had ſeriouſly now againe *conſidered* of it, and *ſigned* and *ſealed* it the ſecond time. In like manner, thoſe that neglect now the meanes of their *ſalvation*, in hope of having them, and making uſe of them, time enough hereafter, if ether *death*, or ſome [o] ſuch *diſeaſe*, *ſodainely ſmite* them, as is wont to *deprive* of, or *diſturbe* the uſe of *underſtanding* and *reaſon*, they are thereby utterly *diſabled* to doe ought therein. Whereas thoſe that are now carefull to make a good *uſe* of them, and neglect not the *grace* and *mercy* of *God* therein now vouchſafed them, having [p] *reconciled* themſelves *to God once*, and made their *peace with him*; though death ſhould take them ſo *ſuddenly*, that they have not *time* ſo much as to thinke on it, yet their [q] *peace with God* ſhall ſtand firme and *ſure*; nor ſhall the *want* of *opportunity* or *ability* to doe ought then, any whit *impeach* or *impaire* their everlaſting *well-doing*.

[r] *Exciſa feſtinè avolat* Pſal. 90. 12. *Animâ à corpore ſegregatâ, vento ſimiles avolamus.* Hieron. ep. de Pſal. 90.

Reſpect 3.

[s] Ἀ μέλλοντες δεῖ ἐν ἡμῖν πρὸς τὰ καλὰ ὁρμᾶν. Lucian. in Nigrin. *Sed propera, nec te ventura differ in horam: Qui non eſt hodie, cras minus aptus erit.* Ovid. remed. l. 1.

[t] Galat. 6. 10.

[u] Καιρὸν γίνωσκε καιρόν. *Tempus ut noris, jubet. Sed καιρὸς iſte tempeſtivum tempus eſt.* Auſon. ex Pittaci ſent.

[x] Pro. 3. 28. *Præceptum de miſericordiæ operibus non differendis.* Aug. de verb. Dom. 59. *Cùm potes benefacere, nihil differre.* Polycarpi nom. ep. ad Philip.

[a] Eccleſ. 9. 10 *Quicquid agis, agas pro viribus* Cic. de ſen.

[b] Eccleſ. 11. 2.

[c] Eccleſ. 11. 4. *Ineipe: vivendi rectè qui prorogat horam, Ruſticus expectat dum defluat amnis: at ille Labitur, & labetur in omne volubilis ævum.* Horat. lib. 1. ep. 2.

[d] Pſal. 95. 7, 8. Heb. 3. 7, 8, 11. & 4. 7.

[e] Pſal. 81. 8. 13.

[h] 2 Cor. 6. 1, 2.

[i] 1 Tim. 6. 19.

[k] ἐπιλαβοῦ τῆς αἰωνίου ζωῆς.

[l] 1 Tim. 6. 12.

[m] Rom 8. 38, 39.

[n] *Quia in eo qui teſtatur, ejus temporis quo teſtamentum facit, integritas mentis exigitur,* Digeſt. lib. 28. tit. 1. lib. 2. Et Cod. Inſt. lib. 6. tit. 22. lib. 9. *Sancimus tale teſtamentum hominis, qui in ipſo actu teſtandi adverſa valetudine tentus eſt, pro nihilo eſſe.*

[o] *Morbus inſanabilis, qui animo officiat, mentem concutiat.* Sen. ep. 58.

[p] Rom. 5. 1, 2.

[q] Eſai. 54. 10.

[n] *Surdus & mutus teſtamentum facere non poteſt: ſed ſi quis poſt teſtamentum factum, valetudine aut qualibet alio caſu talis eſſe ceperit; ratum nihilominus permanet teſtamentum.* Digeſt. l. 28. tit. 1. l. 6. *Quod mente ſanâ factum eſt, ſtat teſtamentum; etiam ſi furor mox ſecutus fuerit.* Cod. Inſt. l. 6. tit. 22. l. 9.

4. In the *manner* of *doing* all that we doe. Be carefull to *doe*, whatſoever it is that thou doeſt [r] as *ſincerely*, as *uprightly*, as thou wouldeſt doe it, if thou wert to doe it, when thou art *a dying*; or as thou wouldeſt doe it, if thou thoughteſt thou ſhouldeſt *die* as ſoone as it were *done*, that *preſently after* the *doing* of it, thou ſhouldeſt *depart this world*, and goe to give an account of the *doing* of it to God. So *doe*, I ſay: for [s] ſo (for ought thou knoweſt) thou maieſt *doe*. And therefore, not onely, when thou *heareſt* now, ſo *heare*, as if this were the laſt *Sermon* thou ſhouldeſt *heare*, as with [t] *Eutychus* it had like to have beene; ſo *pray*, when thou *prayeſt*, as if that might prove the *laſt prayer* thou ſhouldeſt make; (for the *manner* of preferring and *commencing* of it, I meane, though not for the *matter* of the *ſuit commenced*) but ſo [u] *eate* and *drinke* too, as if that might be the * laſt *meale*; ſo *buy* and *ſell* too, as if every *bargaine* thou makeſt, might bee the laſt that ever thou ſhouldeſt make: yea, ſo follow not thy *ſerious affaires* onely, but thy *lawfull diſports* and *delights* too, as one that maieſt [x] *in an inſtant* as well be taken away, (thy *life* lying in thy *breath*, and thy *breath* being but a *blaſt*) as others not a few before thee have beene, either [y] in the one, or [z] in the other.

[r] Δεῖ ἕκαστον παρ' ἐκάστην πρᾶξιν οἷον εἰ σωοικεῖν τὸν καιρὸν τοῦτον (τῆς τελευτῆς) ὡς δὴ παρόντα. ὅτῳ γὰρ ἂν μέλῃ τὰ καλὰ καὶ τὰ δικαία φρονεῖ. Zaleuc. leg. proœm. Stob. tom. 2. c. 42. Ita Sen. ep. 61. *Hoc animo tibi hanc epiſtolam ſcribo, tanquam cùm maximè ſcribentem mors evocatura ſit.* [s] *Dic tibi dormituro; Potes non expergiſci. Dic experrecto; Potes non dormire amplius. Dic exeunti; Potes non reverti. Dic revertenti; Potes non exire.* Sen. ep. 59.

[t] Acts 20. 9.

[u] 1 Cor. 10 31.

* *Objit repentè L. Manlius Torquatus, cùm in cœnâ placentam appeteret;* P. *Quintus Scapula, cùm apud Aquilium Gallum cœnaret; Decimus Saufeius cùm domi ſuæ prandaret.* Plin. l. 7. c. 53. Ierem. 41. 1, 2. [x] *Nullis evidentibus cauſis obiere, dum calceantur matutino, duo Cæſares; &c. omnes uſque adeò ſani atque tempeſtivi, ut de progrediendo cogitarent.* Plin. ibid. [y] *Cn. Bebius, cùm à puero horas quæſiſſet; C. Servilius, cùm in foro ad tabernam ſtaret in fratrem irruit; Bebius Iudex dum vadimonium differri jubet, M. Terentius dum in foro tabellas ſcribit; C. Iulius Medicus, dum inungit, ſpecillum per oculos trahens.* Plin. ibid. [z] *Riſu exanimatus eſt Philemon Comicus.* Val. Max. l. 9. cap. 12. *Turpander ficu per luſum in os ingeſta.* Trypho. antholog. l. 1. c. 37. *Druſius Claudii Imp. filius pyro.* Sueton. Claud. c. 27. *Mr. H. Morris* in the Tennis-court with the racket in his hand.

And thus much alſo for the *ſecond Particular* here conſiderable, the *manner how* he died, and the *frailty* of *mans life* in the *phraſe* here implyed.

Particular 3. *Quando. Time when.*

The *third Particular* followeth; and that is the *time when* he died. *He dyed*, (ſaith my *Text*)

Branch 1.

1. [a] *In a good old age*, or *with a good hoary head*; for that the [b] *Word* properly and primarily ſoundeth; and it is accounted [c] a further degree than the former.

[a] *In bonâ canitie.* Geneſ. 15. 15.

[b] שיבה *quod à* זבנה *diſtinguitur* Iob 15. 10. 1 Sam. 12. 2. [c] שיבה *plus eſt quàm* זבנה & ישיש *quàm* שיבה. D. Kimchi. *Vide* Druſ. obſerv. l. 6. c. 13. *Senectus laſſæ ætatis, non fractæ nomen eſt.* Sen. ep. 26.

Expoſition 1.

Good (I ſay) not (as ſome) *morally*; as [d] *well ſpent, well employed*, repleniſht with *deeds* and *emploiments ſpiritually good*; (albeit, no doubt *Abrahams old age* alſo, as well as his *younger time* ſo was:)

[d] *Diſcedens in gratiâ.* Lyra in Gen. 15. *quo etiam abire videtur* Chryſoſt. hom. 37. & Philo. *Sed* & Hugo. *Boni implent dies ſuos bonis operibus;* & *implentur meritis operum ſuorum.*

But *good* rather *naturally*; that is,

Expoſition 2.

Either [e] *great*: for in *length* and *greatneſſe* in part conſiſteth the *goodneſſe* of *age*; and [f] *goodneſſe* in that ſenſe goeth ſometime for *greatneſſe*:

* *Multâ, provectâ.* Pet. Martyr. *Longâ, diuturnâ* Oleſt. Iun.

[e] *Sicut dicimus, Bona pars.* Mart. *Quanquam ſcitè poſt Capheſiam Zeno,* Οὐκ ἐν τῷ μεγάλῳ τὸ εὖ, ἀλλ' ἐν τῷ εὖ τὸ μέγα. Laert. *Sed* & Demoſthenes. Stob. tom. 2. c. 4.

Or [g] *quiet, happy*, and *proſperous*; it is ſaid elſewhere, [h] in *peace* and *proſperity*:

[g] *Placidâ, tranquillâ.* Par. *Proſperâ ac felici.* Calvin. Muſcul.

[h] Gen. 15. 15.

Or [i] *haile* and *healthy*, as we ſay; [k] *free* for the moſt part from ſuch [l] *annoyances* and troubleſome infirmities, as that *age* is wont to bee infeſted

[i] *Integrâ.* Oleaſt. *commodâ.* Piſc. *facili, bonâ valetudine.* Mart. [k] *Morbis, doloribus, curis vacuâ.* Par. [l] *Vide Obſerv.* 3. *rat.* 2. & *Spec.* 2. *rat.* 1.

infeſted withall: though not, it may be, ſo *freſh* and *vigorous* as [m] *Moſes*, or ſo able and active as [n] *Caleb*, are neere their ends ſaid to have beene:

Or [o] all theſe; for the word may well include them all.

2. [p] *Old and full*; not [q] of *grace* and *goodneſſe*, as ſome: (that is moſt true indeed alſo of *Abraham*, but ſeemeth not heere intended:)

But of *daies*, or of *yeeres*; as it is expreſſed [r] elſewhere: having *lived* even as long as [ſ] himſelfe deſired, or *ſo long* (as wee ſay) *as heart could wiſh*.

m Deut. 34. 7.
n Ioſh. 14. 11. *Talis & Cyrus, Xenoph. Paed. l. 8 & Metellus. Cic. de ſen.*
o *Oleaſt. Par, &c.*
p *Senex, ſatur.*
q *Plenus plenitudine ejus de quo Ioan. 1. 16. Oleaſt. Calu. Mart. &c.*
Procop. vide Hugon. ſup. r *Geneſ. 35. 29. 1 Chron. 23. 1.* ſ *Vt non appeteret vitæ prorogationem. Oleaſt. Calu. Mart. &c.*

Branch 2.
Expoſition 1.
Expoſition 2.

Whence the *Point*, that in the *Generall* we may obſerve, is this, that even

Point.

The longeſt livers die at laſt. [a] *The daies of mans life are ſeventy yeeres*; ſaith the Pſalmiſt. But *Abraham* had lived a whole [b] *hundred* to that, and yet at length, you ſee, *hee dieth*. Yea, that is the *concluſion* ſtill ([c] *one* onely excepted) with *all* thoſe *Ancients* that lived ſo long before the *floud* (not *three* or *foure* times, as they ſay of [d] *Neſtor* and ſome [e] others, but *nine* or *ten* times as long as the *longeſt* ordinary *livers* live now adaies) [f] *And he died.*

Generall 3.
a Pſal. 90. 10.
b 175. *Verſ.* 7.
c *Enoch. Gen.* 5. 24.
d Τεῖς δὴ μὶν φασὶν ἀνέξασθαι γένεα ἀνδρῶν. *Homer. Odyſſ. γ.*
e *Vide Plin. hiſt. nat. l.* 7. *c.* 48. *& Lucian. de Macrob.*
f *Et mortuus eſt. Gen.* 5. 5, 8, 27, *&c.*

Nor is it any marvell, that they ſo doe.

Reaſon 1.

For firſt, we are of [g] a *glaſſy matter*, of a very *brittle metall*: [h] ready with every *light daſh* to *cracke* aſunder, to *flie* in *pieces*. And * *we walke amids many caſualties*, ready ever & anon to ſeiz on us; and any *one* alone enough to make an end of us. And [i] *the pot* (as the Proverbe is) *goeth ſo oft to the well, that at length it commeth home broken*; or rather, that it never commeth home againe. [k] *Death lieth every where*, in every corner, *in waite* for us; even [l] in thoſe things themſelves that are the *meanes* to *maintaine life*. Not [m] a *crum* of that *bread* wee *eate*, not [n] a *drop* of that we *drinke*, but if it goe but *an haires bredth* awry, it may be our *bane*. There is not [o] a bare *ſtep*, or a *pace* onely *betweene death and us*, as *Dauid* ſpeaketh; or an [p] *hand bredth*, ſome few *inches*, as it is ſaid of thoſe that bee at *ſea*: but even ſcarce a *nailes bredth*, yea or an *haires bredth* betweene *us* and *it*, if not [q] *at all times*, yet at *many times* more at leaſt, than we are uſually aware of. And it is no marvell therefore if [r] *death meete with* us, or *light upon* us at length: it is marvell rather that it *miſſeth of* us ſo long.

g *Vitrei ſumus. Auguſt. de verb. Dom.* 1.
h Κίναμος ἀνθρώπος. *Qui ſimul offendit ad fortunam frangitur. Phæd. ſab.* 72. *ubicunq; arietaverit, ſolvitur. Senec. ad Marc. c.* 11.
* *Inter varios caſus ambulamus. Auguſt. ibid. & hom.* 28. *Sub tot caſibus quotidianis fragiles ambulamus.*
i *Hydria tandem ad fontem frangitur. Eccleſ.* 12. 6.
k *Mors ubique te expectat: tu igitur, ſi ſapis, eam ubique expectabis. Auguſt. nom. de ſpir. & anim. cap.* 51. *Bern. medit. c.* 3. *& Oculi mer. c.* 7. *Senibus in januis, adoleſcentibus in inſidiis eſt Bern de converſ. c.* 14.
l *Elementa quibus hic mundus adminiſtratur, aqua, terra, ſpiritus, omnia tam cauſæ vivendi ſunt, quam viæ mortis. Sen. ep.* 117. *Non cibus nobis, non humor, non vigilia, non ſomnus ſine menſura quâdam ſalubria ſunt. Idem quæſt. nat. l.* 6 *c.* 2. *Color, ſapor, humor, cibus, & ſine quibus vivere non potes, ſunt homini mortifera. Idem ad Marc. c.* 11. m Ψιξ παραδέγμασι ἀπόλεσεν. *Greg. Naz. de bapt.* n *Potionis ſtilla malè lapſa ſtrangulat. Sen. quæſt. nat. l.* 6. *c.* 2. o *Paſſus inter me & mortem.* 1 *Sam.* 20. 3. p Τέσσαρες δακτύλους τῦ θανάτε τὸς πόδας ἀπέχειν. *Anacharſ. digitis à morte remotus. Quatuor, &c. Itiner.* 14. ὀλίγον ξύλον ἀπὸ ξύλου ἀπέχει. *Arat.* τετράπυλος; σπίζει ξύλον πρὸς ξύλον. *Dio Pruſ. orat.* 74. *Et propè tam letum quàm propè cernit æquam. Ovid Pont. l.* 2. *Inter vitæ mortiſq; viam Nimium gracili limite ductio. Sen. Med.* 2. q *Erras ſi in navigatione tantùm exiſtimas minimum eſſe quo morte vita diducitur. In omni loco æquè tenue intervallum eſt. Non ubique ſe mors tam propè oſtendit, ubique tam propè eſt. Senec. epiſt.* 50. *A morte ſemper tantundem abſumus. Quod enim tempus morti exemptum eſt? à quo propè non eſt, parata omnibus locis, omnibus momentis? Idem epiſt.* 30. r *Quem ſæpè caſus tranſit, aliquando invenit. P. Syr. Circuit fatum; & ſi quem diu præteriit, reperit. Senec. quæſt. nat. l.* 6. *c.* 1. *Mors propter incertos caſus quotidiè imminet; propter brevitatem vitæ nunquam poteſt longè abeſſe. Cic. Tuſcul. l.* 1. *Nemo periculo proximus, tutus diu. Cip. nom. de ſingul. cler.*

Beſides that, [s] we our ſelves alſo helpe oft to *haſten* our owne *end*, while we *betray* our ſelves to him, who *lieth* thus *in wait* for us, by wilfull *diſtemper*, by *diſorder*, by *miſdiet*. As not *one apple* therefore of an *hundred hangeth on* the *tree* to full *maturity*, or ſo long, till it *drop downe*

s *Stygias ultrò quærimus undas. Senec. Herc. fur.* 1. *Plures denibus ſuis, quàm altenis enſibus perierunt. Vide Iun. Prov.* 23. 2.

downe with *ripeneſſe* alone, and its owne *weight*, but either it is *pluckt off* with the *hand*, or *blowne downe* with the *winde*, or *prevented* of its *maturitie* by ſome one meanes or other: not one *glaſſe*, or earthen *pot* of an *hundred*, that laſteth ſo long as it might, but by ſome *miſchance* or other it commeth to its *bane*: So [t] not *one man* among an *hundred* (what and I ſhould ſay a *thouſand*?) that [u] *fulfilleth* his *naturall courſe*, that liveth ſo long as in *courſe* of *nature* hee well might, but hath his *life ſhortned*, and his *end haſtned* [x] by *ſword*, by *ſtreſſe*, by *ſorrow*, by *ſadneſſe*, by *ſurfet*, by *ſickneſſe*, by ſome one ſuch *caſualty* or other.

t *Pauci ad Senectutem pervenium. Cic. de ſen. Quota pars moritur tempore fati? Senec. Herc. Oet. 2.2.*

u *Implet dies ſuos. Eſai. 65.20.*

x *Multas natura mortis vias aperuit: multis itineribus fata decurrunt. Vno modo naſcimur: multis morimur. Ceſtius. Senec. controv. 16. Vnum natura nobis introitum ad vitam dedit, exitus multos. Senec. epiſt. 70. Mille modis leti miſeros mors una fatigat. Sil. Thb. l. 9.*

Reaſon 2.

2. [a] We carry every one of us our owne *bane* about us. Every one (ſay ſome *Chymicks*) hath his owne *balſome* within him: but [b] every one of us (ſure I am) hath within him his owne *bane*; and that, that will be ſure at length to make an *end* of him, though no ſuch *caſualtie*, as before we ſpake of, ſhould befall him. [c] *We are of a glaſſie matter*; (ſaith he) nay, [d] were it ſo onely, *we were better* and *ſafer* than now we are. For [e] a *Venice glaſſe*, as *brittle* as it is, yet if it be charily *kept*, if it be carefully *ſet up*, if it ſtand ſhut up under locke and key, out of uſe, out of harmes way, it may hold out many *ages*, it might *laſt* peradventure even as long as the *world* it ſelfe is like to *laſt*. But [f] *ſhut* you *up man* never ſo charily, *keepe* him never ſo carefully, he may, nay he will *drop away* for all that, hee hath *poiſon* within him, that will at length make an *end* of him. Hee was *bred* and *borne*, with a *dangerous*, with a *deſperate diſeaſe on him*, and ſuch as by no *care* or *art* of *man* he can be *cured of* or *recovered*. [g] *Old age*, (ſaid he ſometimes) *is it ſelfe a diſeaſe*; and [h] *a diſeaſe that cannot be cured*. But [i] *this life it ſelfe* (ſaith an ancient Father) *is a diſeaſe*; and ſuch *a diſeaſe* as we [k] *muſt all* of us needes one day *dye of*. [l] *Thou art ſure to die* (ſaith he) *not becauſe thou art ſicke, but becauſe thou liveſt*. For [m] *ſicke* a man may be, and yet *not die* of it: (not to adde, that [n] *a diſeaſe* hath ſometime *delaid death*.) But [o] *what man liveth, and ſhall* [p] *not ſee death*? that is, *who liveth, and ſhall not dye*? [q] The *whole courſe of our life* is nothing elſe but *a paſſage to death*: the ſeverall [r] *ages of our life* ſo many ſeverall *degrees of death*: [s] we are *dying daily* [t] *by degrees*. No ſooner are wee (I ſay not, [u] *borne*, but even) * *bred*, but wee are *dying* and *decaying*. Every [x] *minute* and *moment* that ſeemeth *added*

a *Caſus noſtros nobiſcum in hâc carne portamus. Aug. hom. 28. Innumerabilia pericula in ipſo ſunt ſinu. Sen. quæſt. nat. l. 6. c. 2.*

b Πᾶσιν ἡμῖν θανάσιμον ἐγκάθηται τὸ τῆ γενέσεως φάρμακον. *Metrodor. Stob. c. 16.*

c *Vitrei ſumus. Aug. ſup.*

d *Si vitrei eſſemus, caſus minùs timeremus. Fragiliores ſumus quàm ſi vitreie eſſemus. Idem ibid.*

e *Quid fragilius vaſe vitreo? & tamen ſervatur & durat per ſecula; & invenis calices ab avis & proavis relictos, in quibus bibunt nepotes & pronepotes. Etſi enim caſus vitreo vaſi timentur, ſenectus ei & febris non timetur. Ibid.*

f Πᾶσι γὰρ ἀνθρώποις πλοῦτος τὸ βίον θανάσιμος, κἂν ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρῇ. *Demoſt. Clem. Strom. l. 6. Ipſe ſitu & otio in tabem iturus eſt. Sen. ad Marc. cap. 11.*

g Τὸ γῆρας ἐστιν αὐτὸ νόσημα. *Apolloder. Donat. ad illud Ter. Phorm. 4. 1. Senectus ipſa morbus eſt.* h *Senectus inſanabilis morbus eſt. Sen. ep. 108. Senectus morbus ingens. Nullis arcerive poteſt, pellive medelis. Eraſm. de ſen.* i *Iſta vita morbus eſt.* k *Morbus hic neceſſe eſt ut ad mortem perducat. Aug. de temp. 74.* l *Morieris, non quia ægrotas, ſed quia vivis. Sen. ep. 78.* m *Medici, cùm ægrotos inviſunt, phthiſicus eſt, inquiunt, aut hydropicus, moriatur neceſſe eſt: deinde moritur tamen. Aug. ib.* n *Multorum mortem morbus diſtulit. Sen. ibid.* o *Pſal. 89. 48.* p *Vt Pſal. 49. 9.* q *Totus iſtius vitæ curſus nihil aliud quàm ad mortem decurſus eſt. Aug. Civit. l. 13. c. 10. Tota vita ad mortem iter eſt. Sen. ad Polyb. c. 30.* r Ἀλλ' ἡμεῖς ἕνα φοβούμεθα θάνατον, ἀλλὰ τοσούτους, πανδημεὶ τοὺς θνητοὺς, ἕν γὰρ μόνον ὡς ἅπαξ χλεῖσθον πυρὸς θανάσιμον, ἄνεσις ἡδονῆς, καὶ ἀεροῦσθαι θάνατος, ὕδατος ῥύσις· ἀλλὰ καὶ φθείρεται μὴ ἀκμάζων γινομένου γέρων, ἐφθάρη ὁ νέος εἰς τὸ ἀκμάζοντα, καὶ ὁ παῖς εἰς τὸν νέον, εἰς ὃ τὸ παῖδα τὸ νήπιον. *Plut. de EI Delph. Agunt opus ſuum fata: nobis ſenſum noſtræ necis auferunt. Quoque facilius obrepat mors, ſub ipſo vitæ nomine latet. Infantiam in ſe pueritia convertit, pueritiam pubertas, juventutem ſenectus abſtulit. Sen. Marc. c. 10.* s *Quotidiè morimur: quot commutamur. Hieron. Nepot. Quot. mor. quotidiè demitur aliqua pars vitæ. Sen. ep. 24.* t *Ad mortem dies extremus pervenit, accedit omnis; carpit nos illa, non corripit. Non repentè nos in mortem incidimus, ſed minutatim procedimus, minutatim ſubducimur. Sen. ep. 24. & 30. & 120.* u *Naſcentes morimur; finiſq; ab origine pendet. Manil. l. 4. ex quo primùm lucem vidit, iter mortis ingreſſus eſt. Sen. Marc. c. 20.* * Ἀποθνῄσκει κατὰ μικρὸν εἰς ἔμβρυον, ἔμβρυον εἰς βρέφος, βρέφος εἰς παῖδα, &c. *Plut. de EI.* x *Momentis ſingulis morimur. Aug. nom. medit. c. 24. Quid enim aliud ſingulis momentis agitur, donec ea conſummata mors quæ agebatur impleatur, &c. Auguſt. Civit. lib. 13. cap. 10.*

to our *life*, [y] *taketh from* it. For our *life* it is as a *taper*, that being *once lighted*, never linneth spending, till it be *wasted all* at last: [z] as the *houre-glasse*, that being once *turned* and set a running, never staieth, till the *sand* be all out.

So that considering as well the variety of casualties, that we are all subject unto, as our owne *frailety* and *mortality*, that wee are *bred* and borne with, it is no marvell if the longest *livers* of us *die at last*, it is marvell rather that *any* of us *live so long*.

[y] *Incrementa ipsa, si benè computes, damna sunt. Et illi ipsi qui addebantur adolescentiæ anni, vitæ detrahebantur.* Sen. Marc. c. 20. *Cum crescunt pueri, quasi accedunt illis dies, cum revera decedant. Quicquid enim vixit, de summâ minuit. Quando producitur vita non augetur, nec addendo crescit, quia veniendo recedit.* Augustin. de verb. Dom. 1, & 17. hom. 1. & de temp. 113. *Ipsa suis augmentis vitæ ad detrimenta impellitur; & inde deficit, unde proficere creditur.* Greg. Mor. l. 13. c. 27. *Illa eadem, vitam quæ intabescit, hora rapit.* Camil. epitaph. *Et carpsit hora vitam prima quæ dedit.* Sen. Here. fur. 33. [z] *Quemadmodum Clepsydram non extremum stillicidium exhaurit, sed quicquid ante defluxit: sic ultima hora, quæ esse desinimus, non sola mortem facit, sed sola consummat.* Sen. ep. 24.

Now this may first teach us, not to please our selves with a conceit of *long life*, *Why may not we live as long as such?* To omit, that it is a thing altogether [a] *uncertaine*. For [b] *who can tell a man what shall be?* *Certaine* it is, that [c] *first or last*, [d] *die we must*, *live* we never so *long*. As nothing more *uncertaine* than *how long* we shall *live*: so [e] nothing more *certaine* than that *once* [f] we *shall die*. [g] *As sure as death*: wee say. And, [h] *it never staieth long*, *that commeth at last*. *Stay death* never so *long*, before it come, it will seeme to *come over-soone* when it commeth, to those that desire it not, and at last *come it will*. And [i] *last life* never so *long*, it will seeme but *short*, when it is once over. [k] *When it is gone*, (saith the Psalmist) *it is but as* [l] *a watch in the night*.

Use 1.

[a] Τὸ μέλλον ἄδηλον. Isocr. ad Demon. ἄδηλον. Plut. in Epicur.

[b] Eccles. 3. 22.

[c] Πᾶσι μὲ ἀνθρώποις ὀφείλεται ἀποθανεῖν, ἢ πρότερον ἢ εἰς ὕστερον. Archim. Clem. Strom. 6. *Omnes eodem cogimur: omnium Versatur urnâ serius ocyus Sors exitura, &c.* Horat. carm. 2, 3.

[d] 2 Sam. 14. 14. Σαρκὶ τῷ πάντες ὀφείλομεθα. *Debemur morti nos nostráque:* Horat. art. Ὡς πᾶσιν ἡμῖν θανεῖν ὀφείλεται; Eurip. Alcest. Βροτοῖς ἅπασι κατθ. ὀφ. Ibid. • *Morte nihil certius,* Bern. epist. 10. & medit. c. 3. [e] Heb. 9. 27. [f] *Incerta omnia; sola mors certa est.* Augustin. in Psal. 38. & de verb. Dom. 21. [g] *Quid diu est, ubi finis est?* Aug. de verb. Dom. 42. *Quicquid finitur parum est,* Greg. Moral. lib. 7. c. 20. *Nulla longa mora est ejus, quod aliquando eveniet.* Tertull. *Mihi ne diuturnum quidem quicquam videtur, in quo est aliquid extremum.* Cic. de sen. & Aug. civit. l. 12. c. 11. [i] *Si nongentos vitæ exederemus annos, ut ante diluvium vivebatur, & Mathusalem nobis tempora donarentur, tamen nihil esset præterita longitudo, quæ esse desisset. Etenim inter eum qui decem vixit annos & eum qui mille, postquam idem vitæ finis advenerit, &c. transactum omne tantundem est.* Hier. in Nepot. [k] Psalm. 90. 4. [l] *Quarta pars nobis.*

Secondly, it should admonish us to take heed how we grow too farre in *love*, either with this *life* it selfe, or with the *things* of *this life*. Since that, though we *enioy* thē never so *long*, yet we must *leave* them at *last*. For [m] *wee brought them not with us into this world*; *and it is certaine that* [n] *wee cannot carry them out of the world* with us. If *they leave not us* while we *live here*, [o] which oft also they doe; yet [p] *wee* cannot but *leave them* when we goe hence. For all the *things* of this *life* must needs *leave* us, when our *life* it selfe leaveth us, whereupon they depend. Let us so hold, and use these things therefore, that we [q] *set not our hearts on them*; that we suffer not [r] our *affections* to be glewed to them. Let them [s] *hang loose* about us, that when we shall come to be stript of them, they may, as our garments, goe off with ease. Otherwise, if they [t] *cleave* and *sticke fast* to our *soules*, as *clothes* are wont to

Use 2.

[m] 1 Tim. 6. 7. Job. 1. 21. Eccles. 5. 14. *Nihil intulisti, nihil hinc auferes,* Aug. de verb. Dom. 5. & 41. *Excutit redeuntem natura, sicut intrantem. Nonlicet plus auferre quam intuleris,* Sen. ep. 102.

[n] Psalm. 49. 17. *Cedes cœmptis saltibus, & domo Villâque: & extructis in altum Divitiis potietur hæres. Linquenda tellus, & domus, & placens uxor: neque harum, quas colis, arborum te præter invisas cupressos ulla brevem dominum sequetur.* Horat. car. 2, 3. & 14. • Prov. 23. 6. Δεσπότης ὁ πλοῦτος. Chrysost. tom. 5. ser. 18. Οὐδὲ μὴν τῶν ἀνθρώπων τελευτῶντες, ὅσοι καὶ σφόδρα ἐκείνοις ἐπεμελήθησαν. Ibid. 19. Ὥσπερ καὶ ἐκεῖνα ἡμᾶς, ἢ καὶ τὰ σώματα ἡμῶν ἐγκαταλείπει. Ibid. 19. Ὅταν

doe to an *ulcerous body*, the parting one day, with them, which we can by no meanes avoide, will be [u] as *painfull* unto us, as if our *skinne* were pulled from our *fleſh*, or [x] our *fleſh torne* from our *bones*, or rather [y] as if ſome piece of our *ſoule* were reaft away together with them.

u Λυπεῖ αὐτὴν ὁ χωρισμὸς, ὡς ἀπροαιρέτως ἀπὸ τῆς σαρκὸς ἀποσπώμενα. Baſil. Cæſ. hom. 7.

x Ἁρπαζόντες καὶ χρώμενοι ἀηδῶς, ὥσπερ ἀπὸ τῆς σαρκὸς ἀφαιρούμενοι. Antipho Stob. c. 10. Quibus enim pecunia ſua obhæſit ſine ſenſu avelli non poteſt. Sen. de tranq. c. 8.

y Χρήματα δὲ ψυχὴ πίλας δειλοῖσι βροτοῖσι. Heſiod. τὰ γὰρ ἐσθλὸν ἔην αἷμα καὶ ψυχὴ βροτοῖς.

Yea for *life* it ſelfe, if we *love* it, (as [a] *who loveth not life?*) let us *love* that *life*, that is [b] *life indeed*, and deſerveth well that name. For this *life* that we live here, is in a manner [c] *no life*; it is [d] *life in name*, but in deed and truth [e] *death*. It is no true *life* that cannot overcome *death*; that yeeldeth to, that tendeth to, that *endeth in death*.

a Ζῶον φιλόζωον ὁ ἄνθρωπος. Æſop. fab. Quis vitam non vult? Aug. hom. 4.

b 1 Tim. 6. 19. τῆς αἰωνίας, vel, ut alii cod. τῆς ὄντως ζωῆς. Æterna vita, vera vita. Aug. de pec. mer. l. 1. c. 11. vera vita quæ animam de morte eruit. Idem ep. 121. c. 2. Vita ſi diligitur, ibi acquiratur, ubi nullâ morte finitur. Idem. ep. 45. Τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ὃ κατθανεῖν, τὸ κατθανεῖν δ' ζῆν; Eurip. Hanc eſſe mortem, quam nos vitam ducimus; vitam illam, quam pro morte nos formidamus. Lactant. inſtit. l. 3. c. 18. Ὁ βίος ἀληθῶς οὐ βίος ἀλλὰ ξυμφορά. Eurip. Illa utique quæ tantùm amatur vita, quamlibet jucunda atque prodiga ſit, nec vita dicenda eſt. Aug. ep. 121. Vita ſua ſa eſt. Idem de verb. Dom. 5. hom. 13. & de temp. 212. c Quod de avaro Heraclit. Ὁ βίος τὸ μὲν ὄνομα βίος, τὸ δ' ἔργον θάνατος. Euſtath. ad Iliad. α'. Βίος ὁ βίος ὄνομ' ἔχει, πάθος δὲ πᾶς ὢν. Plut. ad Apollon. d Mors eſt potius dicenda quàm vita, vel mortis quædam prolixitas. Greg. in Evang. 30. Hæc vita qua vivimus, magis mors eſt, &c. Bern. in Pſal. 90. ſer. 17.

Vſe 3.

Thirdly, the conſideration hereof ſhould cauſe us to [f] *surceaſe* and caſt off this our immoderate care for the *things of this life*. As it hath beene ſaid by way of reproofe of ſome people, that they uſed to [g] *build* as if they looked to *live for ever*: ſo it may well be ſaid of many among us, that they [h] *purchaſe*, and [i] *build*, and [k] *gather goods* together, as if they made full account to [l] *live ever* to enjoy them. Whereas neither are theſe things able to *lengthen* their *lives*: for [m] *have a man never ſo much of them, his life dependeth not thereupon*: nor to *keepe them from death*: for [n] *no price can procure any immunity from it*: nor to *ſave* them *in death*; for [o] *riches availe not in the day of wrath*: nor to *availe* them *after death*; for there will then be *no uſe* of them. And for men therefore [p] to beate their *braines* ſo much with thought and care for theſe things, and [q] to take ſuch paines, as ſo many doe, for the compaſſing of them, is but [r] to *toile* and *moile* about that, that they muſt leave to others at length, and to inherit [ſ] nothing but [t] *folly* and [u] *vanity* themſelves, when others, [x] they *know not* who, [y] *inherit* the *fruit* of their *labours*.

f Luke 12. 15, 22.

g De Acragantinis Empedocles; πυθῶν μὲν ὡς ἄθλιον ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται, ὡς πάντα τὸν χρόνον βιωσόμενοι. Laert. lib. 8. De Rhodiis Stratonicus, οἰκοδομεῖν μὲν ὡς ἀθανάτους, οἰκεῖν δὲ ὡς ὀλίγον χρόνιους Plut. de avar. Idemque ferè de Megarenſibus Diogenes. Tertul. apolog.

h Eſai 5. 8.

i Ier. 22. 14, 15.

k Eccleſ. 4. 8.

l Pſal. 49. 11.

m Luke 12. 15.

n Pſal. 49. 7, 8, 9.

o Prov. 11. 4. Ezek. 7. 19.

p Eccleſ. 5. 17. q Eccleſ. 4. 8. r Pſal. 39. 6. ſ Pſal. 49. 17. Eccleſ. 5. 15. t Ier. 17. 11. Luke 12. 20. u Eccleſ. 5. 16. & 6. 2, 4. x Pſal. 39. 6. Eccleſ. 6. 2. y Eccleſ. 2. 18, 19.

Vſe 4.

Laſtly, this might teach us *not to feare death*. [a] *It is a fond thing* (ſaith he) *to feare that, that cannot be avoided*. A *folly* it is to *trouble* and *turmoile* our ſelves with *feare* and *care* about that, that by no *thought* or *forecaſt* we can *ſhunne* or *ſhift off*. But ſuch is *death*. [b] *Delayed it may be*, but *avoided* it cannot be. And [c] be it never ſo *long put off*, yet [d] it will *come at laſt*. As an ancient Father therefore well and wiſely adviſeth; [e] *Feare not that, which whether thou wilt or no, will be; feare that rather, which if thou thy ſelfe wilt not, ſhalt never be*. That is, *feare not* this *temporall death*, the *death* of thy *body*, which of it ſelf cannot hurt thee, and by no *meanes* or *care* of thine can be prevented: but *feare* that *eter-*

a Stultum eſt timere, quod vitari non poteſt. P. Syr. τὸ γὰρ φοβεῖσθαι, οὐκ ἐστὶ ἀπροφυλάκτου. Arrian Epict. l. 1. c. 27.

b Differri poteſt, auferri non poteſt. Aug. de diverſ. 36. Mortem differunt iſta, non auferunt. de verb. Apoſt. 18.

c Sed etſi tardiùs quis moritur, numquid ideò non moritur? Idem de temp. 74. d Quid autem ad rem pertinet, quandiu vites, quod evitare non poſſis? Sen. epiſt. 93. e Noli timere, quod, velis, nolis, erit: id time, quod, ſi nolueris, non erit: Aug. de diverſ. 36.

mall death, the *death* of thy *ſoule*, f *the greateſt of all evils* that can poſſibly befall thee, wch by mature *care* & *diligence* now uſed, may be *prevented*. But we are (as another well obſerveth) herein, the moſt of us, g like *children*, that are h *afraid of a viſour*, but *feare not the fire*; *ſhreeke* and *ſtart* at the one, but *thruſt* their *fingers* into the other. * Wee *feare the bodily death*, but not the *ſpirituall death*, the *death of the ſoule*, the *death in ſinne*, and *dying in ſinne*, without which the other cannot hurt. The *feare* of *death troubleth* and *diſtracteth* much our *mindes*: but the *feare* of *future matters*, that are *truly feareſull* indeed, and but for which *death* needed not at all to be feared, doth no more *trouble* or *affect* the moſt, than as if no ſuch thing were at all, or they were i *babes* only that *beleeved* them.

f *De hoc verè dici poteſt,* Φοβεῖται πάντων ὁ θάνατος. *Ariſtot. Ethic. l. 3. c. 6.* Φεύγει δὲ τὰ ἄλλα τῶν κακῶν ὁ θάνατος. *Epicur. Laert. Timotheum maximus letimetus. Lucan. lib. 1.*

g Παιδικὸν φοβεῖσθαι φόβον, θάνατον δεδοικότες, ἀμαρτίαν δὲ μὴ δεδοικότες· καὶ γὰρ τὰ παιδία τὰ μικρὰ προσωπεῖα μὲν Λιβύκια, πῦρ δὲ οὐ Λιβύκια, &c. *Chryſoſt. tom. 6. ſerm. 43.*

h *Perſona pueris deſuper.* *Juvenal. Sat. 2.*

i *Eſſe aliquos manes, &c. Nec pueri credant, niſi qui nondum ære lavantur.* *Juvenal. Sat. 2.* *Nemo tam puer eſt, ut ipſa timeat. Sen. epiſt. 24.*

mis mcium facit. Sen. de conſtant. ſap. cap. 4. Larvam timent, lucernam non timent. * Οἱ πολλοὶ τὸν μὲν σωματικὸν ὀνειδισμὸν φοβοῦνται, καὶ πάντα μηχανῶνται μὴ ὀφλεῖν· τοῦτον δὲ τὸν τῆς ψυχῆς ἀπονενοημένως ὑπομένουσιν. *Arrian. Epict. diſſert. lib. 1. cap. 5.*

And thus much for the *Generall*, that from this *third Branch* wee obſerve:

Some *Particulars* follow; which I will *point at* rather than *inſiſt on*.

More ſpecially therefore wee may hence further obſerve;

First, that in ſome caſes

To live long is a bleſſing. *Point. Speciall* 1.

It was foretold *Abraham*, as a *favour*, that hee ſhould k *die an old man*: and it is here recorded that ſo hee did. And it was foretold *Eli*, as an heavie *judgement* that ſhould betide his poſteritie, that there ſhould l *never be any old man in his houſe*. *Long life*, as in the m *Law* it is *promiſed* oft as *a bleſſing*: and *God* where he deſcribeth by the Prophet the flouriſhing eſtate of his people, ſaith, n *There ſhall no more be*, o *from them*, or *goe thence*, *an infant of daies*; that is, none of them ſhall die young or in *infants* eſtate; *nor any old man that hath not fulfilled his dayes*; that is, p lived ſo long as in courſe of nature hee well might: *but the childe ſhall die an hundred yeeres old*; that is, hee that is now a *childe* ſhall live till he be ſo many *yeeres old*: (which *place* the rather I recite and open at large, in regard of ſome frivolous q *crotchets* that not a few have *ſiſht* out of it, cleane beſides as well the *meaning* as the *drift* of *Gods Spirit*:) So the *ſhortning* of mans *life* is *threatned* oft as a *curſe*. r *Hee ſhall die* s *before his time*, *as the greene grape is nipt off the Vine, and the Olive bloſſome ſhakt off the tree*; ſaith *Eliphaz* of the *wicked*. And, t *Hee ſhall not live out halfe his daies*; that is, u halfe the time that he might in the courſe of *nature* have attained to; ſaith the Pſalmiſt of *deceitfull and bloudie men*.

k *Gen. 15. 15.*

l *1 Sam. 2. 32.*

m *Exod. 20. 12. Epheſ. 6. 2. Deut. 4. 1, 40. & 6. 2.*

n *Eſai. 65. 20.*

o *Poteſt & venit, ex eo, ut ad utrumq; tam infantulum quam ſenem, referatur illud, Qui non implet dies ſuos, quod & Piſcatori placet, ſive, cujus dies Deus non impleat, ut Iun.*

p *Vivendi finis eſt optimus, cum integrâ mente cæteriſque ſenſibus ea ipſa ſumma eadem, quæ contexuit, natura diſſoluit. Cic. de ſen.*

q *Viſe ſis Hieron. in Pſal. 65. Greg. Mor. l. 17. c. 24. Hugo Card. & Piſcat. in Eſai. &c. Hinc emanavit Proverbium, Puer centum annorum. Quod mirum eſt Druſium non advertiſſe ab hoc loco, ſed per errorem accepto, mutuatum.*

r *Job 15. 32, 33.*

s *Die non ſuo, & quem per naturam attingere poterat. Ita Firmic. l. 8. c. 19. erit longævus, in ſenectâ felix, & qui ſuâ morte moriatur. Et de Cæſaris percuſſoribus Sueton. Nemo ſuâ morte defunctus eſt. Et Sen. ep. 69. alioqui verum eſt quod ibid. Sen. Nemo niſi ſuo die moritur.*

t *Pſal. 55. 23.*

u *In medio dierum ſuorum relinquunt, ut Pſal. 102. 24.*

And well may it be ſo deemed.

Reaſon 1.

For firſt, x *Old age is honourable*. Yea, as the Apoſtle ſaith of

x *Levit. 19. 32. Aſſi Sur. πολιὰ γὰρ ἐντίμου ἐστὶ γήρως ἀρετὴ μάλιστα. Phocylid.*

b Heb.13.4.

c Ἡλικίαν αἰδέῖδω τ ἑαυτῆ πρεσβύτερον ἔργω τιχὴ ἔπει· τ ἦ πρεσχόντα εἴκοσιν ἡλικίας ἔτεσιν, ἄρρεν χὴ θῆλυ, νομίζων ὡς πατέρα ἢ μητέρα ἀδυλαβεῖδω· χὴ πάσης τῆς δυνάτης ἡλικίας αὐτὸν φιλδσεμν χὴ τεκεῖν ἀπέχοιτο ἀεὶ θεῶν γενεθλίων χάεν. Plato leg. l. 9. *Apud antiquiſſimos Romanorum, neque generi, neque pecuniæ præſtantior honos tribuis quam ætati ſolitus: majorésque natu à minoribus colebantur ad deum prope & parentum vicem; atque in omni loco, inque omni ſpecie honoris potiores primeſque habiti.* Gell. l. 2 c. 15. *Senectuti juventus ita cumulatum & circumſpectum honorem reddebat, tanquam majores natu adoleſcentium communes patres eſſent.* Val. Max. l. 2. c. 1. *Magna fuit quondam capitis reverentia cani.* Ovid. faſt. l. 5. *Credebant tunc grande nefas, & morte piandum, Si vetulo Iuvenis non aſſurrexerat.* Iuven. ſat. 13. d Ὅσῳ γὰρ ὁ ἄνθρωπ& ἀδύδη πρὸς τὸ τέλ&, τοσύτῳ τιμιώτερος, μόνον ἔχων αὐτῆ πρεσβύτερον τὸν θεόν· ἐπεὶ καὶ εἶδη& γέρων ὁ ἥδ ὢν ὡς πρεσβύτερ&, &c. Clem. Paedag. l. 3. c. 3.

e Dan 7.13. f Prov.20.29. g Prov.16.31. h Καθάπερ ὁ νόμ& τὸ διάδημα χὴ τ στέφανον, ἅπω πλεῦ πολιαὶ ἡ φύσις ἔνλιμον ἡγεμονικῆ σύμβολον ἀξιώματ& ὁπτίθησι. Plut. de ſen. polit.

Reaſon 2.

Secondly, It is *a bleſſing* to live to ſee *poſteritie*, eſpecially to live to ſee withall *Gods bleſſing* upon it. i *Bleſſed is the man that feareth God* (ſaith the Pſalmiſt) k *For* (among other things, though it come *laſt*, yet *not* the *leaſt*) *hee ſhall live to ſee his childrens children*, (that which is recorded alſo, as a part of l *Iobs happineſſe*) *and peace upon Iſrael.*

i Pſal.128.1.

k Pſal.128.6.

l Iob 42. 16.

Reaſon 3.

Thirdly, it is a matter of *griefe* to men * more than ordinary, when *friends* are taken away from them by m *immature death*: when the ordinary *courſe* of *nature* is *inverted*, and they n *burie* thoſe by whom they ought rather to have beene *buried*. In regard whereof that * great *King* ſometime, though then none, preferred † *peace* before *warre*; for that °° in time of *peace* uſually *Children burie* their *Parents*, whereas in time of *warre Parents* are wont to bury their Children.

* Οὐ παῦλον ἡδέως τ' ἀνδρα χὴ πρεσβυν θανεῖν. Eurip. Alceſt.

m *In ætatis flore moriuntur.* 1 Sam 2.33. *Hinc illa querela, Immaturus obiit.* Senec. ad Marc. c. 20. *Dole illum immaturâ morte indigniſſimè raptum.* Plin. l. 6. ep. 6.

n *Nullum non acerbum funus eſt, quod parens ſequitur.* Sen. ibid. c. 17. *Quod decuit natum patri præſtare ſepulto; Hoc contra nato præſtitit ipſe parens.* Epitaph. *Olim parentum defunctorum liberi laudes dicebant. Ea verò in nobilitate mutatus eſt; & in calamitatem noſtram perdidit ſua jura natura. Quod exhibere ſenibus juvenis debuit, hoc juveni exhibuimus ſenes.* Hieron ad Nepot. * Cræſus apud Herodot. lib. 1. † Ἀδεὲς ὕτω ἀνηπτος ἔτι, ὅστις πολεμίω πρὸ εἰρήνης αἱρεῖ&. °° Ἐν μὲν τῇ οἱ παῖδες τὸν πατέρας θάπτουσι· ἐν δὲ τῷ οἱ πατέρες τὸν παῖδ4.

Reaſon 4.

Fourthly, it is a great *grace* to a *godly* man, that hee may doe *God* any *good ſervice*. Such account it their greateſt *honour*, as ° *to ſuffer in Gods cauſe*, ſo *to be employed in Gods worke*. But the *longer* a man *liveth*, the *more glory* may hee bring to *God*, the more *ſervice* may he doe to the *Church* and *Children of God*, bee hee a *publike* perſon, or a *private*; not in regard of occaſions and opportunities onely, but in regard alſo of *aptneſſe* and *abilitie* thereunto: Since that *continuance* of *yeeres* bringeth p *wiſdome* and *experience*; and *antiquitie* carrying a kinde of q *authority* with it, procureth *reverence* and *reſpect*: The former whereof fitteth men for the *doing* of the more *good* to others, the later others for the *receiving* of the more *good* from them.

° Act. 5. 41. ἀξίωμα τὸ ἀτιμάζεδαι. Elegantiſſimum oxymorum. Caſaub. Sic χάρισμα τὸ παθεῖν. Phil. 1. 29. Τιμὴ ἀλύτ&. Ignat. ep 12 Ἀσκμὰ ἔργα&. Idem ep. 11. *Eſt & confuſionis gloria, & confuſio glorioſa.* Ambr. in Pſal. 43. *Hâc tempeſtate (Diocletiano ſæviente) certatim in glorioſa certamina ruebatur, multóque avidiùs martyria glorioſis mortibus quærebantur, quàm nunc Epiſcopatus pravis ambitionibus oppetuntur.* Sever. hiſt. l. 2. Rom. 5, 3. *In tribulationibus gloriantur, contumeliam gloriam reputantes, opprobrium gaudium, deſpectionem exaltationem.* Bern. de temp. 71.

p Στέφαν& γερόντων ἡ πολυπειρία· πολυπειρία αὖ& ἡ πολιά. Clem. paed. l. 3. c. 3. Φρόνησις χὴ ἀκεδεῖς λογισμοὶ τὸ χέρνιψιν ἀκμάζουσιν. Ibid. Οὐχ ἅπαν& τὸ γῆρας καλὸ· ἀλλ' ἡ ἐμπειρία Ἔχει τ δόξαν. Ἦδη νέων σοφώτερον. Eurip. Phaen. Οἱ γὰρ χρόν& δίδαγμα ποικιλώτατον. Idem Bellar. Ὧρας διδάσκει πάντα χὴ χρόνος πρόμ. Soph. Oedip. Οἱ χρόνοι πάντα πάντα ἀφορῶν τὸ γῆρας ἐφεῖδησι † ὑπισχνούμενον. Plin. Paneg. Πολιὰ χὴ ῥυτὶς ἐμπειρίας μαρτύρες. Idem de ſen. polit. *Non omnia grandior ætas Quæ fugiamus habet: ſæpe venit ruſus ab annis.* Ovid. Met. lib. 6. *Quiſquis ad ſapienti m pervenit, annis pervenit.* Sen. ep. 60. Πολλὰ διδάσκει πολὺς χρό& Eurip. Hippolyt. q Job 32. 4, 6 7. Philem. 9. Ἀρχαιοτάτου ἐξ αὐτορίτας. Cic. de ſen. Πρεσβυτικὸν γὰρ ἡ νεότης, ἡγεμονικὸν δὲ τὸ γῆρας. Plut. de ſen. Senatus ergò à ſenibus. Hinc Auguſtus, *Audite juvenes ſenem, quem audivere juvenem ſenes.* Ibid.

Long

Long life in theſe *reſpects* therefore may well be deemed a *bleſſing*.
Secondly, wee may hence obſerve, that it is

A great mercy of God to have a good old age.

Point. Speciall 2.

It is a *mercy* more than ordinary for men at thoſe *yeeres* to be kept free in ſome good meaſure, though not from ſuch *weakeneſſe* as the *decay* of nature neceſſarily importeth, yet from ſuch *aches*, and *paines*, and *grievances*, and *diſeaſes*, and *annoiances*, as that *age* is wont commonly to be annoied and peſtered with.

For firſt, [r] *Health* and the employment of it, is at all times *a great mercy*; ([r] no outward thing being comfortable or delightfull without it) that which nothing ſheweth ſo well as [r] the *want* of it at ſome times, and the *inconveniences* that enſue thereupon. And if to enjoy it at any time then be no ſmall benefit, even at ſuch *times* wherein others are wont uſually to enjoy it: how much more is it *a great mercy* to have it at that *age*, wherein moſt men are wont to finde a much more than uſuall *want* of it? The more *infectious* the *times* and *places* are that wee live and abide in, the greater *goodneſſe* of *God* it is to us, if we keepe *free* from *infection*: So the more [u] *old age* is ſubject to *diſeaſes* and *diſaſters*, the greater *mercy* it is for *old* men to be kept *free* then from either.

r Τ̓γιαίνειν μὲ ἄειστ' ἀνδρὶ θνατῷ· Δεύτερον ἴφυλα καλὸν γενέσθαι. Τείτον δὲ πλουτεῖν ἀδόλως· ἔπειτα τέταρτον ἡβᾶν μετὰ τῶν φίλων. Sclerias Stob. cap. 101. Scholion huc citat, & Plato in Georg. & Ariſtot. Rhet. l. 2. c. 22. Sed & Plat. leg. l. 1. Ἡγεῖ μὲ ὑγίεια, πρῶτον δὲ δεύτερον, τὸ δὲ τρίτον ἰσχύς, τέταρτον δὲ πλοῦτον. Et ibid. lib. 2. idem ferè habet. Quin & ἐν τοῖς χαρίεν Deliciam citat Ariſtot. Ethic. Nicom. l. 1. c. 8. & Eadem. l. 1. c. 1. quâ τὸ ὑγιαίνειν λῆρον dicitur. Senar. Gra. Τ̓γίεια μὲν νῦς ἐνδελὲς τῷ βίῳ λόγ. i. mens ſana in corpore ſano. Iuven. ſat. 10. Οὐκ ἔστ' ὄνησις χρῆμα τῆς ὑγιείας. Galen. de antib. Μεῖζον τῶν σωμασικῶν ἀγαθῶν ὑγίεια. Τί γὰρ ἔστι μεῖζον ἀγαθὸν ἀνθρώποις ὑγιείας; Plato Georg. [r] Κομιδῇ μὲ ἔοικεν ὁ Πρόδικος εἰρηκέναι, ὅτι τῶν ἡδυσμάτων ἄριστόν ἐστι τὸ πῦρ· ἀλλὰ δεῖπνον ἂν τις εἴποι τὴν ὑγίειαν ἡδυσμάτων δεῖπνον δὲ μὲ καὶ θεραπεύσαντος· πᾶν γὰρ ἡδὺ ποιεῖ καὶ ἀφανιλόν καὶ θερμόν· Plut. de ſanit. & de tranq. Ἀ̓γαθῶν καὶ πλούτου θεραπαίτερα ὑγίεια· τὸ γὰρ ἀπόσπασε ἐκεῖνα ἰσχύει. Iſidor. Pel. lib. 3. ep. 192. Μετὰ σίτου μάλιστα ὑγίεια τίθηλε πάντα καὶ λάμπει, χαρίτων ἔαρ. Σίδην δὲ χρεὼν ὃ τις εὐδαίμων. Ariphron. Athen. lib. ult. [u] Νῦσον ὑγιείαν ἐποίησεν ἡδὺ καὶ ἀγαθὸν, καὶ λιμὸν κακόν. Heraclit. Ποθεινοτέρα ὑγίεια μὲν ἢ πείρας τ̓ ἐναντίων Baſil. Caſ. hom. 2. Quid boni habeat ſanitas, languor oſtendit. Hieron. conſol. Pammach. [u] Eccleſ. 12. 1, -8. Φοβοῦ τὸ γῆρας· ἔχει μόνον. Ἥξει τὸ γῆρας πᾶσιν αἰτίαν φέρον. Menand. Σφόδ' ἔστιν ἡμῶν ὁ βίος οἶνῳ θερμοφερής· Ὅταν ἡ τὸ λοιπὸν μικρὸν, ὄξος γίνεται. Antiph. Πρὸς γὰρ τὸ γῆρας, ὥσπερ ἐργαστήριον, Ἅπαντα τἀνθρώπινα θερμοποιεῖ κακά. Τὸ γῆρας ὥσπερ βαμμός ἐστι τῶν κακῶν. Παντ' ἐς ἰδεῖν εἰς τοῦτο κατασκεύασται. Idem. Τὸ γῆρας ὅρμον τῶν κακῶν, εἰς ὃ πάντα καταφεύγει. Bion. Laert. Μαχρὸς γὰρ αἰὼν μυρίους πίπτειν νόσους. Eurip. Oenom. Φεῦ φεῦ, τὸ γῆρας ὡς ἔχει πολλὰς νόσους; Μακρὸς γὰρ αἰὼν συμφορὰς πολλὰς ἔχει· Eurip. Glauc. Objicit innumeris corpus lacerabile morbis. Auſon. idyl. 15. circum ſilit agmine facto Morborum omne genus. Iuven. ſat. 10.

Reaſon 2.

Againe, it is not ſo much the bare *decay* of *nature* or *abatement* of bodily ſtrength, as either maketh *old age* ſo [x] *comberſome* and *burdenſome* to men, and depriveth them of all *alacrity* and *cheerefulneſſe* of ſpirit; (you ſhall ſee *old men*, though ſo *weake* and *feeble*, that they can ſcarſe ſtirre from the place where they are ſet, yet as [y] *cheerefull* and *frolicke*, as we ſay, and as heartily, yea much more *lightſome* many times, than many farre *younger* than themſelves) or that diſableth them to doing good, and to the performance of good *offices* for the *behoofe* and *benefit* of others: (For ſuch albeit their bodily *ſtrength* be moſt paſt, yet their [x] *wits* may be ſtill *freſh*: and though they cannot afford much *helpe* of the *hand*, yet [a] by ſage *counſell* and grave

x Χαλεπὸν τὸ γῆρας ὅτι ἀνθρώποις βαρύ. Onus Ætnâ grauius. Cic. de ſen. Ὡς δύσκολον τὸ γῆρας; Eurip. Bacch. Ὡς ὅταν χθὶς καὶ πάντα χθὲς λυπηρόν· Pherecrat.

y Plena eſt voluptatis ſenectus, ſi illâ ſcias uti; Sen. ep. 12. His mihi rebus levis eſt ſenectus; nec ſolùm non moleſta, ſed etiam jucunda. Cato. Quod eſt enim jucundius ſenectute ſtipatâ ſtudiis juventutis? Cic. de ſen. x Τὸ γῆρας, ὦ παῖ, σὺν νεωτέρων σοφώτερον πέφυκε, καὶ σφαλέστερον. Ἐμπειρία τε τῆς ἀνοίας κρατεῖ. Eurip. Peleo. Τῆς γὰρ φρονήσεως, καθάπερ ὀπωρικὰ φυτὰ τὸ οἰκεῖον ἐναδὲς καὶ τέλειον ἐν γήρᾳ φύσις ἀπεδίδωκε. Plut. de ſen. pol. Εἰ πάλαι ἀφαιρεῖν ὁ πολὺς εἴωθε χρόνος ἡμῶν, τόλμᾳ φρονεῖν ἀσφαλέστερον ποιεῖ. Menand. Τὸ τῆς ποδὸς μὲ βραχὺ, τὸ δὲ νοῦ ταχύ. Eurip. Ione. Non ſentio in animo ætatis injuriam: cum ſentiam in corpore. Viget animus: illius flos ſenectus. Sen. ep. 26. -- nec tarda ſenectus Debilitat vires animi, mentiſque vigorem. Virg. Æn. lib. 9. a Μάλιστα σωζεται πόλις, ἔνθα βουλαὶ γερόντων, καὶ νέων ἀνδρῶν ἀειδόμενον αἰχμαί. Plut. de ſen. pol. Παλαιὸν ἀνδρὸς ἔργα μὲν νεωτέρων, βουλαὶ δ' ἔχυσι τῶν μεταιτέρων κράτος. Eurip. Menand. τὰ μὲ γὰρ ἀνδρεῖα νέους ὄντας χρὴ δρᾶν, τὰ δὲ φρονήσεις ἐγηρακότα κρατεῖν. Bion. Laert. Πᾶν γῆρας φιλεῖ ὁ νοῦς ὁμαρτεῖν, καὶ τὸ βουλεύειν ἃ δεῖ. Sophoc. Τὸ γεῖν. Σοφὸν γέ τοι τὸ συμβουλεύειν χρὴ τὸ γῆρας, ὡς δὴ πολλ' ἰδόν τε κἀκμαθόν. Antiphan. Philoct.

advice, they may further *affaires* more either *publique* or *private*, [b] than many *younger* and *ſtronger* are able to doe with their *hands*: * *a few gray haires*, ſaith one, may bee more worth than *many young lockes*; and a few *gray beards* doe more than many *greene heads*. It is not that *decay* of *nature* or bodily *ſtrength* ſo much, I ſay, as *ſuch* [c] *paines* and *diſeaſes* as uſually accompany *old age*, that are wont to make it to be either ſo *teadious* to them themſelves, that they grow [d] *weary* oft even of their *lives*, or that maketh them ſo *unprofitable* to others, yea and oft ſo [f] *burdenſome* too, that they grow as *weary* of them, as they are of their *lives* themſelves. Which to be *freed* therefore from, either for the moſt part, or in ſome meaſure, in that *age*, muſt needs be counted no ſmall *mercy*.

[b] Σοφὸν γὰρ ἐν βουλήμασι πολλὰς χεῖρας νικᾷ. *Eurip. Antiop. Polyb. lib. 1. Plut. de ſen. Pol. Galen. de art. Stob. cap. 52.* Ὡς ἠνοείας ἅμα τόσων ὄνειαρ, ὅσον φαπίδων. *Oppian. piſ. lib. 5.* Γνῶμαι πλέον χρατοῦσιν, ἢ ὦν ἐν χερῶν. *Agatho* Γνώμη δὲ κρείσσων δύναι ῥώμη χερῶν. *Menand.* Γνώμης δέον ἧττ' ὄζει μεῖζον ἢ ῥώμης. *Gabr. Fab. Hinc Agamemnon decem Neſtores potius quàm Aiaces optat. Heſiod. β. Cic. de ſen. Plut. de ſen. pol.* * Τιμὸν νομίζω γῆρας ἢ χρεῖττον, ἢ Πολλὰς κινύνας νεανίσκων ἐγώ. *Ariſtoph. veſp.* [c] Νόσου γὰρ πρόσεστιν μᾶλλον ἢ γήρως ταῦτα. *Plut. ibid. Non proprium ſenectutis eſt vitium, ſed commune valetudinis. Cic. de ſen.* [d] *Iob 7. 15. 20. Nunc quia longa mihi gravis eſt & inutilis ætas, vivere cùm nequeam, ſit mihi poſſe mori. Maxim. eleg. 1.* [e] Τί δ' ἄλλ' ἢ φωνὴ καὶ σκιὰ γέρων ἀνήρ; *Eurip. Menalip.* Νῦς φροῦδ', ἔργ' ἀχρεῖα, φροντίδες χάραι. *Soph. Scyr.* [f] Πικρὸν δὲ βάρημα γέρων ἐν οἰκίᾳ μόνων. *Menand. Tum equidem in ſenectâ hoc deputo miſerrimum, Senire eâ ætate eſſe odioſum alteri. Cæcil. Vſque adeò gravis uxori, natiſq; ſibiq;, Vt captatori moveat faſtidia Coſſo. Iuven. 10.*

Thirdly, obſerve we hence, that there is a kind of

Satiety and fulneſſe of life:

not ſo much, I ſay, an [g] *irkeſomneſſe*, and *teadiouſneſſe*, as [h] a *ſatiety* and *fulneſſe*; when a man, though not weary of a thing, yet he hath his [i] *fill*, ſo much as he deſireth of it; to the *godly* eſpecially; for I finde not the *phraſe* uſed in the *word* but of them onely; as of *Abraham* here, of [k] *Iſaac*, of [l] *Iob*, of [m] *Iehoiada*, of [n] *David* of whom it is ſaid alſo, that he died [o] *with a good gray head, full of daies and riches, and honour.*

[g] *Quoſdam ſubit eadem videndi faciendique ſatietas, & vitæ non odium, ſed faſtidium, Sen. ep. 24.*
[h] *Habet enim natura, ut aliarum omnium rerum ſic vivendi modum. Cic. de ſen.*
[i] *Vixi quantum ſatis erat; mortem plenus expecto. Sen. epiſt 62.* [k] *Gen. 35. 29.* [l] *Iob 42. 17.* [m] *2 Chron. 24. 15.* [n] *1 Chron. 23. 1.* [o] *1 Chron. 29. 28.*

Now this *ſatiety* and *fulneſſe* of *life* commonly befalleth ſuch;

Reaſon 1.

[p] *Omnino rerum omnium ſatietas vitæ facit ſatietatem. Vitæ autem ſatietas tempus maturũ mortis affert. Cic. de ſen.*
[q] *Luke 2. 28.*
[r] *Luke 2. 29, 30.*
[f] *Gen. 37. 33, 35. & 42. 36, 38.*
[t] *Geneſ. 37. 33, 35. & 42. 36, 38.*
[u] *Gen. 41. 41.*
[a] *Sunt pueritiæ certa ſtudia; ſunt & meuntis adoleſcentiæ; ſunt & conſtantis ætatis; ſunt & extremæ ſenectutis: iſta ergò cùm occiderint, fit vitæ ſatietas. Cic. de ſen.*

First, when ſome ſpeciall *promiſes* of *God* have beene *made good* to them, or ſome ſpeciall [p] *bleſſings* of *God* enioyed by them, correſpondent to their owne *deſires*. So *Simeon*, when he had *lived* ſo long (which it was foretold him he ſhould doe) as to *ſee our Saviour* in the fleſh, he hath even enough of his life, he deſireth not now to live an houre longer. [r] *Lord* (ſaith hee) *now letteſt thou thy ſervant depart in peace; ſince that mine eyes have once ſeene thy ſalvation*, my Saviour, and the Saviour of all mankind. So *Iacob*, when he ſaw his ſonne *Ioſeph* againe, whom he had [f] given up for *dead* and gone long ago, not *alive* onely, but in *honour*. and not *him* alone, but his iſſue too; [t] *Let me now die*; (ſaith he) *I have lived long enough; I deſire life now no longer; ſince I have ſeene thy face, and that thou art yet alive. For* [u] *I made full account never to have ſeene thy face; and behold God hath made me ſee thy ſeed.*

Reaſon 2.

[b] *Non acerbum jam judicant vivere, ſed ſuperfluum. Senec. epiſt. 24.*
[c] *Act. 13. 36.*
[d] *Philip. 1. 24, 25. Ita Martius decumbens; Dominæ, ſi adhuc populo tuo ſum neceſſarius, non recuſo laborem, &c. Severi. ep. 3. & Bern. ſer. de Mart.* [e] *Act. 20. 24.*

Secondly, where their [a] *employments* here are at a *full point*, at a *period*; when they have *done* their *taske* that *God* had *aſſigned* them, and there ſeemeth to be now here no further *worke* for them. [c] *David* (ſaith he) *when he had ſerved his time, by God aſſigned him ſlept*. And the Apoſtle *Paul*, as [d] hee was content *to ſtay longer in the fleſh for the good of the Philippians*, and the *furtherance* of their *faith*, than hee deſired otherwiſe to doe: ſo he ſaith on the other ſide, that [e] *his life was not deare to him*, he cared not how ſoone he laid it downe, if ſo be that he had

fulfilled

fulfilled but *the courſe of his miniſtery*, and that his *worke* it were *once at an end*.

The *Vſe* of which ſeverall *Points*, in a word, may be,

Vſe 1.

First, of the two former, to admoniſh *old men*, and ſuch more ſpecially as through the *goodneſſe* of *God* enjoy a *commodious* and *comfortable time* of it, *free* from many ſuch *griefes* as they heare others of their yeares oft complaine of, to acknowledge *Gods* great *mercy* and *goodneſſe* to them therein; as [f] in *lengthening* out their *life*, and *ſatisfying* them with a greater *number of daies* than others ordinarily attaine unto, by meanes whereof they may live to *ſee* thoſe *brought* up under them, and *beſtowed* by them, that are of their *charge*, and whom *God* hath heere *bleſſed* them with: ſo [g] in *freeing* of them from ſuch *annoiances*, as are uſually *attendants* of that *age*, and which might make their *continuance* here the more *tedious* and uncomfortable to them: And [h] to apply themſelves therefore to ſuch *holy* and *religious Employments*, ſo farre forth as their preſent eſtate and condition ſhall permit, whereby they may bring *glory* to *God*, and doe ſome *ſervice* to him, who is ſo *good* and *gracious* to them above many others in that kinde: Remembring withall, that howſoever [i] *Old age* of it ſelfe bee *an honour*; yet it is nothing leſſe, if it bee not [k] *found in the way of righteouſneſſe*, as the wiſe man ſpeaketh, if it be not religiouſly imployed: And that, howſoever to the *godly long life* may be *a bleſſing*, yet [l] *the wicked man*, (ſaith the Prophet) *though he live an hundred yeeres, ſhall be but an accurſed wretch*.

f Pſal.91.16.

g Pſal.103.5.

h Καὶ μήτε παιδιὰς ἀφροντίστους ἐν βίῳ. Plat. de ſen. polit. & de vit. Epicur. Senectus non modò languida & iners non ſit, verùm etiam ſit operoſa, & ſemper pro eis, quas habet viribus, agens aliquid & moliens. Cic. de ſen.

i Cognata ſunt γῆρας & γέρας, ut θῶς & ἔθος. Euſtath. Il. α'. Γηράναι τιμᾶν. Etymolog. τὸν πρεσβυτέρους τιμᾶν δεῖν, τὸ προσηκόμενον τῷ χρόνῳ τιμᾶν παρὰ πάντας ἡγούμενος. Pythag. Lert.

k Prov.16.31. *Venerabilis ſenectus; verùm virtutum, non annorum numero computata.* Gnil. de Theodor. de amor. Dei. c.9. *Alioqui nihil turpius quàm grandis natu ſenex, qui nihil habet, quo ſe probet diu vixiſſe præter ætatem.* Sen. de tranq. c.3. *Non enim cani rugæque, ſed honeſta illa ætas, auctoritatem afferunt.* Cic. de ſen. Αἱ πολιαὶ σωφροσύνης γέρας αἱ γὰρ ἄνευ τοῦ μᾶλλον τῶν πολλῶν εἰσὶν ὄρεις καὶ ἐτῶν. Philo anthol. l.1 c.16. l Eſai.65.20.

Vſe 2.

Secondly, the *uſe* of the *laſt* of theſe *points* may be to ſhew *a difference* betweene *godly* and *worldly* men. The *godly* have oft even a *ſatiety* of *life*: [m] As *willing* they are *to leave the world*, as men are wont to bee *to riſe from the bord*, when they have *eaten* their *fill*, or ſo much as they deſire. But with *worldly* men, for the moſt part, it is farre otherwiſe: they have *never enough*, as of [n] the *wealth* of this *world*, ſo of [o] this preſent *life*: by their good will they would *never die*. It is true indeed, that ſometimes, either *croſſes* and *calamities*, extraordinarie *diſaſters*, or ſore torturing *paines* and long lingring *diſeaſes*, out of a kinde of *impatiencie*, may make them [p] *weary* of their *lives* and [q] *deſirous* of *death*, which but for thoſe *grievances* and *annoiances* they would elſe be farre from: Whereas the godly, with *Abraham* and *David*, even then alſo, [r] when they have a *good* and a *comfortable* continuance of *life*, accompanied and attended, as well with *health* of body, as with [s] *honour* and *wealth*, yet have their *fill* of it, and are as wel willing to leave it, as the others are ſome *diſh* of *meat* that they

m Ὥσπερ ἐν συμποσίῳ ἀπολαύσαντες ἡδέως ἀναστῆναι, ἥτω καὶ ἐν τῷ βίῳ, ὅταν ἡ ὥρα ἥκῃ. Bion. Stob.c.1. *Rarus qui exactâ contentus tempore vitæ, Cedat, uti conviva ſatur.* Hor. ſat. 1. *Cur non ut plenus vitæ conviva recedis.* Lucret. l.3.

n Prov.30.13,14. Hab.2.5. Πλοῦτος δ' ἄδηλον πῆμα περισσεύον ἀνδράσιν κακόν. Solon. Ariſt. polit. l.1.c.5. Plut. de avar. Baſil. hom. 24. Stob.c.10. *Nemo eſt, cui felicitas ſua, etiamſi curſu veniat, ſatisfaciat.* Sen.ep.115. *Non poteſt cupiditatibus, etiamſi explentur divitiis.* Ambr. de bon. mort. c.1. *Avarus animus nullo ſatiatur lucro.* P. Syr. Sen. epiſt.49. *Fortuna multis dat nimis, nulli ſatis.* Martial. l.12.ep.10. o *Deinde animi ingrati naturam paſcere ſemper, Atq; explere bonis rebus, ſatiare que nunquam; Quod facimus nobis annorum tempora, circum Cùm redeunt, fœtuſque ferunt, variéſque lepores, Nec tamen explemur vitai fructibus unquam.* Lucret. lib.3. p *Hæ res vitæ me, ſirer, ſaturant: Hæ mihi dividiæ & ſenio ſunt.* Plaut. Stich. l.1. q *Tædio vitæ ad mortem curritur.* Epicur. Sen. epiſt.24. *Morbi.* Plin. Sec. l.3 epiſt.3. *Laboris Curt.* l.5. r Οὐ παρέλκω, ἐ φιλοψυχῶ, ἀλλὰ χαίρω διωκάθην ὅτι εὐδαιμονῶν. Muſon. Stob.c.1. *Illum laudа & imitare, quem non piget mori cùm juvat vivere.* Sen.epiſt.54. *cùm vivere acerbum non ſit.* Idem ep.24. ſ 1 Chron.29.28.

b Heb.13.4.

c Πάσι τιμᾶν αἰδοῖόν ἐστι τοῖς ἑαυτῶν πρεσβύτερον ἔργῳ τινὶ ἢ λόγῳ· ἢ ὃ περιέχονται εἰκόσιν ἡλικίας ἔτεσιν, ἄρρεν καὶ θῆλυ, νομίζων ὡς πατέρα ἢ μητέρα δεδιδαγέναι. καὶ πάσης τῆς δυνάτης ἡλικίας αὐτὸν φιλόπονα καὶ τεκεῖν ἀπέχοιτο ἀεὶ θεῶν γενεθλίων χάριν. Plato leg. l. 9. Apud antiquiſſimos Romanorum, neque generi, neque pecuniæ præſtantior honos tribui quam ætati ſolitus: majoréſque natu à minoribus colebantur ad deum prope & parentum vicem; atque in omni loco, inque omni ſpecie honoris potiores primoſque habiti. Gell. l. 2 c. 15. Senectuti juventus ita cumulatum & circumſpectum honorem reddebat, tanquam majores natu adoleſcentium communes patres eſſent. Val. Max. l. 2. c. 1. Magna fuit quondam capitis reverentia cani. Ovid. faſt. l. 5. Credebant tunc grande nefas, & morte piandum, Si vetulo juvenis non aſſurrexerat. Juven. ſat. 13. d Ὅσῳ γὰρ ἂν ὁ ἄνθρωπος ἀνδρὶ δοθῇ πρὸς τέλος, τοσούτῳ πρωτοπρεσβύτερον ἕξων αὐτὸν πρεσβύτερον τοῦ θεοῦ· ἐπεὶ καὶ κακεῖνος αἰδοῖος γέρων ὁ μὴ ὄντως πρεσβύτερος, &c. Clem. Pædag. l. 3. c. 3. e Dan. 7.13. f Prov. 20.29. g Prov. 16.31. h Καθάπερ ὁ νόμος τὸ διάδημα καὶ τὸ στέφανον, ἅπερ τοῖς πολιοῖς πολιαὶ ἢ φύσις ἐνέσημον ἡγεμονικῆς συμβολὸν ἀξιώματος ἐπέθηκε. Plut. de ſen. polit.

Reaſon 2.

Secondly, It is *a bleſſing* to live to ſee *poſteritie*, eſpecially to live to ſee withall *Gods bleſſing* upon it. i *Bleſſed is the man that feareth God* (ſaith the Pſalmiſt) k *For* (among other things, though it come *laſt*, yet *not* the *leaſt*) *hee ſhall live to ſee his childrens childrens*, (that which is recorded alſo, as a part of l *Iobs happineſſe*) *and peace upon Iſrael.*

i Pſal. 128.1.

k Pſal. 128.6.

l Iob 42. 16.

Reaſon 3.

Thirdly, it is a matter of *griefe* to men * more than ordinary, when *friends* are taken away from them by m *immature death*: when the ordinary *courſe* of *nature* is *inverted*, and they n *burie* thoſe by whom they ought rather to have beene *buried*. In regard whereof that * great *King* ſometime, though then none, preferred † *peace* before *warre*; for that ‡ in time of *peace* uſually *Children burie* their *Parents*, whereas in time of *warre Parents* are wont to bury their Children.

* Οὐ παύσον ἡδέως τινὰ ἄνδρα καὶ πρεσβῦν θανεῖν. Eurip. Alceſt.

m *In ætatis flore morientur*, 1 Sam 2.33. *Hinc illa querela, Immaturus obiit. Senec. ad Marc. c. 20. Doleo illum immaturâ morte indigniſſimè raptum. Plin. l. 6. ep. 6.*

n *Nullum non acerbum funus eſt, quod parens ſequitur. Sen. ibid. c. 17. Quod decuit natum patri præſtare ſepulto; Hoc contra nato præſtitit ſe parens. Epitaph. Olim parentum defunctorum liberi laudes dicebant. Ea verò in nobilium domo mutatus eſt; & in calamitatem noſtram perdidit ſuæ juræ naturæ. Quod exhibere ſenibus juvenis debuit, hoc juvenem exhibemus ſenes. Hieron. ad Nepot.*

* Cræſus apud Herodot. lib. 1. † Οὐδεὶς ἔστω ἀνόητος ὅστις πόλεμον εἰρήνης αἱρεῖται. ‡ Ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι· ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας.

Reaſon 4.

Fourthly, it is a great *grace* to a *godly* man, that hee may doe *God* any *good ſervice*. Such account it their greateſt *honour*, as ° *to ſuffer in Gods cauſe*, ſo *to be employed in Gods worke*. But the *longer* a man *liveth*, the *more glory* may hee bring to *God*, the more *ſervice* may he doe to the *Church* and *Children of God*, bee hee a *publike* perſon, or a *private*; not in regard of occaſions and opportunities onely, but in regard alſo of *aptneſſe* and *abilitie* thereunto: Since that *continuance* of *yeeres* bringeth p *wiſdome* and *experience*; and *antiquitie* carrying a kinde of q *authority* with it, procureth *reverence* and *reſpect*: The former whereof fitteth men for the *doing* of the more *good* to others, the later others for the *receiving* of the more *good* from them.

° Act. 5.41. ἀξίωμα τὸ ἀτιμάζεσθαι. Elegantiſſimum oxymorum. Caſaub. Sic χάρισμα τὸ παθεῖν. Phil. 1.29. Τιμὴ ἀλύσεις. Ignat. ep 12 Σεμνὰ ὀργαί. Idem ep. 11. Eſt & confuſionis gloria, & confuſio gloriоſa. Ambr. in Pſal. 43. Hâc tempeſtate (Diocletiano ſæviente) certatim in gloriоſa certamina ruebatur, multóque avidius martyria gloriоſis mortibus quærebantur, quàm nunc Epiſcopatus pravis ambitionibus oppetuntur. Sever. hiſt. l. 2. Rom. 5.5. In tribulationibus gloriantur, contumeliam gloriam reputantes, opprobrium gaudium, deſpectionem exaltationem. Bern. de temp. 71.

p Στέφανος γεγήρακε πολυπειρία· πολυπειρία ἀνδρὸς ἡ πυκνή. Clem. paed. l. 3. c. 3. Φρόνησις καὶ ἀκριβεῖς λογισμοὶ τὸ χρόνῳ συναύξονται. Ibid. Οὐχ ἅπαντα φύσει τὰ γήρα κακά· ἀλλ' ἡ ἐμπειρία. Ἔχει τι δεῖξαι καὶ νέον σοφώτερον. Eurip. Phœn. Οὐ γὰρ χρόνος δίδαγμα ποικιλώτατον. Idem Bellar. Γῆρας διδάσκει πάντα καὶ χρόνος πυκνός. Soph. Oedip. Γέροντος τἄλλα πάντα ἀφαιρῶν τὸ γῆρας φρονεῖν ἐποίησεν. Plin. Pan. Πολιὰ καὶ ῥυτὶς ἐμπειρίας μαρτύρια. Idem de ſen. polit. Non otiоſa grandior ætas Quæ fugiamus habet: ſera venit uſus ab annis. Ovid. Met. lib. 6. Quiſquis ad ſapienti m pervenit, annis pervenit. Sen. ep. 60. Πολλὰ διδάσκει πολλὰ βίος. Eurip. Hippolyt. q Job 32.4, 6 7. Philem. 9. Apex enim eſt auctoritas. Cic. de ſen. Πολυχρονιὸν γὰρ ἡ νόησις, ἡ γεμονικὸν δὲ τὸ γῆρας. Plut. de ſen. Senatus ergò à ſenibus. Hinc Auguſtus, Audite juvenes ſenem, quem audivere juvenem ſenes. Ibid.

Long

Long life in theſe *reſpects* therefore may well be deemed a *bleſſing*.
Secondly, wee may hence obſerve, that it is

A great mercy of God to have a good old age.

Point. Speciall 2.

It is a *mercy* more than ordinary for men at thoſe *yeeres* to be kept free in ſome good meaſure, though not from ſuch *weakeneſſe* as the *decay* of nature neceſſarily importeth, yet from ſuch *aches*, and *paines*, and *grievances*, and *diſeaſes*, and *annoiances*, as that *age* is wont commonly to be annoied and peſtered with.

For firſt, [r] *Health* and the employment of it, is at all times *a great mercy*; ([f] no outward thing being comfortable or delightfull without it) that which nothing ſheweth ſo well as [t] the *want* of it at ſome times, and the *inconveniences* that enſue thereupon. And if to enjoy it at any time then be no ſmall benefit, even at ſuch *times* wherein others are wont uſually to enjoy it: how much more is it *a great mercy* to have it at that *age*, wherein moſt men are wont to finde a much more than uſuall *want* of it? The more *infectious* the *times* and *places* are that wee live and abide in, the greater *goodneſſe* of *God* it is to us, if we keepe *free* from *infection*: So the more [u] *old age* is ſubject to *diſeaſes* and *diſaſters*, the greater *mercy* it is for *old* men to be kept *free* then from either.

r Τ' ὑγιαίνειν μὲ ἄριστόν ἐστι τοῖς ἀνθρώποις μετὰ τὴν γενεσιν. Δεύτερον γυναῖκα καλὴν γαμέσαι. Τρίτον δὲ πλοῦτον ἀβλαβῶς· εἶτα τέταρτον ἡδὺν μὲν καὶ φίλων. Sclerias Stob. cap. 101. Scholion huc citat, & Plato in Georg. & Ariſtot. Rhet. l. 2. c. 22. Sed & Plat. leg. l. 1. Ἡγεῖται μὲν ὑγίεια, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχύς, τέταρτος δὲ πλοῦτος. Et ibid. lib. 2. idem ferè habet. Quin & ὑγιαφὴν Delicam citat Ariſtot. Ethic. Nicom. l. 1. c. 8. & Eadem. l. 10. c. 1. quâ τὸ ὑγιαίνειν λεῖον dicitur. Senar. Gra. Τ' ὑγιαίνειν χρὴ νῦς ἐσθλὰ τῷ βίῳ δύο. i. mens ſana in corpore ſano. Inven. ſat. 10. Οὐκ ἔσθ' ὑγιείας χρῆμα κρεῖσσον ἐν βίῳ. Galen. de antid. Μέγιστον τῶν σωματικῶν ἀγαθῶν ὑγίεια. Τί γὰρ ὅτι μεῖζον ἀγαθὸν ἀνθρώποις ὑγιείας; Plato Georg. [f] Κομψῶς μὲ ἔοικεν ὁ Πρόδικος εἰπεῖν, ὅτι τῶν ἡδυσμάτων ἄριστον ὅτι τὸ πῦρ· ἀλυθέστατον δὲ ἄντης εἶπεν ὑγίειαν ἡδυσμα θειότατον εἶναι καὶ ἀφελιμώτατον· πᾶν γὰρ ἡδὺ ποιεῖ καὶ ἀφαλέον καὶ ὠφέλιμον· Plut. de ſanit. & de tranq. Ἀρχῆς καὶ πλούτου ἀσφαλεστέρα ὑγίεια· τὸ γὰρ ἀπίστως ἐκεῖνα ἔχειν. Iſidor. Pel. lib. 3. ep. 192. Μετὰ σίτου μάκελλα ὑγίεια τίθησι πάντα καὶ λάμπει, χωρὶς τῶν ἔργων. Σίδηρον δὲ χωρὶς ὅτου τις εὐθαλίων. Ariphron. Athen. lib. ult. [t] Νόσον ὑγίειαν ἐποίησεν ἡδὺ καὶ ἀγαθὸν, καὶ λιμὸν κόρον. Heraclit. Ποθεινοτέρα ὑγίεια μετὰ πείραν τῶν ἐναντίων. Baſil. Caſ. hom. 2. Quid boni habeat ſanitas, languor oſtendit. Hieron. conſol. Pammach. [u] Eccleſ. 12. 1, 2, 3, 4, 5, 6, 7, 8. Φοβοῦ τὸ γῆρας· ἔστι γὰρ μόνον. Ἥξει τὸ γῆρας πᾶσιν αἰτίαν φέρον. Menand. Σφόδρ' ὄντι ἡμῶν ὁ βίος οἷον τερατοφυής· Ὅταν ἡ τὸ λοιπὸν μοχθεῖν, ὄξος γίνεται. Antiph. Πρὸς γὰρ τὸ γῆρας, ὥσπερ ἐργασίμειον, Ἅπαντα πάνθρωπινα τερατοποιεῖ κακά. Τὸ γῆρας ὥσπερ βωμός ἐστι πάντων κακῶν. Παντ' ἐς ἐδεῖν εἰς τοῦτο καταφυγόντα. Idem. Τὸ γῆρας ὅρμον πάντ' ἐστὶ κακῶν, εἰς ὃ πάντα καταφεύγει. Bion. Laert. Μαχρὸς γὰρ αἰὼν μυρίους πίκτει νόσους. Eurip. Oenom. Φεῦ φεῦ, τὸ γῆρας ὡς ἔχει πολλὰς νόσους; Μακρὸς γὰρ αἰὼν συμφορὰς πολλὰς ἔχει· Eurip. Glauc. Objicit innumeris corpus lacerabile morbis. Auſon. idyl. 15. circum ſilit agmine fulta Morborum omne genus. Inven. ſat. 10.

Reaſon 2.

Againe, it is not ſo much the bare *decay* of *nature* or *abatement* of bodily ſtrength, as either maketh *old age* ſo [x] *comberſome* and *burdenſome* to men, and depriveth them of all *alacrity* and *cheerefulneſſe* of ſpirit; (you ſhall ſee *old men*, though ſo *weake* and *feeble*, that they can ſcarſe ſtirre from the place where they are ſet, yet as [y] *cheerefull* and *frolicke*, as we ſay, and as heartily, yea much more *lightſome* many times, than many farre *younger* than themſelves) or that diſableth them to doing good, and to the performance of good *offices* for the *behoofe* and *benefit* of others: (For ſuch albeit their bodily *ſtrength* be moſt paſt, yet their [z] *wits* may be ſtill *freſh*: and though they cannot afford much *helpe* of the *hand*, yet [a] by ſage *counſell* and grave

x Χαλεπὸν τὸ γῆρας ὅτι ἀνθρώπους βαρύ. Onus Ætnâ grauius. Cic. de ſen. Ὡς δύσκολον τὸ γῆρας; Eurip. Bacch. Ὡς ὀπιχθὲς καὶ παντάχῃ λυπηρόν· Pherecrat.

y Plena eſt voluptatis ſenectus, ſi illâ ſcias uti; Sen. ep. 12. His mihi rebus levis eſt ſenectus; nec ſolùm non moleſta, ſed etiam jucunda. Cato. Quid eſt enim jucundius ſenectute ſtipatâ ſtudiis juventutis? Cic. de ſen.

z Τὸ γῆρας, ὦ παῖ, πολὺ νεωτέρων σοφώτερον πέφυκε, καὶ σφαλέστερον. Ἐμπειρία τε τῆς ἀτεχνίας κρατεῖ. Eurip. Peleo. Τῆς γὰρ φρονήσεως, καθάπερ ὀψικάρπου φυτοῦ τὸ θνητῶν ἐναδὲ καὶ τέλειον ἐν γήρᾳ φύσις ἀπεδίδωκε. Plut. de ſen. pol. Εἰ πολλὰ ἀφαιρεῖν ὁ πολὺς εἴωθε χρόνος ἡμῶν, τόγε φρονεῖν ἀσφαλέστερον ποιεῖ. Menand. Τὸ τῆς ποδὸς μὲ βραχύ, τὸ δ' ὑπὸ τῆς ταχύ. Eurip. Ione. Non ſenſio in animo ætatis injuriam: cùm ſentiam in corpore. Viget animus: illius flos ſenectus. Sen. ep. 26. -- nec tarda ſenectus Debilitat vires animi, mentiſque vigorem. Virg. Æn. lib. 9.

a Μάλιστα σωζεται πόλις, ἔνθα βουλαὶ γερόντων, καὶ νέων ἀνδρῶν ἀειδύσιον αἰχμαί. Plut. de ſen. pol. Παλαιὸς ἀνὴρ ἔργα μὲ νεωτέρων, βουλαὶ δ' ἔχυσι πολὺ γεραιτέρων κρατῶ. Eurip. Menand. τὸ μὲ γὰρ ἀνδρεῖα νῆις ὄντες χρήσιμοι, τῇ δὲ φρονήσει ἐγηρά σκαπτε ἀκμάζειν. Bion. Laert. τὸ γηρᾶ φιλεῖ ὁ νοῦς ἐμαρτεῖν, καὶ τὸ βουλεύειν ἀ δεῖ. Sophoc. Τὸγεῦ, Σοφὸν γάρτοι τὸ σῶμα τοὐβουλεύειν χρὴ τὸ γῆρας, ὡς δὴ πολλ' ἰδόν τι καὶ μαθόν. Antiphan. Philoct.

advice, they may further *affaires* more either *publique* or *private*, [b] than many *younger* and *ſtronger* are able to doe with their *hands*: * *a few gray haires*, ſaith one, may bee more worth than *many young lockes*; and a few *gray beards* doe more than many *greene heads*. It is not that *decay* of *nature* or bodily *ſtrength* ſo much, I ſay, as *ſuch* [c] *paines* and *diſeaſes* as uſually accompany *old age*, that are wont to make it to be either ſo *teadious* to them themſelves, that they grow [d] *weary* oft even of their *lives*, or that maketh them ſo *unprofitable* to others, yea and oft ſo [f] *burdenſome* too, that they grow as *weary* of them, as they are of their *lives* themſelves. Which to be *freed* therefore from, either for the moſt part, or in ſome meaſure, in that *age*, muſt needs be counted no ſmall *mercy*.

[b] Σοφὸν γὰρ ἐν βάλθμα τὰς πολλὰς χέρας Νικᾷ. Eurip. Antiop. Polyb. lib. 1. Plut. de ſen. Pol. Galen. de art. Stob. cap. 52. Ὡς ἠνοείας ἂν τόσον ὄνειαρ, ὅσον φρονήσεως. Oppian. piſ. lib. 5. Γνώμαι πλέον κρατοῦσιν, ἢ ὦν ἐν χερῶν. Agatho Γνώμη δὲ κρείσσων ἐστὶν ἡ ῥώμη χερῶν. Menand. Γνώμης δὲ οὐδὲν ἔστ' ἰσχυρότερον ἢ ῥώμης. Gabr. Fab. Hinc *Agamemnon decem Neſtores potius quàm Aiaces optat.* Hieron. ß. Cic. de ſen. Plut. de ſen. pol. * Τιμὰν νομίζω γήρας ἢ κρεῖττον, ἢ Πολλὰς ἰσχύνας νεανίσκων ἐγώ. Ariſtoph. veſp. [c] Νόσῳ γὰρ πρόσεστι μᾶλλον ἢ γήρᾳ ταῦτα. Plut. ibid. *Non proprium ſenectutis eſt vitium, ſed commune valetudinis.* Cic. de ſen. [d] Iob 7. 15. 20. *Nunc quia longa mihi gravis eſt & inutilis ætas, vivere cùm nequeam, ſit mihi poſſe mori.* Maxim. eleg. 1. [e] Τί δ' ἄλλ' ἢ φροντὶς ἡ χρονιὰ γέρων αἰών; Eurip. Menalip. Νῦν φροῦδος, ἔργ' ἀχρεῖα, φροντίδες χάναι. Soph. Scyr. [f] Πικρὸν δὲ πρᾶγμα γέρων ἐν οἰκίᾳ μόνος. Menand. *Tum equidem in ſenectâ hoc deputo miſerrimum, Senire eâ ætate eſſe odioſum alteri. Cæcil. Vſque adeò gravis uxori, natiſq; ſibiq;, Vt captatori moveat faſtidia Coſſo.* Iuven. 10.

Thirdly, obſerve we hence, that there is a kind of

Satiety and fulneſſe of life:

not ſo much, I ſay, an [g] *irkeſomneſſe*, and *teadiouſneſſe*, as [h] a *ſatiety* and *fulneſſe*; when a man, though not weary of a thing, yet he hath his [i] *fill*, ſo much as he deſireth of it; to the *godly* eſpecially; for I finde not the *phraſe* uſed in the *word* but of them onely; as of *Abraham* here, of [k] *Iſaac*, of [l] *Iob*, of [m] *Iehoiada*, of [n] *David* of whom it is ſaid alſo, that he died [o] *with a good gray head, full of daies and riches, and honour.*

[g] *Quædam ſubit eadem videndi faciendique ſatietas, & vitæ non odium, ſed faſtidium.* Sen. ep. 24.
[h] *Habet enim natura, ut aliarum omnium rerum ſic vivendi modum.* Cic. de ſen.
[i] *Vixi quantum ſatis erat; mortem plenus expecto.* Sen. epiſt 62. [k] Gen. 35. 29. [l] Iob 42. 17. [m] 2 Chron. 24. 15. [n] 1 Chron. 23. 1. [o] 1 Chron. 29. 28.

Now this *ſatiety* and *fulneſſe* of *life* commonly befalleth ſuch;

Reaſon 1.

First, when ſome ſpeciall *promiſes* of *God* have beene *made good* to them, or ſome ſpeciall [p] *bleſſings* of *God* enioyed by them, correſpondent to their owne *deſires*. So *Simeon*, when he had *lived* ſo long ([q] which it was foretold him he ſhould doe) as to *ſee our Saviour* in the fleſh, he hath even enough of his life, he deſireth not now to live an houre longer. [r] *Lord* (ſaith hee) *now letteſt thou thy ſervant depart in peace; ſince that mine eyes have once ſeene thy ſalvation*, my Saviour, and the Saviour of all mankind. So *Iacob*, when he ſaw his ſonne *Ioſeph* againe, whom he had [s] given up for *dead* and gone long ago, not *alive* onely, but in *honour*, and not *him* alone, but his iſſue too; [t] *Let me now die*; (ſaith he) *I have lived long enough; I deſire life now no longer; ſince I have ſeene thy face, and that thou art yet alive. For* [m] *I made full account never to have ſeene thy face; and beheld God hath made me ſee thy ſeed.*

Reaſon 2.

Secondly, where their [a] *employments* here are at a *full point*, at a *period*; when they have *done* their *taske* that *God* had *aſſigned* them, and there ſeemeth to be now here no further *worke* for them. [c] *David* (ſaith he) *when he had ſerved his time, by God aſſigned him ſlept.* And the Apoſtle *Paul*, as [d] hee was content *to ſtay longer in the fleſh for the good of the Philippians*, and the *furtherance* of their *faith*, than hee deſired otherwiſe to doe: ſo he ſaith on the other ſide, that [e] *his life was not deare to him*, he cared not how ſoone he laid it downe, if ſo be that he had *fulfilled*

[p] *Omnino rerum omnium ſatietas vitæ facit ſatietatem. Vitæ autem ſatietas tempus maturũ mortis affert.* Cic. de ſen.
[q] Luke 2. 28.
[r] Luke 2. 29, 30.
[s] Gen. 37. 33, 35. & 42. 36, 38.
[t] Geneſ. 37. 33, 35. & 42. 36, 38.
[u] Gen. 41. 41.
[a] *Sunt puerilia certa ſtudia; ſunt & meuntis adoleſcentiæ; ſunt & conſtantis ætatis; ſunt & extremæ ſenectutis: iſta ergò cùm occidunt, fit vitæ ſatietas.* Cic. de ſen.
[b] *Non acerbum jam judicant vivere, ſed ſuperfluum.* Senec. epiſt. 24.
[c] Act. 13. 36.
[d] Philip. 1. 24, 25. *Ita Martinus decumbens; Domine, ſi adhuc populo tuo ſum neceſſarius, non recuſo laborem, &c.* Sever. ep. 3. & Bern. ſer. de Mart. [e] Act. 20. 24.

fulfilled but *the courſe of his miniſtery*, and that his *worke* it were *once at an end*.

The *Vſe* of which ſeverall *Points*, in a word, may be,

Vſe 1. First, of the two former, to admoniſh *old men*, and ſuch more ſpecially as through the *goodneſſe* of *God* enjoy a *commodious* and *comfortable time* of it, *free* from many ſuch *griefes* as they heare others of their yeares oft complaine of, to acknowledge *Gods* great *mercy* and *goodneſſe* to them therein; as [f] in *lengthening* out their *life*, and *ſatisfying* them with a greater *number of daies* than others ordinarily attaine unto, by meanes whereof they may live to *ſee* thoſe *brought* up under them, and *beſtowed* by them, that are of their *charge*, and whom *God* hath heere *bleſſed* them with: ſo [g] in *freeing* of them from ſuch *annoiances*, as are uſually *attendants* of that *age*, and which might make their *continuance* here the more *tedious* and uncomfortable to them: And [h] to apply themſelves therefore to ſuch *holy* and *religious Employments*, ſo farre forth as their preſent eſtate and condition ſhall permit, whereby they may bring *glory* to *God*, and doe ſome *ſervice* to him, who is ſo *good* and *gracious* to them above many others in that kinde: Remembring withall, that howſoever [i] *Old age* of it ſelfe bee *an honour*; yet it is nothing leſſe, if it bee not [k] *found in the way of righteouſneſſe*, as the wiſe man ſpeaketh, if it be not religiouſly imployed: And that, howſoever to the *godly long life* may be *a bleſſing*, yet [l] *the wicked man*, (ſaith the Prophet) *though he live an hundred yeeres, ſhall be but an accurſed wretch*.

f Pſal. 91. 16.

g Pſal. 103. 5.

h Καὶ μήτε παντὸς μᾶλλον ἀρρώστους ἐν βέλτιστος. *Plat. de ſen. polit. & de vit. Epicur. Senectus non modò languida & iners non ſit, verùm etiam ſit operoſa, & ſemper pro eis, quæ habet viribus, agens aliquid & moliens. Cic. de ſen.*

i Cognata ſunt γῆρας & γέρας, ut ἦθος & ἔθος. *Euſtath. Il. α'.* Γεραιὸς πρεσβύτης παρὰ τὸ γεραίρεσθαι, τὸ τιμᾶσθαι διὰ τὸ πρεσβυτέρους τιμᾶν δεῖν, τὸ ἀποσεμνύμενον τῷ χρόνῳ τιμᾶσθαι. *Etymolog. Pythag. Theodor. de amor. Dei.*

ert. k *Prov.* 16, 31. *Venerabilis ſenectus; verùm virtutum, non annorum numero computata. Gnil. de* c. 9. *Alioqui nihil turpius quàm grandis natu ſenex, qui nihil habet, quo ſe probet diu vixiſſe præter ætatem. Sen. de tranq. c.* 3. *Non enim cani rugæque, ſed honeſtè acta ætas, auctoritatem afferunt. Cic. de ſen.* Αἱ πολιαὶ σωφροσύνη, γεραιότητος αἱ γὰρ ἄτερ τοῦ μᾶλλον τῆς πολλῶν εἰσιν ὄρεις καὶ ἐτῶν. *Philo anthol. l.* 1. *c.* 16. l *Eſai.* 65. 20.

Vſe 2. Secondly, the *uſe* of the *laſt* of theſe *points* may be to ſhew a *difference* betweene *godly* and *worldly* men. The *godly* have oft even a *ſatiety* of *life*: [m] As *willing* they are *to leave the world*, as men are wont to bee *to riſe from the bord*, when they have *eaten* their *fill*, or ſo much as they deſire. But with *worldly* men, for the moſt part, it is farre otherwiſe: they have *never enough*, as of [n] the *wealth* of this *world*, ſo of [o] this preſent *life*: by their good will they would *never die*. It is true indeed, that ſometimes, either *croſſes* and *calamities*, extraordinarie *diſaſters*, or ſore torturing *paines* and long lingring *diſeaſes*, out of a kinde of *impatiencie*, may make them [p] *weary* of their *lives* and [q] *deſirous* of *death*, which but for thoſe *grievances* and *annoiances* they would elſe be farre from: Whereas the godly, with *Abraham* and *David*, even then alſo, [r] when they have a *good* and a *comfortable* continuance of *life*, accompanied and attended, as well with *health* of body, as with [s] *honour* and *wealth*, yet have their *fill* of it, and are as wel willing to leave it, as the others are ſome *diſh* of *meat* that they

m Ὥσπερ ἐν συμποσίῳ ἀπολαύσαντες ἱκανῶς δυσχεραίνων, ὅταν ἐν τῷ βίῳ, ὅταν ὑφέλωνται. *Bion. Stob. c.* 1. *Rarus qui exacto contentus tempore vitæ, Cedat, uti conviva ſatur. Hor. ſat.* 1. *Cur non ut plenus vitæ conviva recedis. Lucret. l.* 3.

n *Prov.* 30. 13, 14. *Hab.* 2. 5. Πλάτος δ' ἐστὶν τάφος πεφασμένον ἀνδρῶν ψυχαῖς. *Solon. Ariſt. polit. l.* 1. *c.* 5. *Plut. de avar. Baſil. hom.* 24. *Stob. c.* 10. *Nemo eſt, cui felicitas ſua, etiamſi curſu veniat, ſatisfaciat. Sen. ep.* 115. *Non poteſt cupiditatibus, etiamſi explentur divitiis. Ambr. de bon. mort. c.* 1. *Avarus animus nullo ſatiatur lucro. P. Syr. Sen. epiſt.* 49. *Fortuna multis dat nimis, nulli ſatis. Martial. l.* 12. *ep.* 10.

o *Deinde animi ingrati naturam paſcere ſemper, Atq; explere bonis rebus, ſatiare que nunquam; Quod faciunt nobis annorum tempora, circum Cùm redeunt, ſatiſque ferunt, variiſque lepores, Nec tamen explemur vitai fructibus unquam. Lucret. lib.* 3.

p *He res vitæ me, ſenem, ſaturant: He mihi divitiæ & ſenio ſunt. Plaut. Stich. a.* 1.

q *Tædio vitæ ad mortem curritur. Epicur. Sen. epiſt.* 24. *Morbi. Plin. Sec. l.* 3. *epiſt.* 3. *Laboris Curt. l.* 5.

r Οὐ παρέλκω, ὦ φιλόψυχε, ἀλλὰ καὶ συναμφοτέρῳ ἔτι εὐδαιμονεῖν. *Muſon. Stob. c.* 1. *illum laudo & imitare, quem non piget mori cùm juvat vivere. Sen. epiſt.* 54. *cùm vivere acerbum non ſit. Idem ep.* 24. ſ 1 *Chron.* 29. 28.

have *eaten* their *fill* of. Yea [t] ſo fondly are *worldly* men herein oft affected, and their hearts ſo poſſeſſed with the *love* of this *life*, that though *they know not how to live*, yet *they are not willing to die*; though their *life* bee ſo *irkeſome* and *painfull* unto them, that they ſeeme to be [u] *long a dying* rather than to *live long*, and [x] the *deloy of death* tarre *worſe* with them, *than death* it ſelfe could bee to them, yet they deſire [y] to endure rather any extremitie of griefe and *torture* with *life*, than to have an end put to their *paines* and *torments* by *death*.

t Τὸν γὰρ ἀνόητον ὁ τῦ θανάτε φόβος Θ, ὐχ ὁ τῦ ζῆν πόθος Θ, ἐκκρέμα-ται τῦ σώμαθ Θ πολὺ μᾶλλον, ὥσπερ ἐπὶ πλημμύρης, ὧν ὥσπερ ἐπὶ Ο'δυσσέως ἐλεγεῖον, ἔνθ' ὅτε μίμνειν ἄνεμος, ὅτε πλεῖν ἐέλδωρ, καὶ πρὸς ταῦτα δυσαρέστως, καὶ πρὸς ἐκεῖνα μεταδόξως ἔχοντα. Plutarc. de tranquil. Ὅμοια πολλοῖς τῶν κακῶν παθῶν ἡ μὲν θανάτου ἐρωδεῖτο, τῷ βίῳ δ' ἤχθετο, βαλόμενος δὲ μὴ ζῆν, φοβεῖται τὸ ζῆν μὴ δυνάμενος. Idem de clar. fam. Θαυμαστοὶ ἀνθρωποι, μήτε ζῆν θέλοντες, μήτε ἀποθνήσκειν. Epictet. Stob. c. 120, Inter mortis metum & vitæ tormenta miseri fluctuant: & vivere nolunt, & mori nesciunt. Sen. ep. 4. Pati non vultu, exire timent: quid faciam vobis? Cyp. de mortal. u De Herodoto Plato ἐν παιδείᾳ ἀνηκόῳ, μαχεῖσθαι ποιῆται τὸν θάνατον. Plut. de tard. vind. Quid hujus vivere est? dilata mori. Sen. ep. 101. Mortis habet vices, Lenè cùm trahitur vita dolentibus. Sen. Herc. Oet. 1. 2. x Mors quæ minus pœnæ quàm mora mortis habet. Ovid. ep. 10. y Βαλόμενος ἐπάνω θ ἐὼν ἀπὸ δεσμῶν ἄλλῳ Ἀΐδᾳ πῃ ἀλύξῃ, ὃ μὴ βιοτὸς πολὺς εἶη, ἢ πάντα νεώεσσι καταφθιμένοισιν ἀνάσσειν. Homer. Odyss. λ'.--κακῶς ζῆν χρεῖσσον ἢ θανεῖν καλῶς. Eurip. Aulid. Debilem facito manu, Debilem pede, coxâ: Tuber adstrue gibberum; Labricos quate dentes. Vita dum superest, benè est, Mamas. Quod miserrimum erat, si incidisset, optatur, & tanquam vita petitur, supplicii mora. Invenitur qui malit inter supplicia tabescere, & perire membratim; & toties per stillicidia emittere animam, quàm semel exhalare? Invenitur, qui velit trahere animam tot tormenta tractaram? Est tanti habere animam, ut agam? Sen. epist. 101.

* Id agendum est, ut satis vixerimus. Sen. epist. 23. Ut satis vixerimus, nec annis, nec dies facient, sed animus. Idem epist 62. Fastidio illis esse cepit vita. Sen. de tranq. c. 2. Est etiam vitæ ipsius nausea quædam. Idem ep. 24. Et de Abr. in hunc locum Pareus, Pertæsus vitæ ærumnosæ. Quod minùs huc quadrat.

But let us rather herein ſtrive to bee affected as *Gods Saints* are, eſpecially when it hath pleaſed *God* to bleſſe us with long *life*, with many yeeres more, than the greater number of folke are wont to attaine to; *labour to finde and feele in our ſelves this *ſatiety* and *fulneſſe* of *life*; and be willing and content to leave it, when *God* ſhall pleaſe to call for it, though no ſpeciall *affliction* or *paine* enforce thereunto, not [z] as *a meat loathed*, (which the naturall man oft doth) but as *a diſh*, though well *liked*, that we have *fed* our *fill* of.

And hitherto alſo of the *third Particular*, to wit, *the time when* he died.

The fourth and laſt followeth, and that is *whither* he went when he died; whereof the *Text* ſaith here, that

He was gathered to his people; and in another place of him, that

[a] *He went to his Fathers.*

Particular 4.
Quò. Place, Whither.

z *Cap.* 15.15.
a 1 *King.* 2.10. & 11.43 & 14.30. & 15.8,24.
c *Gen.* 15.15.
d *Gen.* 25.29. & 49.33. *Num.* 20.24,26 & 27.13. & 31.2. *Deut.* 32.50
e *Act.* 13.36.

And there is nothing more frequent and common in *Scripture* than theſe and the like *phraſes* uſed of perſons *deceaſing*, that [b] *they ſleepe with*, [c] *they goe to*, [d] *they are gathered unto*, either *their people*, that is, their *Countriwen*, or *their Anceſtors*, for that is [e] *their Fathers*. So that,

Men, when they die, they goe to their people to their Fathers.

Point. Generall 4.
f *Statum mortuorum in genere. Unde dicunt Hebr. Qui moritur, ambulat per viam, per quam ambulârunt patres ejus.* Oleaſt.

That which may well be underſtood *two waies*; and the *Holy Ghoſt* might well therein aime at *both*, becauſe *both* goe under *one generall*, and the *phraſe* as it may *fit either*, ſo [f] it may well *include both*.

Reaſon 1.
g *Gen.* 3.19 *Eccl.* 12.7. Συνεκείδη, καὶ ἀνεκείδη· καὶ ἀπῆνθεν, ὅθεν ἦν τὸ πάλιν· γᾶ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω. Epicharm. Cedit enim retrò, de terrâ quod fuit antè. In terram ex quod missum est ex ætheris oris, Id rursum cœli rellatum templa receptant. Lucret. l. 2.

First in regard of the *body*: becauſe [g] *it returneth to the earth*, the *common* [h] *receptacle* of all. As it is ſaid of *David*, that [i] *hee was laid unto*, or *laid up with his Fathers*. For howſoever of *Abraham* it [k] ſeeme to ſome, that it cannot be ſo meant, becauſe [l] his *corps* was *interred* in the Land of *Canaan*, ([m] ſo generally termed) in a ſtrange countrey, where his countrey-men in likelihood none of them lay: yet it followeth not thence, that it may not even in that ſenſe alſo bee

h *Sic hominum terra, ut cœlum Dei; quæ nos nascentes excipit, natos alit, semelq; editos sustinet semper, novissimè complexa gremio jam à reliquâ naturâ abdicatos, tum maximè, ut mater, operiens.* Plin. l. 2. c. 63. *Terra quæ dedit, ipsa capit, nec; dispendi facit hilum. Hæc enim gentes omnes peperit, & resumit denuò. Ennius Epichar. Varro de ling. Lat. l. 4. capit omnia tellus Quæ genuit. Lucan. lib. 7.* i *Act.* 13.36.
k *Pareus.* l *Gen.* 25.9,6. m *Pſal.* 105.11.

said

ſaid of him too: ſince that the *grave* in generall, [n] not the *artificiall* one, but the [o] *naturall*, (which [p] the *Hebrewes* alſo well diſtinguiſh) is (as *Iob* fitly termeth it) [q] *the Congregation houſe of all living*, that is, the *place* wherein they *all meet* together after *deceaſe*, be the *places* of their *ſepulture* never ſo farre aſunder; yea whether they have any *ſepulture* or no, as *Iacob* ſuppoſed that *Ioſeph* had not, whom he yet ſaith, he would *die, and* [r] *goe downe to, to the grave.* And as well might *Abraham*, for his *body* alſo, be ſaid, to be *gathered to his people*, though he were *buried* in ſome other place than the moſt of them were, as *Iacob* might be ſaid to goe *to Ioſeph*, becauſe [s] he was to be laid *in the ground* when he died, *Ioſeph* being, as he ſuppoſed, [t] *buried* in the *bowels* of ſome *beaſt*: ſince that, as *Salomon* ſaith, [u] *all goe to one common place; all returne againe to their duſt.*

[n] See the worthy Primate of *Armaughs* anſwer to Jeſuites challenge, p. 291. &c.

[o] *Omnibus natura ſepulturam dedit. Naufragos idem fluctus, qui expulit, ſepelit: ſuffixorum corpora crucibus in ſepulturam ſuam defluunt: eos, qui vivi uruntur, pœna funerat. Sen. controu. 4. l. 8. ſepelit natura relictos, Mœcenas apud Sen. epiſt. 92.*

[p] קבר ששאול בית מוער

Iob 30. 23. Μίαν γὰρ ἔχ᾽ αὐτὴν εἰς γῆν μητέρα χ᾽ πάφον, ἐξ ἧς ἐλήφθημεν, χ᾽ εἰς ἣν ἀποθανόντες βλέπομεν. Greg. Naz. ad Arrian. Omniparens, eadem rerum commune ſepulchrum. Lucret. l. 5. Sic Catul. ad Manl. Troianeſas, commune ſepulchrum Aſiæ Europæque. [r] *Gen. 37. 37. Viſe Druſ. obſerv. l. 4. c. 23. In luctu permanebo donec me terra ſuſcipiat, ut filium meum ſepulchrum jam ſuſcepit. Alcuin. Sepulchra enim in Scripturæ locis multis intelliguntur, non ea ſolùm quæ ad depoſitionem humanorum corporum videntur eſſe conſtructa, vel in ſaxis excisa, aut in terrâ defoſſa; ſed omnis locus in quocunque vel integrum corpus humanum, vel ex parte aliquâ jacet, etiamſi accidat ut unum corpus per loca multa diſperſum ſit. Origen. in Eſai lib. 8. Euſeb. apalog. Hinc Plin. lib. 7. c. 54. Sepultus dicitur quoquo modo conditus, humatus, humo contectus.* [s] *Gen. 50. 13.* [t] *Andr. Cæſ. in Apoc. 16. à canibus devoratos, canum ventres viva ſepulchra ſortitos. Quod Τ᾽ ρχανίαν ταφὴν Diogenes dixit. Stob. c. 123. Alit cadaver alites, alit feras: vivum ſepulchrum mortuo ſic obſtigit. Et Attius Aleo; Natis ſepulcri unum eſt ipſe parens. Cic. offic. l. 1.* [u] *Eccleſ. 3. 20.*

Secondly, in regard of the *Soule.*

Reaſon 2. Generall.

First, [a] in *Generall*: becauſe it departeth hence indefinitely into *another world*, not *proper* & *peculiar*, as he ſaid [b] each one did when he *ſlept*, but [c] *common* and *generall:* it goeth hence to the [d] *unſeene world*, as the *Heathens* termed it, or to the [e] *world of ſoules*, as the *Hebrew Doctours* call it; to that *other world*, (including both *heaven* and *hell*) in generall, that is *the Congregation-houſe of ſoules*, as the *grave* is of *corpſes:* As [f] the ſuppoſed *Samuel* told *Saul*, (though he meant not, nor intended it ſo to be taken, that *Saul* ſhould be in the ſame *ſpeciall ſtate* or *place* that *Samuel* was then in, when he died) [g] *To morrow ſhall thou be with me*; that is, in the other *world*, wherein, both *thou* and *I*, and *all* other *good* and *bad* are after deceaſe.

[a] *De communi generis humani (quoad vitam futuram) ſocietate. Calvin.*

[b] Ἡσύχλειτος φησι τοῖς ἐγρηγορόσιν ἕνα καὶ κοινὸν κόσμον εἶναι, τὸν δὲ κοιμωμένων ἕκαστον εἰς ἴδιον ἀναχωρεῖν. *Plut. de ſuperſtit.*

[c] Εἰς κοινὸν Ἅιδην πάντες ἤξουσι βροτοί. *Anthol. lib. 3. cap. 6.*

[d] Ἅιδης τόπος ἡμῖν ἀιδὴς ὑπῆν ἀφανὴς καὶ ἄγνως, ὃς τὰς ἡμῶν ψυχὰς ἐντὸς ἔσχεν ἀνδημώσας δεχόμενος. *Anar. in Apoc. c. 63. Dicunt animas corpore liberatas* Ἅιδην petere. *i. locum qui non videtur. Ambr. de bon. mort. c. 10. Vide Platon. in Phædone,* Ἅιδου definit ψυχὰς εἰς τὸ ἀιδὲς καὶ ἀφανὲς μετοίκησιν. *Greg. Nyſſ. in Macrin. μετάστασιν Theophyl. in in Luc. 16.* [e] עולם הנפשות *Quod Chriſtiani ſeculum futurum, Iudæi ſeculum animarum dicunt. Brought. in Symbol. & Schindler, lexic. Pentaglot.* [f] *Angelum lucis ſimulans ſe Satanas, non Samuel. Aug. ad Simplic. l. 2. q. 3. & de mirab. l. 2. c. 11.* [g] *1 Sam. 28. 19.*

Secondly, more *ſpecially*; the *ſoules of Gods Saints and ſervants* may well be ſaid *to goe to their people and their Fathers*, when they die; [h] becauſe they goe to that *peculiar place*, where *all* their *godly Countrey men* and *Anceſtours* are; to the [i] *congregation-houſe* (as the Apoſtle termes it) *of the firſt-borne, and of the Spirits of the Iuſt.* Nor doth it hinder, but that of *Abraham* it may ſo alſo be underſtood, albeit that both his *Countrey-men*, the moſt it may be of them, and his *Anceſtours* alſo, many of them, might be *idolatrous*, as [k] himſelfe alſo at firſt was; ſince that many yet no doubt of both thoſe *ranks*, both were *pious*, while they *lived*, and *went to God*, when they *died:* Beſides that, well alſo may they all be termed and ſtiled [l] *his people*, or *countrey men*, though little of kin to him otherwiſe, that were the *people*, while they lived, of the ſame *God* that hee ſerved: yea, as well might [m] *all the faithfull* that went before him, be termed *his Fathers*, whether he were lineally and carnally deſcended of them or no, as [n] *all the faithfull* that came after him, are termed *his ſonnes.*

Speciall.

[h] *Ex Hebræorum ſententiâ Pet. Martyr, & Pareus.*

[i] Πανήγυρις. *Heb. 12. 23. Quam Hebræi Doctores* עולם ישראלים *vocant. Cherubim. Alphab myſtic. capit.*

[k] *Ioſh. 24. 2.*

[l] *Ruth. 1. 16.*

[m] *Eorum filii dicimur, quorum fidem & mores imitamur. Origen in Ezek. hom. 4. & 6. Omnes hi majores tui ſunt, ſi te illis dignum geſſeris. Sen. epiſt. 44.*

[n] *Mat. 3. 6. Ro. 4. 16. 18, Gal. 3. 29.*

But to haſten an end:

Vſe 1.

First, this may ſerve to *ſtrengthen us* againſt the *feare* of *Death*, or of what ſhall become of us when we are dead: Since that, as [a] we *goe not* any *ſtrange way* when we die, ſuch as none have gone before us, but a *beaten path*, that [b] *all*, even *good*, have *gone*; ſo we *goe not* to any *ſtrange place*, where either *none* are already, or none that we have any *acquaintance* withall; but we goe to our *Chriſtian friends*, to our *religious Fore-fathers*, [c] to a place, where we ſhall *meete* againe with all thoſe, that we [d] *ſent* from hence before us, having *deceaſed in the Faith*. It is that indeed that much troubleth men and women many times; when they are enforced to travell into ſtrange countries, and to change the places of their wonted and ancient abode; to fore-think, what an uncouth thing it will be, to come among a *ſtrang people*, where they *know none*, and *none know* them. It would have troubled *Iacob* not a little to have removed into *Ægypt*, had he not beene [*] ſure to finde *Ioſeph* there. But the *godly* need not bee troubled with any ſuch thoughts, when they are to *remove* hence: For they ſhall goe to *their owne people*, *their Friends*, *their Fathers*, they ſhall be ſure to [e] finde *countreymen*, *kindred*, *acquaintance* enough in *heaven*, that will be [f] ready to *receive* them, to *welcome* them thither, to *give* them the *beſt entertainment* that can be there. Yea, this ſhould make us the rather *deſirous to die* and to goe hence, [g] that we may goe to, and be with thoſe *worthies*, whom either having read of, or heard report of from others, we have *admired*, and *deſired* either to *ſee*, or to *live with*, while they lived here.

[a] *Ambulat per viam, per quam ambulaverunt patres ejus.* Heb. ex Pſal. 49.19 Oleaſt. *in loc.*

[b] דרך בלהארץ *Ioſh.* 23.14. 1 *King.* 2.2.

[c] Οἱ προήκοντες φίλοι Οὗτοι τεθνᾶσιν· ἀνὰ τὴν αὐτὴν ὁδὸν, ἣν πᾶσιν ἐλθεῖν ἐς' ἀναγκαίως ἔχον, Περιπλανᾶσθαι· εἶτα ἡμεῖς ὕστερον Εἰς ταὐτὸ καταχώριον αὐτοῖς ἥξομεν, Κοινὴν τὴν ἄλλον συνδιατείνοντες χρόνον. *Antiphan. Stob. c.* 124.

[d] *Conſecuturi præmiſimus.* Senec. *ad Marc. c.* 19. *Eò citò perventuri, quò illi pervexerint. Idem ep.* 63. 2 *Sam.* 12,23.

[*] *Gen.* 45.58. & 46.3,4

[e] *Mutamus amicos, non relinquimus Hieron. in Nepot.*

[f] *Præſtolatur nos Eccleſia primitivorum: deſiderant nos ſancti; expectant nos juſti. Deſideremus ergò deſiderantes nos: properemus ad præſtolantes nos: expectantes nos votis præoccupemus. Bern. de temp.* 98.

[g] *Equidem efferor ſtudio patres veſtros, quos colui & dilexi, videndi. Neq; verò eos ſolùm convenire cupio, quos ipſe cognovi, ſed illos etiam de quibus audivi & legi. Cic. de ſen.*

Vſe 2.

And laſtly, if we deſire to *goe* to them when we *die*, let us bee ſure to *follow* them while wee *live*. [h] *Adioyne* thy ſelfe to them, *aſſociate* thy ſelfe with them, while thou *liveſt here*, if thou deſireſt to *be with* them, and to *partake* with them, when thou *departeſt hence*. [i] *Walke* thou muſt *in the ſteps of faithfull Abraham*, while thou *liveſt*, if thou lookeſt to have a place [k] in *Abrahams boſome*, when thou *dieſt*, and [l] *ſit downe with him*, after this life, *in the Kingdome of Heaven*. *Oh* (it may bee that ſome of you will ſay of this our bleſſed Brother now deceaſed) *that my ſoule were where his is: that I might be ſure to die as he did, and to goe whither hee is gone, when I die.* Heare what the Apoſtle ſaith; he appointeth thee the way, he telleth thee how it may ſo be, how thou maiſt have thy deſire. [m] *Thinke upon thoſe* (ſaith he) *that have had the overſight of you, and that have declared the Word of God unto you; and follow their faith, conſidering what the end of their life hath beene.* Bee not like *Balaam*, [n] that wiſhed to come where the godly were, but [o] had no mind to goe the *way* that they went. But [p] follow the *rules* that hee *taught* thee, [q] goe the *way* that he *led* thee, by *life* as well as by *leſſon*, while he lived; and then thou ſhalt be ſure to *goe to him* when thou dieſt, and to *enioy there with him*, and other the faithfull gone before thee, thoſe *ioyes* and that *bliſſe*, that with *God* and *Chriſt* they are there fully poſſeſſed of already.

[h] *Pſal.* 119.63.

[i] *Rom.* 4.12.

[k] *Luke* 16.22.

[l] *Matth.* 8.11.

[m] *Hebr.* 13.7.

[n] *Num.* 23.10.

[o] *Impius & ſelix ſic ſimul eſſe cupit, Vt nolit pius eſſe, velit tamen eſſe beatus: Quod natura negat, nec ratio patitur. De Macrin. apud Iul. Capitol.* Οὐδὲν τοῦτο ἕτερόν ἐστιν ἢ θέλειν μὲν σωτηρίας τυχεῖν, μὴ θέλειν δὲ ποιεῖν τὰ φέροντα αὐτήν συμβαλλόμενον. *Iſidor. Pelus. l.* 1. *epiſt.* 168. *Bonum queris; malum facis in contrarium curris: quando pervenis? Aug. nom. de Stoic. & Epic. cap.* 3.

[p] *Hebr.* 13.17.

[q] *Philip.* 2.17,20.

FINIS.

Ieroboams SONNES DECEASE.

A FVNERALL SERMON ON PART OF 1 KINGS 14.17.

BY
THOMAS GATAKER B. of D.
and Paſtor of *Rotherhith.*

LONDON,
Printed by ANNE GRIFFIN, for EDVVARD BREVVSTER, and FULKE CLIFTON. 1637.

DECEASE
SOUNDS

To my Loving Friends and Cousins, Mr. NICOLAS CRISP, AND Mrs. ANNE CRISP His Wife.

GOod Cousins, *I know not well, what should move, either others to be so importunate with you, or you with mee, for the making of this*, preached *at the late* buriall *of your little one, more publike. Somewhat (it seemeth) you heard therein handled, that you either had not at all before heard; or not delivered (which is more likely) in that manner as then it was. And if it may bring any further light than hath formerly beene given, to the clearing either of that* point, *so eagerly opposed by the* Pelagians, *of* sinne, *and the* guilt *thereof in* Infants; *or of that other doubt rather, so much debated by many, concerning the Iustice and equity of* Gods *proceedings in the* punishing *of* Parents *in* posterity; *and may either in that regard, or any other way, bee usefull, either to your selves, or others, it is enough. Let it, howsoever, remaine as a* pledge *of my continued* love *and* affection *to that* Family, *which since my first* acquaintance *with, and* alliance *to, I have found so much* comfort *in, and received so much* kindnesse *from; and upon which desiring God to* continue *and* multiply *his* graces *and* mercies, *I take leave, and rest*

Yours ever in the Lord Iesus,

THOMAS GATAKER.

Ieroboams SONNES DECEASE.

1 KINGS 14. 17.

The Childe died.

IT was fore-told by *Gods Prophet* of this *Childe*, that it ſhould *die*. And *the Prophet* (you ſee) proved *a true Prophet*: For (ſaith my *Text*) *The Childe died*.

Now howſoever *a Childes death* may ſeeme a matter of no great moment; yet *the Death of Children*, and more eſpecially the *Death* of *this Childe*, being duely conſidered, may well afford *much matter of good uſe*. *Death of Children.* *Of this Childe.*

The *Child* was *Ieroboams*, a *good Sonne* of *a bad Father*; for his *Parents ſinne* by God ſmitten, before with *ſickneſſe*, and now with *Death*. *Ieroboams.*

The *ſtorie* briefly is this. *Ieroboam*, *King* of the [a] *Ten Tribes* rent from *Salomons houſe*, had out of [b] a wicked worldly *policie*, put down *Gods* true *worſhip* within his Territorie, and ſet up *Idolatrie* in the roome of it. For this the wrath of God being incenſed againſt him, the Lord ſmote with *ſickneſſe* [e] a *childe* hee had, which (it ſeemeth) was right deere unto him. Hereupon [f] the *Queene* his *mother*, out of a motherly affection to her childe, deſirous to know what was like to become of it, [g] with the *advice* of her *husband* alſo, repaireth to one *Ahias* a *Prophet* of *God*, [h] who had ſometime foretold her *husband*, being then but *Salomons ſervant*, that hee ſhould ſucceed his *Soveraigne* in part of his *Soveraigntie*. But becauſe ſhe thought ſhee ſhould be no welcome gueſt to him, [i] ſhe *diſguiſed* her ſelfe that ſhe might not be knowne. Howbeit the *Prophet* underſtanding from *God* who ſhee was, told her, hee had [k] *heavie tidings* from God for her: *The Storie.*

a 1 King. 11. 31. & 12. 20.
b 1 King. 12. 26, 27, 28.
e *Abias his Sonne*, 1 King. 14. 1.
f Verſ. 4.
g Verſ. 2.
h 1 King. 11. 30, 31. & 14. 2.
i Verſ. 2.
k Verſ. 6.

her: That her *husbands houſe* ſhould be *utterly deſtroyed*; [l] *God* would *ſweepe it away, as a man ſweepeth away dung*, till none of it bee left. [m] Thoſe of his *ſtocke* that *died in the Citie*, ſhould be *eaten with dogs*, and thoſe that *died in the field*, ſhould bee *devoured by the fowles*. [n] This alone of all the reſt ſhould *die* in his *bed*, bee *laid* in his *grave*, and *mourning* made for him, becauſe ſome *good* things were *found in him*, he had *a good heart to God*, as *a childe* might have. And as the *Prophet* foretold her, ſo accordingly it fell out: For no ſooner was the *Queen* his *mother* returned, but [o] even as ſhee ſet foot upon the *threſhold* of the *Kings houſe*, *The childe died.*

l *Verſ.*10.
m *Verſ.*11.
n *Verſ.*12,13.
o *Verſ.*17.

Points.

Now from *this childes death* thus conſidered, divers *points* of *Inſtruction* readily offer themſelves unto us,

Generall. Some *generall*;
Speciall. Some *ſpeciall:*

I will pitch upon two of either.

Points Generall 2. *Point* The two *Generall points* ſhall be; the former, that even *Children are tainted with ſinne.*

Generall 1. *Point* the latter, that *Death is ever at our doores.*

Generall 2. *Point* For the former, that even *Children are tainted with ſinne.*

Generall 1. We hence deduce it, in that they are ſubject to *death*. For [p] *Death is the wages of ſinne*. And, [r] *For ſinne it is that the body dies*. And, [ſ] *Death came in by ſinne*. And, [t] *Becauſe all have ſinned, therefore all die.* [u] *Sinne* and *Death*, are as *Needle* and *Thread*; the one entring before, is a meanes to draw on the other, [x] nor would the one follow, if the other went not before. [y] Before *Sinne* was, there was no *death*; [z] nor ſhall there be any, when *ſinne* ſhall be no more. It is apparent therefore, that even *Children* are *not free from ſinne*, in that they are *ſubject unto death.*

p *Rom.*6.23.
q Ὀψώνιον, ſtipendium: à re militari tranſlatum. *Mortis ſtipendium: vitæ donativum. Tertul. de reſurr. carn.*
r *Rom.*8.10.
ſ *Rom.*5.12.
t ἐφ' ᾧ. *Propterea quòd. Ibid. Ita potiùs quàm, In quo, uti Vulg. & Aug. de peccat. mer. & rem. c.*10. *& ad epiſt. Pel. l.*4. *c.*4. *& de verb. Ap.*7. *&* 14. *& alibi.* u *Mors & peccatum, ut acus & filum. Sequatur neceſſe eſt pœna peccatum. Aug. de prædeſt. & grat. c.*3. x *Intrare mors non poſſet, niſi intrante peccato. Aug. ibid.* y *Gen.*2.17. z *Apoc.*21.4. *1 Cor.*15.26,54.

Confirmation by Reaſons 2.

That which may alſo in few words be further confirmed unto us,

By their *Birth*;
By their *New-birth.*

Reaſon 1. 1. By their *Birth*, or their *off-ſpring*. [a] They come of *ſinneſull perſons*, of *parents ſtained* with *ſinne*. And [b] *who can draw a cleane thing out of that that is uncleane?* how can *faire water* come from a *filthy ſpring?* Yea, even the *Children* of *faithfull* and *ſanctified parents*; howſoever (for the comfort of thoſe that have them taken hence in their none-age) they are by vertue of their *parents copie*, and *Gods gracious entaile*, [c] within the compaſſe of *his covenant*; it running in thoſe termes, [d] *I will bee thy God*, and the *God of thy ſeed*; and [e] *the promiſe* therefore *is made* not *to them* onely, but to *their Children* too: and they are in that regard ſaid in ſome ſort to be [f] *holy*; ([g] *If the root bee holy, the ſprigs alſo bee holy:*) and [h] *cleane:* ([i] *Elſe were your*

a *In utero damnati antequàm nati, quia de peccato & in peccato procreati & parti. Bern. de temp.*70.
b *Job.*14.4.
c *Fidei candidati, Tertul. de monogam. & Hieron. ad Ocean. & ad Paulin. quæſt.*2.
d *Tibi & ſemini tuo. Gen.*17.7,10,11.
e *Vobis & liberis veſtris. Act.*2.39.
f *Quemodò vaſa in tabernaculo ſancta dicuntur, quia ſacris uſibus deſtinata, cùm ut ſ. ſancta eſſe non poſſint, niſi ea quæ ſentiunt & venerantur Deum. Hieron. ad Paulin. quæſt.*2. g *Rom.*11.18. h *Quomodò Gal.*2.15. *non naturâ peccatores ex gentibus. Cartwr. Dum in Chriſto cenſentur, ex parentum fide. Morton.* i *1 Cor.*7,14.

children

children uncleane: And there is *good hope* therefore of the [k] *ſalvation* of ſuch; and much more *comfort* too, when they have received alſo the *ſeale* of the ſame. Yet certaine it is, that even the *children* of the *faithfull* alſo, (as *David*, who confeſſeth as much by himſelfe, [m] *Even bred in iniquity*, and *borne in ſinne*;) are of themſelves as deepely *tainted* with this *corruption* as any. For that [n] *procreation* being but a *naturall act*, the *parents* thereby can paſſe no more to their *iſſue*, than what they had *naturally* themſelves. So [o] the *circumciſed father bred an uncircumciſed ſonne*: and [p] corne though it be never ſo curiouſly *ſevered* and *cleanſed*, from the *ſtraw* by *threſhing*, from the *chaffe* by *winnowing*, [q] yet commeth up againe, if it be *ſowne*, with both, as before.

k *Matth.19.14.* l *Rom.4.11, cum Col.2. 11,12.* m *Pſal.51.5.* n *De mundatis naſcitur non mundatus, quia tales non facit generatio ſed regeneratio. A peccatis itaque nemo naſcendo ſed omnes renaſcendo mundantur. Aug. de pecc. mer. & rem. lib.3 cap.9 Cùm ſit in progenie naturum generatio carnalis, in progenie renatorum regeneratio ſpiritualis, vis ut de baptiſato baptiſatus naſcatur, cum videas de circumciſo non naſci circumciſum? carnalis eſt certè iſta generatio, & carnalis eſt circumciſio; & tamen de circumciſo non naſcitur circumciſus: ſic ergò de baptiſato non poteſt naſci baptiſatus. Aug. de verb. Ap.14. & Albert. in Ioan. 3. Vide & eund. de verb. Ap.8.* o *Peccatum quod mundatur per baptiſmum manet in eis, quos genuerunt baptiſati, quomodo præputium, quod per circumciſionem aufertur, manet in eis quos genuerunt circumciſi. Aug. de pecc mer. & rem. l.3.c.8.* p *1 Cor. 15.37. Seritur ſolummodò granum ſine folliculi veſte, ſundamento ſpicæ, munimento ariſtæ, ſuperbiâ culmi: exurgit copiâ ſæneratum, compagine ædificatum, ordine ſtructum, cultu munitum, uſquequaque veſtitum. Tertull. de reſurr. carn.* q *Pone granum purgatum; de grano purgato frumentum cum paleâ naſcitur, ſine quâ ſeminatur. Aug de verb. Ap.14. Palea quæ tantâ diligentiâ opere humano ſeparatur, manet in fructu, qui de tritico purgato naſcitur. Idem de pec. mer. & rem. l.3. c.8. Tranſmittere poſſunt ad poſteros, quod ipſi non habeant, ut paleam frumentum, circumciſa præputium, ſic fidelis infidelitatem. Eſt in illis remiſſione mundatum, quod eſt in iſtis ſimili remiſſione, velut circumciſione, velut trituratione & ventilationem adhibendum. Ibid. c.9.*

2. By their *new birth*. For [r] *children* ſhould not need either *regeneration*, or *baptiſme*, the *Sacrament* of it, were they not before, even by their *firſt breeding defiled* and *polluted* with *ſinne*. For [s] nothing can ſpiritually *pollute* or *defile*, but it onely. *Bernard* ſpeaking of thoſe words of the Apoſtle, [t] *We were by nature children of wrath, even as well as the reſt.* [u] *We are*, ſaith he, *by nature children of Gods wrath*, but yet *not children of his rage*; that is, of his *implacable wrath*, as [x] the *Divells* are, irrecoverably therefore damned. For, ſaith he, [y] *Were I not by nature a child of wrath, I ſhould not need to be renewed*; but *were I a child of Gods rage*, or his *implacable wrath, either ſhould I never have beene renewed, or I ſhould never have beene the better for being renewed.*

r *Non ob aliud inſtituta eſt regeneratio, niſi quia vitioſa eſt generatio. Aug. enchir. cap.46. Si ſanctificati naſcuntur de fidelibus filii, quid opus habent baptizari? Idem de pecc. mer. & rem. l.2. cap.26. Nemo renaſcitur in corpore Chriſti, niſi priùs naſcitur in corpore peccati: Ibid. l.1. cap.29.*

s *Ἀκάθαρτον ἡ ἁμαρτία τὸ γὰρ τῶν ψυχῶν ῥυπῶν ἐκεῖνο μόνον ἀκαθαρσία, ἐκεῖνο ῥύπος. Chryſ. Hl. in Tit. hom.3.* t *Φύσει τέκνα ὀργῆς. Epheſ.2.3.* u *Filii iræ non ſurevis.* x *2 Pet.2,4. Iudæ 6.* y *Si non filius iræ naſcerer, non opus eſſet renaſci: ſi filius furoris naſcerer, aut non contigiſſet, aut non profuiſſet renaſci Bern. in Cant. 69.*

Both by the *firſt* and the *ſecond breeding* then it is apparent, that *children* are *not free from ſinne.*

If any ſhall move doubt here, how children can have *ſinne*, who neither are yet able to *doe*, *ſpeake*, *wiſh*, or *thinke evill*, yea that doe not ſo much as know what *ſinne* is. *Queſtion.*

1. I might anſwere with [a] *Auguſtine*, that albeit we could not conceive how *infants* ſhould haue *ſinne*; yet underſtanding out of *Gods word*, that * *death came in by ſinne*, and that it is an *effect and fruit of ſinne*, we muſt acknowledge, that they are not *free* from the one, when we ſee them *ſubiect* to the other. *Anſwer. Generall* 1.

c *Infantes qui negat peccatores, neget & mortales. Peccatum autem ut cum parvulis naſcatur carnis oculis non videmus: ſed quòd videmus parvulos mori, cogimur confiteri cum peccato naſci. Aug. de prædeſt. & grat. cap.3.*

* *Rom. 5. 12.*

But 2. I anſwer, that it may well be conceived how even *children* may *have ſinne*, though not able yet to *act* it, nor to *underſtand* at all what it is. *Anſw. 2.*

1. As the *brood* of *Aſpes* and *Vipers* (for [b] ſuch are we compared to) have *Inſtance* 1.

b *Pſal.58.4. Eſai 11.8.*

[c] Εὐηθὲς γὰρ οἴεσθαι τοὺς σκορπίους ἐμφύεσθαι τὸ κέντρον, ὅτε τύπτουσι, καὶ τὰ ἐχίδνας τὸν, ὅτε δάκνουσι. Plut. de provid.

[d] Eſai 11.6,7.

have a *poiſonfull nature*, before ever they come to *venome* or to *ſting* any, or as the *whelpes of Lions, Wolves* and *Beares* (for [d] ſuch alſo are wee ſaid to bee) have *a ravenous diſpoſition* in them naturally, before ever they come to bee able to *prey*, or to apprehend what *prey* is.

[e] *Lupi catulus dum in luſtris deliteſcit cæcus, rapinarum rudis & ignarus, ingenium tamen rapax in ſe habet. Zuingl. adu. Catabapt.*

Inſtance 2.

[f] Act. 28.3. Ὡς δὲ συνέστρεψε τὰ δένδρα πολλὰς χεῖρας νεκρὰ κοιμώμενα ἢ ἐμπεπλησμένα· τῷ μέντοι φύσιν οὐκ ἀπέβαλεν ἐκεῖνα τῷ αὐτῷ. Dio Pruſ. orat. 74. *Inſtrumenta illis explicandæ nequitiæ deſunt. Sic intùs ſerpens etiam peſtifera trucidatur; dum riget frigore. Non deſunt tum illi venena, ſed torpent.* Sen. ep. 42.

2. As *wicked* men [f] *have ſinne* and are *ſinfull*, even when they lie in *a dead palſie*, or ſo faſt *aſleepe*, that they cannot ſo much as *minde*, much leſſe *act* ought that is *evill*. They are no other, than as [f] *Paules viper*, that lay *ſtiffe* with cold, and for the preſent therefore might bee handled without harme, and yet was it no leſſe *venomous* all that while, than before. For is a *bad* man the leſſe *evill*, when he lieth faſt *aſleepe*? Or doth [g] he lay aſide his wickedneſſe together with his *weed*.

[g] Ἡ γυνὴ ἅμα τῷ χιτῶνι ἀποδύεται καὶ τὴν αἰδῶ. Gyges apud Herodot. l. 1. Theano apud Laert. in Pythag. & Plut. de aud. & de conjug. *Mulier tum veſte deponit & verecundiam.* Hieron. adv. Iovin. lib. 1.

Inſtance 3.

[h] Νόσος σώματός ἐστιν ἔμπυον· αἵρεσις ψυχῆς ἐὰν ἔστιν ἔμπυον. Epictet. enchir. c. 13. Stob. cap 7. Ita Ariſtot. de anima. l. 1. c. 4. Εἰ γὰρ λάβοι ὁ φρενίτης σῶμα τοιόνδε, βλέποι ἄν, ὥσπερ καὶ ὑγιές.

[i] Σπέρμα ἄφθαρτον. 1 Pet. 1.23.

[k] 1 Ioh. 3.9.

3. Take it by the contrary: as [h] a *godly* man is in like caſes a *good* man ſtill, though his *ſenſes* be ſo locked up for the time, and the uſe of *underſtanding* and *reaſon* ſo ſuſpended, that hee can neither *minde* nor *tend* any *good* thing for the preſent. For it is no *naturall* accident that can impaire *ſpirituall grace* in him; no *corporall infirmity* or *diſeaſe* that can kill that *incorruptible ſeed* [k] *of God* once conceived in the ſoule. And what ſhould hinder, but that as much may bee in a yong *child*, as in a *godly man* ſo affected?

Inſtance 4.

[l] Luke 1.25.

[m] *In utero priuſquàm naſceretur renatus*, Greg. mor. l. 3. c. 4. *Quod tamen. Aug. impoſſibile cenſet. Nemo, inquit, antè renatus quàm natus. Et, Renaſci nemo poteſt antequàm ſit natus* Aug. ep. 57. & de verb. Ap. 14. *Verùm regenitum ſi dixiſſet* Greg. *contradictionis ſpeciem omnem ſuſtuliſſet.*

[n] Iohn 3.3,7.

4. To reaſon therefore from the ſtate and condition of *children* themſelves. Thy are capable of *holineſſe*, even while they are ſuch. It is apparent in *Iohn* the *Baptiſt*, who was [l] *filled with the holy Ghoſt*, even *from the wombe of his mother*; and (as one of the ancients well ſaith) was [m] *new bred*, yet *unborne*. Yea ſo certaine it is of all *yong* ones, that belong to *Gods election*, that they are [n] *regenerate* and *ſanctified* ere they goe hence: ſince that [o] *no unholy* thing *can enter into Heaven*, [p] *nor* [q] *fleſh and blood inherit the kingdome of God*. And if *children* may have *habituall holineſſe* in them, though they be altogether unable yet to *doe* ought that is *good*, yea, though they *know* not ſo much as what it meanes; why may they not as well have *habituall naughtineſſe* in them, albeit they be yet unable uterly to *doe* ought that is *evill*, or to [r] *underſtand* ſo much as what it is?

[o] Apoc. 2.27. Καθαρεύειν δεῖς ὑμᾶς αὐλιῶσαι δεῖ. Clem. Alex. protrept. [p] 1 Cor. 15.50. [q] Σὰρξ καὶ αἷμα φθορὰν, ὅπερ ἡ φύσις. Iſid. Pel. l. 1. ep. 477. *Corruptele nomen non naturæ. Tertull. de reſurr.* [r] *In parvulis nec ſcientia eſt, nec conſcientia: & eſt peccatum tamen originis. Aug. ad. Iul. l. 5. c. 1.*

This *point* then thus *proved* and *cleered*, the *uſe* of it is:

Vſe 1.

1. To acquit *God* from all imputation and aſperſion of *cruelty*, or of *iniquity*, if he ſhould have taken every one of us, as ſoone as wee came into the world, and throwne us headlong (as ſome wee need not doubt but he doth) into *hell*. Wee brought that into the *world* with us, for which he might juſtly have ſo dealt with us. Nor is this diſcrepant from our owne courſes in the like kinde. [s] *Catch us* (ſaith he) *the foxes, even the yong cubs* too. [t] Wee deſtroy the very *breed* of *venu-*

[s] Cant. 2.15.

[t] *Lupus, catulus licèt, lupus eſt, & à venatoribus captus jure confoditur. Zuingl. ad Vrban. Reg. & Gualt. apolog.*

venomous creatures, when we can come by them, as well as thoſe that they come of; we kill the *young whelps*, if we light on them, as well as the *old wolfe*, or the *fox*; not in regard of the *hurt* that they have done, or are able yet to doe, but in regard of the *harmefull diſpoſition* that is naturally in them. And juſt may it be with *God* to doe the like by us, in regard of that [u] *evill diſpoſition* that is [x] *bred* and *borne* with us. For who can in equitie denie the *Creatour* that power over the *creature*, that the *creature* hath over its *fellow-creature*.

[u] *Videram nondum diem; uteriq; nondum ſolveram clauſi moras; Nox me occupavit, & novæ luci abſtulit. Mors me anteceſſit, aliquis intra viſcera materna letum præcocis fati tulit: Sed numquid & peccavit? abſtruſum, abdium, Dubiumque an eſſem, ſceleris nefandæ rem Deus peregit.* Senec. Theb. [x] *Peccatum cum homine naſcitur.* Olympius apud Aug. ad Jul. l. 1. c. 3.

2. To ſhew the reaſon why it is ſo *difficult* a matter to make a man *good*. [a] Man is *evill by nature*; hee is *bred* and *borne* ſuch. And *that* (we ſay) *that is bred in the bone, will not out of the fleſh*. [b] Thoſe things that are *naturall* cannot *eaſily* be *altered*. You may *tie* or *mouſle* a *wolfe*, ſo that he cannot *prey or bite*; or you may *beat* him ſo bound, till hee be not able to *ſtirre*; but [c] you ſhall never be able to *beat* his *wolviſh nature out* of him. But *ſinne* it is *naturall* to us, and cannot therefore be removed, but by a ſupernaturall *power*. As [d] *no man* is *good*, but *of bad made good*; ſo no man can but [e] by *a divine power* of *bad* be made *good*. *Sinne* cannot bee wrought out of us by any meanes, but thoſe that *God* himſelfe hath ſanctified and ſet apart for that purpoſe, and by his gracious *bleſſing* accompanying the uſe of them.

Vſe 2.

[a] *Wiſd.* 13. 1. Φύσιν πυρὸς μετακαλεῖν οὐ ῥᾴδιον. *Menand.*

[b] *Wiſd.* 12. 10. Οὐδὲν γὰρ φύσει ὄντων ἄλλως ἐθίζεται. *Ariſtot. ethic. l.* 2. *c.* 1. Quæ à naturâ ſunt, aliter ſe habere non poſſunt. Idemq; *ethic. magn. l.* 2. *c.* 6. Δυσπαράτρεπτα τὰ φυσικὰ γὰρ ἐξ ἔθους γινομένων καὶ τὸ ἔθος διὰ τοῦτο δοκεῖ ἰσχυρὸν εἶναι, ὅτι εἰς φύσιν καθίστησιν. Φύσει γὰρ ἀπαράτρεπτος καὶ ἀεὶ τὰ αὐτά. *Hippocrat. de leg. med. Cuſtode & curâ natura potentior omni. Naturam expellas furcâ licèt uſq; recurret. Horat. epiſt.* 10. *l.* 1. [c] Τὸ γὰρ ἐμφυὲς ἔτ' αἴθων ἀλλοίπνξ, κ.τ.λ. ἐεισεσμοὶ λέοντες δαμάξαντο πόθῳ. *Pindar. Olymp.* 11. -- *natura recurret Ad mores fixa & mutari neſcia. Horat. ſatyr.* [d] *Nemo bonus; qui non ex malo bonus. Aug. in Proſp. ſent.* 115. *Ad nemmem antè bona mens venit, quàm mala: omnes præoccupati ſumus. Senec. ep.* 51. & 76. [e] Χωρὶς δαίμονος οὐδεὶς ἀγαθὸς. *Pindar. Olymp.* 9. *Bonus vir ſine Deo non eſt. Senec. ep.* 41. *Nulla ſine Deo mens bona eſt. Idem ep.* 73.

3. To admoniſh *parents* of their *dutie* concerning their *children*, to begin as ſoone as they can with them, and as they are capable of ought, to uſe the *good meanes* by *God* himſelfe preſcribed for the working of this *inbred naughtineſſe* out of them. Be as carefull for your *children* in regard of their *ſoules*, as you are wont to bee [f] for their *bodies*. If ought grow awrie there, you are forward enough to bee tampering about them, ſeeking helpe, and uſing meanes for them, while they are yet *young*, and their *bones* [g] *grisly* and [f] *tender*, before the [g] *joynts* bee *knit*, and the *bones* growne *ſtiffe*, that may make it the more incurable. Oh, bee as wiſe and as provident for them in regard of their *ſoules*. Since you are informed that they generally grow awrie by nature, uſe with all *ſpeed*, and all *diligence*, all good meanes to remove this *enormitie*, and to ſet them *right* and *ſtrait* as ſoone as poſſibly may be, before that *nature* and *cuſtome* (a [h] *ſecond nature*) concurring, make [i] the *cure* at leaſt the more *difficult*, if not the *evill irrecoverable*.

Vſe 3.

[f] *Ut corpora ad quaſdam membrorum flexus formari niſi tenera non poſſunt: ſic animos quòque ad pleraq; duriores robur ipſum facit. Quintil. inſt. l.* 1. *c.* 1. *In cunctis ferè rebus citiùs aſſueſcit omne quod tenerum eſt. Pelag. ad Demetr.*

[g] *Cerea flecti. Horat. art.* Καθάπερ γὰρ σφραγίδι τοῖς ἁπαλοῖς ἐναπομάττουσι κηροῖς. ἕτως αἱ μαθήσεις τῶν παίδων ψυχαῖς ἐναποτυποῦνται. *Plut. paedag.* - *argillâ quidvis imitaberis udâ. Horat. l.* 2. *ep.* 2. [h] Ἔθος ἄλλη φύσις τὸ εἰθισμένον ὥσπερ πρώτη ἤδη γίγνεται. ὅμοιον γάρ τι τὸ ἔθος τῇ φύσει. *Ariſtot. rhet. l.* 1. *c.* 11. *Vide eund. ſup. ethic. magn. l.* 2. *c.* 6. *conſuetudo altera natura. Cic. fin. l.* 5. [i] *Jerem.* 13. 23. Ἠθροισμένον ἀρχαῖον μὲ κωλύσει τὰ χαπὶς κολαζόμενον δυνηθεῖν· ἐγκαταζηρανθῆναι γὰρ ἐθισμένον πάντοτε ἀδύνατον εἶναι λέγεται. *Dinarch. adv. Ariſtogit. Dum ſervitus libidini facta eſt conſuetudo; & dum conſuetudini non reſiſtitur, facta eſt neceſſitas. Aug. confeſſ. l.* 8. *c.* 5. *Natura enim & conſuetudo robuſtiſſimam faciunt & invictiſſimam cupiditatem. Idem ad Simplic. l.* 1. *q.* 1. *Inveteratâ in nobis malorum omnium labe, aliter jam non vitioſi eſſe non poſſumus, niſi ut omninò non ſimus. Salvian. de provid. l.* 6. *Longo quod uſu in peſſus uſq; induruit, Multò facilius fregeris, quàm flexeris. Buchan. Bapt.*

Vſe 4.

4. To admoniſh each one for himſelfe, to take heed how obſtinately he goes on in ſinne, how he wilfully adde to this *originall corruption* further *actuall tranſgreſsions.* [k] *It is ſufficient* (ſaith the Apoſtle) *that we ſpent the former time of our ignorance in the luſts of the fleſh*, &c. So it was ſufficient, yea and more than ſufficient for us, that wee *brought* into the *world* with us that *inbred naughtineſſe*, for which God might juſtly then have deſtroyed us. And if therefore [l] *contemning the* [m] *goodneſſe* and *long ſuffering of God*, who hath hitherto *borne* with us, and in much mercie *forborne* us, we ſhall ſtill wilfully runne on in the practice of ſinne, and ſo [n] *adde drunkenneſſe to thirſt*; wee ſhall but [o] *treaſure up wrath againſt the day of wrath*, and make our judgement at length the more intolerable.

k 1 Pet. 4.4.
l Rom. 2 4.
m χρηστότητα, καὶ ἀνοχὴν, καὶ μακροθυμίαν.
n Deut. 29. 19. Ὅταν τὸ ὕδωρ τὸν φάρυγγα πίγῃ, τί δεῖ ἐμπίνειν; Ariſtot. Ethic. li. 7. c. 2. Quod Galen. ſic extulit, Ὅταν τὸ ὕδωρ πίνῃ, τί ἐμπροφήσομεν; Quod malim, quàm ἔτι ῥοφήσομεν; cum Eraſm. chil. 2. cent. 1. adag. 8. Nam & Ariſtot. ἐμπίνειν, non ἔτι πίνειν habet.
o Ὀργὴν θησαυρίζειν. Rom. 2. 5. Sicut mittentes pecuniam in gazophylacium, quod ubi jam impletur, confringitur, Stella in Luc.

Point 2. *Generall.*

The other *Generall point*, that from *the death of children* wee obſerve, is, that

Death is ever at our doores.

[p] It *lieth in wait* for us not in our *fields*, or our *ſtreets*, or our *ſhops*, or our *beds* only, but in our *cradles* too, in our *ſwathing-bands*, in the *childe-bed*, in the *childe-birth*. [q] None come into *life*, but by *perill of death*. *Death* is *neere* at hand with us, [r] not in our *old age*, or our *decaying time* onely, but in our *mans eſtate* alſo, in our *riper yeeres*, in our *youth*, in our *childe-hood*, in our *infancie* it ſelfe. How many are carried [s] from the *wombe* to the *tombe*, (as *Iob* ſpeaketh) from *birth* immediately to *buriall*? yea, how many die [t] in the *wombe*? how many periſh *unborne*, before ever they come to *light*, ere they know what *life* meaneth, or [u] wee know that they live. That *young* goe as well as *old*, and *children die* as well as others, we have as well a *viſible* as a *vocall ſermon* preaching it to us at this preſent.

p *Mors ubiq; nos expectat. Aug. de ſpir. & anim. c. 51. Erras, ſi in navigatione tantùm exiſtimes, minimum eſſe quo à morte vita diducitur. In omni loco æquè tenue intervallum eſt. Non ubique ſe mors tam propè oſtendit; ubique tam propè eſt. Sen. ep. 49. Quod enim tempus mortis exemptum eſt? A quo propè non eſt, parata omnibus locis, omnibus momentis? Idem ep. 30. Mors ubique præſtò eſt: occurrit undiq;. Idem nat. quæſt. l. 6. c. 2.*
q *Quemodò Sen. ep. 122. Nullum animal ſine metu mortis in vitam prodit.*
r *Senibus mors in januis, adoleſcentibus in inſidiis eſt. Bern. de converſ. c. 14. Et ſub eodem pueritiæ fato eſt. Fuſcus Sen ſuaſor. 2.*
s *Ab utero ad urnam. Iob. 10. 19. & 3. 11. -protinus quoſdam editos Nox occupavit, & novæ luci abſtulit. Sen. Theb. In ipſo ſæpè lucis exordio mors naſcentem ſequitur. Hieron. ad Paul. Concord.*
t *Eccleſ. 6. 3. Pſal. 58. 8. Iob 3. 16. -aliquis intra viſcera Materna letum præcis fati tulit. Sen. Theb. Ita neceſſariâ crudelitate in utero trucidatur infans, matricida, ni moriturus. Tertul. de anim.*
u *Dubium an eſſem. Sen. Theb.*

That it is ſo therefore, it is of it ſelfe evident, and daily *experience* is a ſufficient *proofe* of it. The *reaſon* why it is ſo, is no leſſe apparent.

Reaſon generall.

For, to paſſe by that *generall reaſon* from the former *point*, that therefore *Children* alſo are ſubject to *death*, becauſe they are not *free* from *ſinne*;

Reaſon 1.

1. There is no certaine *ſtint*, *tearme*, or *leaſe* of mans *life*. [a] Our *times* are in *Gods hands*. As for our [b] *lands*, ſo for our [c] *lives* wee are but *Gods tenants at will*. And hee may turne our *ſoules* out of theſe [d] mud-walled *cotages* of our *bodies*, when hee will. [e] The [f] *breath of man* (ſaith *Salomon*) is as [g] *a candle of Gods* lighting. And as wee doe with our *lights*, ſo doth *God* with our *lives*: we *light candles*, and *put* them *out* againe as we liſt: ſome wee doe out as ſoone as they beginne but to burne; ſome we let alone, till the *wax* or *tallow* be halfe

a Pſal. 31. 15.
b Levit. 25. 23. *Deus ſolus proprietarius eſt: homines ad placitum coloni. St. Ium. vindic. l. 1. Advenæ naſcendo, incolæ vivendo, quia migrare compelluntur moriendo. Aug. in Levit. q. 91.*
c *Vita data eſt utenda, data eſt -- Mutua, nec certo perſolüenda die. Pedo ad Liv.*
d 2 Cor. 5. 1.
e Prov. 20. 27.
f נר יהוה נשמת
g

waſted;

waſted; ſome till *weeke* and *wax* all be ſpent. So doth *God* with us; he ſetteth our [h] *life* up as a *light*, and when hee ſeeth good, he doth it out againe, with ſome ſooner, with ſome latter, but with each one when himſelfe will.

[h] *Vita enim lucis uſura dicitur, Iob 3.20. Mors noctis ſimilis perhibetur, Nobis cùm ſemel occidit brevis lux, Nox eſt perpetua unà dormienda. Catull. epigr. 5.*

2. The *bonds* that tie *ſoule* and *bodie* together, are no ſtronger, if not rather more *tender*, in *children*, than in others of riper yeeres. [i] *All fleſh is as graſſe.* But *children* are as *flowers* or *bloſſomes*, more *tender* uſually than any other part of the *plant*. The [k] *flower* ſooner fadeth, than the *herbe* it ſelfe doth: the *bloſſome* is ſooner blaſted and blowne away, than the *fruit* that followeth it, is wont to be, when it is once *knit*. Yea, to hold to our former reſemblance; a *candle* is ſooner and more eaſily blowne out againe, when it is but new lighted, than when it hath burnt a while. And with leſſe difficulty is this *light* of *life* puft out in thoſe, whom it is but newly, and ſcarce thorowly yet, kindled in.

Reaſon 2.

[i] *Eſai 40. 6. 1 Pet. 1. 24.*
[k] *Eſai 40. 7, 8. Pſal. 103. 15, 16. Iob. 14. 2.*

The Uſe whereof may be.

1. To diſcover their *folly*, that preſume of *long life*, in regard of *health* in *youth*. They are but *yong* yet, and therefore they may live long and ſee many a good day. And they are *healthy* and *ſtrong*, and may therefore hold out as well as others, as long as any. Yea, but there is none of thoſe that thus ſay or thinke, ſo *yong*, but they have ſeene many *yonger* goe; none ſo ſtrong, but that they may have ſeene as *ſtrong*, if not *ſtronger*, goe than themſelves. [m] Mans *life* is as a *day*. And as we ſee that *daies* are not all of one length; there are *Summer*, and there are *Winter daies*; ſome *longer*, ſome *ſhorter*; ſome of more, ſome of fewer houres: So is there no leſſe variety in the *length* and *ſize* of mens *lives*, according to that time that God hath pleaſed to allot each. But herein againe there is great difference betweene this *naturall day* and the *day* of mans *life*; that [n] the *naturall day*, be it never ſo ſhort, it hath a *morning*, a *noone*, an *afternoone* and an *evening*; whereas the *day* of our *life* may have a *morning*, and no *noone*, or a *noone* and no *afternoone*. [o] *The Sun* (as the Prophet ſpeaketh in another ſenſe) *may ſet* with us *at noone day*. We be may ſuddenly ſnatcht away [p] in the *flower* of our youth, in the *prime* of our *age*, in the *height* of our *health*, in the chiefe of our *ſtrength*. Yea, the [q] *Sunne* may ſet with us, ſo ſoone as it is up; it may but peere out, and twinckle a while with a *twy-light*, and in the *twinckling* of an *eye* inſtantly goe downe againe. It is a vaine thing therefore, for any in regard of *youth*, to preſume of *long life*, when as *length* of *life* no way dependeth upon *youth*, and we ſee *yong* goe as well, yea as oft as *old* doe.

Vſe 1.

[m] *Pſalm. 90. 4, 5, 6. Vno die totam hominis vitam concluſit. Philip. in Iob 1. Inſtar totius vitæ dies eſt. Sen. Epiſt. 61. Vide Cic. Tuſcul. lib. 1. cum Ephemero beſtiola hominem committentem.*
[n] *Nihil intereſt inter diem & ſeculum. Sen. ep. 100. Nihil enim habet longiſſimi temporis ſpatium, quod non in uno die invenis, lucem & noctem, & alternas mundi vices: plura, non alia fecit iſta nox, alias contractior, alias productior. Idem ep. 12.*
[o] *Amos 8. 9.*
[p] *Iob 15. 33. & 21. 23.*
[q] *Pſalm. 129. 6. Solſtitialis, velut herba ſolet, Oſtentatus raptuſq; ſimul. Auſon. profeſſ. Alluſit ad illud Plaut. Pſeud. 1. 1. Quaſi ſolſtitialis herba paululper fui; Repentè exortus ſum, repentinò occidi. Et ad illud Virg. Æn. 6. Oſtendent terris hunc tantùm fata, nec ultrà eſſe ſinent.*

2. Is it ſo that *death* is *ever at our doores*? Then it ſtandeth us in hand to live ever in expectation of it. [r] *Doth death* (ſaith one) *lie every where in waite for thee; then thou alſo, if thou beeſt wiſe, wilt be prepared alwaies for it.* Say thou as bleſſed *Iob* ſaith, and doe as hee (no doubt) alſo did; [s] *All the daies* (ſaith he) *of mine appointed time here, I will wait till my change come*, that is, till the time come of my *deceaſe* and departure hence. Nor let the *yong* man thinke that this leſſon

Vſe 2.

[r] *Mors te ubique expectat: & tu igitur, ſi ſapis, eam ubique expectabis. Aug. de ſpir. & anim. c. 51. Bern. medit. c. 3. & Oculus moral. c. 7. Intentum eſt, quo te loco mors expectet: Itaq; tu illam omni loco expecta. Sen. ep. 26.*
[s] *Iob 14. 14.*

is for *old* men onely. No: [t] *Remember thy Maker* (ſaith *Salomon*) *in the daies of thy youth.* [u] It ſtandeth *yong* men upon, as well as *old*, to prepare for *death*, becauſe *youth* as well as *old* age is ſubject to *death*. And though there may be *affirmative*, yet there are no *negative ſignes* of it. Of *doomes-day* there are both; of thy *deaths day* but the one onely. Of the generall day of *doome*, there are *ſignes* both *affirmative*, ſuch [x] as ſhew it approacheth and draweth neere; and *negative*, ſuch as ſhew that it ſhall not be as yet, becauſe they muſt goe before it, and it ſhall not come therefore, before they be fulfilled, as [y] was *the revelation of the man of ſin*, and is yet [z] *the Converſion of the Iewiſh Nation.* But of the particular day of any mans *death*, howſoever there may be *ſignes affirmative*, ſuch as ſhew the neereneſſe of it, as *old age*, *decay* of *nature*, ſome diſeaſes, and the like; yet there is no *negative ſignes* of it ordinarily, (howſoever [a] *Simeon* and [b] ſome others have had ſome extraordinarily given them) ſuch as may ſhew that as yet it ſhall not be, A man cannot ſay, *I am yong, and therefore I ſhall not die yet*; for [c] he may be taken away in his *youth*. A man cannot ſay, *I am ſtrong, and therefore I ſhall not die yet*: for with the ſudden ſtroake of an apoplexie may he be ſtrucke downe [d] in his chiefe *ſtrength*. A man cannot ſay, *I am healthie, and therefore I ſhall not die yet*: For [e] there needs no *long ſickneſſe*, yea no *ſickneſſe* at all, to deliver a man up to *death*. As a man may *die* well before he be *old*, ſo may he well *die* alſo, and yet never be *ſicke*. Since that *death* therefore *lieth in wait* for us, as well in *youth* as in *age*, it behooveth *young* as well as *old* to be prepared for it.

[t] *Eccleſ* 12.1.
[u] *Mors tam juveni ante oculos debet eſſe quàm ſeni. Non enim citamur ex cenſu. Sen. ep.* 12. *Fata ſeriem non ſervant. Ibid.* 62.
[x] *Matth.* 24.32,33. *Luke* 21.30,31.
[y] 2 *Theſſ.* 2.3.
[z] *Rom.* 11.25,26,31.
[a] *Luke* 2.26.
[b] *Matth.* 16.18.
[c] *Mixta ſenum ac juvenum denſantur funera, nullum ſæva caput Proſerpina fugit. Hor. carm.* 1.28.
[d] *Iob* 21.23.
[e] *Nunquid ut homo concidat res magni molimentiſtiſ &c. Sen. ad Marc. c.* 11. *Nihil tam exiguum eſt, quod non in perniciem generis humani ſatis valeat. Idem qu. nat. l.* 6. *c.* 2.

Vſe 3.

3. Are *yong children* alſo *ſubject to death*? Let thoſe whom *God* hath *bleſſed* with *children* then hence be admoniſhed, to apply themſelves betimes to worke good things into them; ſince that they know not how ſoone they may be taken away from them. That if it ſhall pleaſe God to call for their *children*, while they are but *yong* yet, away from them, they may with the more *comfort* part with them, when they may be able to ſay of them, as it is ſaid [f] of the *child* ſpoken of in my *Text*, *As yong as they were, yet there were good things in them: ſome ſeeds and ſparkes of grace began to appeare in them.* Wee are wont to be troubled, when God taketh them away from us, if wee have not beene ſo carefull as we thinke we ſhould have beene, in ſomething concerning the *health* of their *bodies*: But we have more cauſe to be troubled, when our hearts ſhall tell us, that we have been negligent and reachleſſe about them, in ſuch things as concerned the ſtate and *welfare* of their *ſoules*.

[f] *Verſe* 13.

Vſe 4.

4. Are our *children* thus *ſubiect to death*, and we know not how ſoone they may be taken away from us? Then as the Apoſtle ſpeaketh in the like caſe, [g] *Let thoſe that have children bee as if they had them not.* Not that *Parents* ſhould not *love* and affect their *children*: they are [h] commanded ſo to doe: and they are *worſe*, I ſay not, than *heathen*, but than [i] bruit beaſts, that doe otherwiſe: and it is well made a note therefore of men [k] *given up to a reprobate mind*, and caſt behind even the *government* of *nature*, as well as the *guidance* of *grace*, to bee *devoid* [l] *of naturall affection.* But they ſhould not ſo ſet and faſten

[g] 1 *Cor.* 7.29. *Noſtros ſic habere, ſic amare debemus, tanquam nihil nobis de perpetuitate, imò nihil de diuturnitate ipſorum promiſſum ſit, Sen. ad Marc. c.* 10.
[h] *Tit.* 2.4. Φιλοτέκνους εἶ). Θαυμαστὸν ἐν τοῖς ἀλόγοις τὸ πρὸς τὰ ἔκγονα φιλόστοργον. *Plut. de amor. prol.*
[k] Εἰς νοῦν ἀδόκιμον. *Rom.* 1.28.
[l] Ἄστοργοι. *Rom.* 1.30.

ſten their affections upon them, that they ſhould be unwilling [m] to part from them, when *God* ſhall pleaſe to call for them, [n] from whom formerly they received them, and who hath therefore beſt *right* and *title* to them. So therefore muſt thou labour to have thy *children*, and endeavour to ſtand ſo affected in regard of them, that if *God* ſhould call for thine *Iſaack*, thy darling from thee, (• *Take thine onely ſonne*, ſaith he, *Iſaack, thy ſonne that thou loveſt*:) thou mayſt bee willing to offer him to God, with thine owne hands. If hee call for one of many, as [p] he of *Athens*, when *Alcibiades* a yong gallant came revelling into his houſe, as he ſate with ſome ſtrangers at ſupper, & tooke away the one halfe of his plate; and his gueſts ſtormed and tooke on at it; [q] he told them, *hee had dealt kindly that he left them the other halfe, that* [r] *he tooke not all when all was his*; ſo *repine* not thou, for that that is *gone*, but be *thankefull* to God, for thoſe that be *left*; hee that taketh *one*, might as well, if he would, have tooke *all*, and it is his mercie if hee leave thee any. Yea, labour to be like *Iob*, to be affected as he was. When God tooke not *one* of them, but [t] *all* his *children at once* from him, [t] *The Lord* (ſaith he) *hath given, and the Lord hath taken: Now bleſt be his Name.* He parteth with them as one would do with a *nurſe childe*, that the *parents* of it had ſent for home againe. And indeed (to ſpeake as the truth is) we are but as *foſter fathers* and *nurſing mothers* to thoſe *children* that *God* bleſſeth us here with; their true [u] *Father* indeed is above in Heaven. So therefore ſhould wee eſteeme of them, as of *children* by *God* put to *nurſe* to us; whom therefore, when he ſhall ſee good to call for them home from us, we ſhould be as willing to returne to him, as we would *a nurſe childe*, though wee loved it as our owne, to the *parents* of it, when they ſhould ſend for it; the rather, knowing that they ſhall be, and doe better with him, than they have done, or can doe with us.

And thus much for the two *generall points* that from hence wee obſerve:

We paſſe now to the *ſpeciall*: which ſhall be theſe two, that

The good goe oft before the bad,

and that,

The good die oft-times for the bad.

For the former, howſoever wee might hence obſerve, that

The good goe as well as the bad.

Yet paſſing by that for the preſent, as having handled it on the like occaſion [a] elſewhere; the *point* that I purpoſe now to inſiſt on ſhall bee this, that

The good goe oft before the bad;

That they *die* not onely *as well* as they, but they *die* oft even *before* them. So the *Prophet* telleth us, that [b] *the righteous periſh, and good men are taken away*: when the wicked meane while are left behinde ſtill. And the *Pſalmiſt* complaineth, that the *godly* were taken away ſo faſt, that there was *ſcarce one good* man left. [c] *Helpe Lord* (ſaith he) *for there is not a godly man left, the faithfull are failed from among the children of men.* But there is [d] a *world* of *wicked* ones left ſtill. [e] *The wicked* (ſaith he) *walke on every ſide.* Here we ſee (to goe no further) *Ieroboams good ſonne* taken away, when his *ungodly father*, and his *wicked brethren*,

m *Taliſti, quia tuus erat gratias ago, quod dediſti; non obmurmuro, quoniam abſtuliſti. Bern. de temp.* 110.

n *Joſh.* 24.3,4. *Pſal.* 127.3. *Abſtulit; ſed dedit. Sen. ep.* 63. *Non mœremus, quod talem amiſimus, ſed gratias agimus, quod habuimus. Hieron. epitaph. Paul.*

o *Gen.* 22.1.

p *Anytus.*

q *Vide* Plut. *in Alcib. & in Erotic. & Athen. dipnoſop lib.* 12.

r πάντα γὰρ ἐνλῶ' αὐτῷ λαβεῖν.

ſ *Percuſſus ſubitâ orbitate filiorum, ut ſigillatim ſuſceperat, ſimul perderet; tanquam eorum numeroſitas, non unde felicitas ornaretur, extiterit, ſed unde calamitas augeretur. Hugo Vict. de patient. c.* 11.

t *Iob* 1.21.

u *Matth.* 23.9. Μὴ κλῆρον ἡγήσασθε τ πατέρα ὑμᾶς τ σάρκα πορεὰν, ἀλλὰ συναίτιον ῥυέσεως, μᾶλλον δ πάκορον. *Clem. Strom. lib.* 3.

Points Speciall.

1.

2.

Point 1. *Speciall.*

a See *Abrahams Deceaſe on Geneſ.* 25.8.

Point 2. *Speciall.*

b *Eſai* 57.1.

c *Pſal.* 12.1.

d 1 *Joh.* 5.19.

e *Pſal.* 12.8.

brethren, with the reſt of that *prophane* and *irreligious family* ſtill remaine.

Reaſons 2.

Reaſon 1.

Now this God thus diſpoſeth, {Sometimes in *judgement*, and / Sometimes in *mercie*.

1. In *judgement* ſometime. For [f] *Judgement beginneth at Gods houſe.* [g] The *cup* of *Gods wrath* is ſent *firſt to Ieruſalem:* ſhee beginneth to the reſt of it. [h] The *mortalitie* at *Corinth* ſeized upon the *Beleevers* there for their abuſe of the *Sacrament*, *ſwit* ſome of them, and *ſwept* away other ſome of them, when many an *Infidell eſcaped*, and went ſcot-free the whiles. [i] The *fruit-tree* is oft *pared*, and *pruned*, and *trimmed*, while the *brier* ſtandeth by it *unſtirred* and *untoucht*, till it come at length to be *felled* at once for the *fire*. The ſtormie *ſhower* and *raine* lighteth firſt on the high *hils*, and [k] having *waſhed* them, then *runneth* downe to the *vale*, and there [l] *ſettleth* with all the *filth* in the *bottome*.

f 1 Pet.4.17.
g Ier.25.17,18,29.
h 1 Cor.11.30.
i Iohn 15.2.
Planta ferax falcem patiturq́; petitq; frequentem, Culturis cautâ ſæpe reciſa manu. Dum rigido rubus infelix intacta mucrone Permanet, hybernis eſca futura focis. Non parcitur impiis, tanquam ſarmentis præciſis ad combuſtionem: non parcitur juſtis, ad proficiendam purgationem. Aug. ad Fauſt. l. 22. c. 21
k Dan.11.35.
l Zech.9.1.

2. In *mercie*, (though in that *judgement* alſo there be *mercie*; yea, it is not [u] *mixt* onely with *mercie*, but even the very judgement it ſelfe alſo is *a mercie*, becauſe [x] it preventeth a greater *miſchiefe*; but this in meere *mercie* without admixtion of *wrath*;) when (as the Prophet ſaith) [y] *they are taken away from the evill to come.* So was it foretold *Ioſias* that he ſhould be taken away, [z] that hee might not *ſee* the *evill* that ſhould befall that *place* and *his people*. And ſo of this child, that [e] hee ſhould *die* before-hand, that he might not *ſee* and *ſuffer* in thoſe fearefull *judgements* that ſhould betide his *Fathers houſe* and *ſtocke* after his *deceaſe*. God doth in this kinde, as wee would our ſelves in the like caſe, had wee *children* either at *nurſe* or at *ſchoole* in ſome place, where ſome *trouble* were like ſhortly to bee; and ſo dangerous being and abiding there for them: For example, had any of you had a *child* at *Breda*, abiding there to learne the language, or for ſome other ſuch end, and ſhould have heard that *Spinola* had an intent and purpoſe to come and ſit downe with all his forces, as hee did alſo, before it; what courſe wouldeſt thou have taken in this caſe; but in all haſte to ſend away for thy *ſonne*, and to cauſe him to come home to thee, where he might bee in better ſafetie? * In like manner doth God with his that hee hath at *nurſe* or at *ſchoole* here, when *trouble* and *danger* is toward thoſe places where they make their abode, hee calleth for them away, he taketh them home to himſelfe, where they are ſure to be *ſafe*, farre from *touch* or *view* of *evill*.

Reaſon 2.
u Habb.2.3.
x 1 Cor.11.32.
y Eſai.57.1.
z 2 King.22.20.
e Verſ.12--16.

Τίς γὰρ οἶδε, εἰ ὁ Θεὸς παιχικῶς ὑφεῖλάτο, καὶ κινδύνῳ τὸ ἀνθρωπίνῳ χρώμενος τοὺς μεθορμένους τε μέλλοντα συμβήσεσθαι, προσέταξε πάντας ἐν τῷ ζῆν ἀώρους; Plut. ad Apollon.

Queſtion.

Yea but, how doth God (may ſome ſay) then make good [a] his *promiſe* of *long life*, made to *good* and *obedient children?* ſuch as we need not doubt but that this *ſonne of Ieroboams* was; for where there is *goodneſſe to God*, there cannot but be a *care* of all *good dutie* and *due reſpect* to thoſe that are as [b] in *Gods roome*, and whom [c] *God* hath *enjoyned* honour to be given unto.

a Exod.20.12.
Deut.5.16.
Epheſ.6.2.
b *Itaque mandatum hoc ἐντολὴν μητρὸς appellat Philo de decalog. & tabulæ eam priori adjudicat.*
c Matth.16.4.

Anſwer 1.

To this I anſwer;

1. That *long life* is there *promiſed* ſo farre forth as it may be a *benefit* and a *bleſſing*. Now howſoever it may bee a *bleſſing* to *live long*, to [d] *ſee Ieruſalem in proſperitie*, and *peace upon Iſrael*: yet to *live long*, [e] to *ſee the enemie in the gates of our people*, to *ſee* [f] *the Canaanites in Gods houſe*,

d Pſal.128.5,6.
e 1 Sam.2.32.
f Zech.14.21.

[g] *Gods*

g *God adverſaries roaring in the middeſt of his Sanctuary*, and there *enſignes in way of triumph ſet up in his Temple*: ſo to *live long*, I ſay, might be no *beneſit* at all, might be a *curſe* rather than *a bleſſing*: becauſe [h] *ſo to live long*, were but to *live long in miſery*; *ſo to live long*, were rather [i] to bee *long a dying*, than to *live long*; For how can a man be ſaid truely [k] to *live* then when hee hath [l] *no comfort* of his *life*.

g Pſal. 74. 4.
h Sic diu vivere, eſt diu torqueri, Aug. de temp. 113.
i Οὐ βίον, ἀλλὰ θάνατον μακρόν. Plato apud Plut. de provid.
k Hinc illud, Exigua pars eſt vitæ, quam nos vivimus. Cæterum omne ſpatium non uita ſed tempus eſt. Sen. de brev. vit. c. 2. Poteſt fieri, imò ſæpè fit, ut qui diu vixerit, parum vixerit. Idem ep. 49. In longiſſimâ vitâ minimum eſt quod vivitur. Idem ep. 98. Quem ſæva tempeſtas à portu exceptum huc & illuc tulit, ac viribus ventorum ex diverſo furentium per eadem ſpatia in orbem egit, non ille multùm navigavit, ſed multùm jactatus eſt. Idem de brev. vit. c. 8. Non ille diu vixit, ſed diu fuit. Ibid. Ita de diſcordi conjugio Themiſt. de anima. Συμοικεῖσιν, ἐ συμβιοῦσιν· βραχὺς ἀπολείπει ὁ συμβιώσεως χρόνος. Stob. c. 65. l Gen. 27. 46. Iob 7. 15.

2. God in ſuch caſes maketh his word good, in that in ſtead of *a leſſe good*, he giveth *a better*, *a greater*. To uſe *Chryſoſtomes* compariſon: [m] Thou commeſt to a *Gold-ſmith* or a *Ieweller*, that hath among other *ſtones* on his *ſtall*, a ſorry *Achate*, & a rich *Adamant*; thou cheapneſt and bargaineſt with him for the *Achate*, and inſtead of the *Achate* he delivereth thee the *Adamant*; wouldeſt thou ſay, hee did thee wrong? Or ſuppoſe thou commeſt to a great landed man, and dealeſt with him for ſome *tearme* of *yeeres* in a *farme*; and when the *deeds* come to be drawne, he maketh over to thee the *fee-ſimple* of a *manour*. Even ſo dealeth the Lord here. [n] *The King* (ſaith he) *aſked life of thee, and thou gaveſt him long life, even for ever and ever.* Hee promiſed long life, and for that leaſe of life of ſome *few yeeres* continuance, hee beſtoweth a *perpetuity*; inſtead of a *miſerable long life* here, hee giveth a *bleſſed* and *incorruptible eternall life* elſewhere. Hee maketh them payment (ſaith [o] *Chryſoſtome*) in ſtead of [p] *blacke moneyes* in a ſtrange Countrey, in [q] *good gold* at home in their owne.

Anſw. 2.
m Chryſoſt. alicubi. ſed locus jam non ſuccurrit.
n Pſal. 21. 4.
o Chryſoſt. in Rom. hom. 7
p Μολιβδον.
q Χρυσὸν δόκιμον.

Now the conſideration hereof may

1. Teach and admoniſh us, to *ſuſpend* our *cenſures* in regard of thoſe that are taken away from us: and not to *iuſtifie* our ſelves in regard of thoſe that we *ſurvive* in times of *mortality*, or that *periſh* at any time when wee eſcape. They may goe for the *better*, and wee be *reſerved* for *worſe* matters, to ſee and *ſuffer* more *miſery* which they are taken away from. [r] *Theſe ſhall be my* [ſ] *Iewels* (ſaith *God* by *Malachy*) *in the day that I doe this.* God doth, as men in like caſes. If their *houſes* be on *fire*, or in danger of fiering, their *Iewels* and their *treaſure* is that that they have moſt care of, and that in the firſt place therefore they will endeavour to remove: ſo doth God with his, that are his *Iewels* and his *treaſure*, (for ſo [t] he termeth them, and ſo he eſteemeth them) when the *fire* of his *wrath* is ſeized, or ready to ſeize on the places they abide in, he ſnatcheth them thence, and removeth them to places of better ſecurity. And what place more ſecure than *Heaven*, his owne *houſe*? Or where can they be *ſafer* than with *himſelfe*.

Vſe 1.
r Malac. 3. 17.
ſ סגלה id quod in theſauris præcipuum & primarium habetur.
t Exod. 19. 5. Deut. 7. 6. & 14. 2. & 26. 18.

2. It may *comfort parents*, in regard of their *children* that God taketh away from them, eſpecally having ſeene *ſignes* of *grace* and *goodneſſe* in them, ſuch as their tender *age* and few yeeres may afford: that it is no argument of *Gods hatred*, no nor of his *anger* alwaies, to be

Vſe 2.

be ſoone taken away. [a] *They goe ſooneſt oft, whom he beſt loveth.* Thoſe *children* that their parents moſt affect, though they put out from them upon neceſſary occaſions, yet they deſire as ſoone as may be to have home to them againe; eſpecially, if they be not like to doe ſo well where they were, or if ſome *ſickneſſe* and *mortality* beginne to raigne in thoſe parts. Nor may they doubt, being *good children*, but that the *change* ſhall be with them for the *better*: he that hath [b] promiſed them *long life*, will make his *word good* to them with *advantage*. They ſhall have [c] *true life* indeed for that, which in compariſon of it, is [d] not worthy the name of *life*; and for this *tranſitory* and *temporall*, that *everlaſting and eternall*. Beſides that, they know not what a *mercy* it may be to them, that they are ſo ſoone *taken*, and what *miſery* they might have *lived* either to *ſee* or to *ſuffer*. That which, as the times are, conſidering how the *adverſarie* getteth ground daily on *Gods inheritance*; and how the *ſcourge* hath runne over a great part of *Gods portion*; and that we know not how ſoone it may paſſe over unto us to; may ſerve much to *mitigate* the *griefe* that *parents* are naturally affected with for the *loſſe* of their little ones; ſince that they know not [e] what evill their *children* are *taken* away from, or what *they* themſelves may live to ſee, which would bee farre [f] heavier unto them for ſuch hanging upon them, than they would bee for themſelves otherwiſe. Howſoever, they may aſſure themſelves, that their *children* gone to *God*, are [g] *ſafer* and *better* with him, than they either were, or ever could have beene with *themſelves* here.

Ὃν φιλεῖ Θεὸς, ἀποθνήσκει νέος. *Menand. Plut. ad Apollon.* Ὡ χυμόφεροι οἱ θεοφιλεῖς. *Dion. Pruſaeus. 28.* τὴν θεοφιλῶν ταχεῖα ἡ τελευτή. *Ibid. 29. Dii cœleſtes quibuſdam piiſſimis mortem, tanquam ſummum præmium, perſoluerunt. Iulian. apud Ammian. l. 25.*

[a] *Exod. 20. 12.*

[b] Ἐχεγγυᾶ ὄντως ζωὴ, ἀπολλαγὴ θανάτου, ἀμεγεῖ τὰ ἀγαθὰ ἔχουσα. *Chryſ. in Pſal. 114.*

[c] Ὁ βίος ἀληθὼς, οὐ βίος, ἀλλὰ ξυμφορά. *Eurip.* Βιοῖ ὁ βίος ὀνομ' ἔχει, πόνος ὢν. *Idem apud Plut. ad Apollon. Qualis eſt enim vita hæc infelix, miſera, quæ ſemper ad non eſſe tendit. Chryſoſt. in Pſalm. 143. 2.*

[d] Ἐννοήσῃ δὲ θάνατον οὐκ ὀλίγους ἀπαλλάττειν μεγάλων καὶ χαλεπῶν κακῶν, ὧν εἰς ἐπιβίωσιν, πάντως ἂν ἐπειράθησαν. Ἀδήλου δ' ὄντος πότερον συμφέροντος ἀνέπαυσατο τὸν βίον ἐκλιπών, καὶ μείζονων ἀπολυθεὶς κακῶν, ἢ, καὶ μὴ φέρειν ἔτι βαρέως τὴν τελευτήν. *Plut. ad Apoll. O ignaros malorum ſuorum, quibus non mors ut optimum inventum naturæ laudatur? quæ ſive felicitatem includit, ſive calamitatem repellit, ſive ſatietatem aut laſſitudinem ſenis terminat, ſive juvenile ævum, dum meliora ſperantur, in flore deducit, ſive pueritiam ante duriores caſus evocat, omnibus finis, multis remedium, quibuſdam votum, de nullis melius merita, quàm de his, ad quos venit antequam invocaretur. Senec. ad Marc. c. 20. Cogita quantum boni opportuna mors habeat, quàm multis diutius vixiſſe nocuerit. Ibid.*

[e] *Matth. 24. 19.* [f] *In meliorem emittitur vitam, tranquillius tutiúſque inter divina manſurus. Sen. ep. 71.*

And thus much for the former *ſpeciall point*, to wit, that

The good goe oft before the bad.

We paſſe now to the latter of them, which (as before you heard) is, that

Point 1. ſpeciall. *The good goe oft times for the bad.*

And (if you pleaſe) yet a little more generally one way, though more ſpecially another; that

Branch 1. Point 2. ſpeciall. *The Child ſuffers for the Fathers offence.*

Branch 2. Let them be, whether you will, either *two* diſtinct *points*, or *two* ſeverall *branches* of *one* and the ſame point: ſince that both of them alike ariſe from my *Text*, and there is in it a pregnant *example* of either.

For the former of them, that

The good goe oft times for the bad.

2 King. 23. 25, 26, 27. We have a precedent of it in that good King *Ioſias*, [a] who was cut off and his life ſhortned for the *ſinnes* of his *people* and the *remainder* of *Manaſſes* his *ſinnes* rife ſtill among them: as alſo in this *good childe* taken away for the *ſinnes* of *Ieroboam*.

Now the reaſon why the godly goe thus for the wicked, is

Reaſon 1. 1. That they may not *periſh with* and *among* them, when ſome heavie

heavie *judgement* is comming in upon them. As [c] *God* ſent his *Angels* to fetch *Lot* and his out of *Sodome*, when *Sodome* was to be *deſtroyed* with *fire* and *brimſtone* from Heaven, that they might not bee *burnt* up with the inhabitants of it: Hee cauſed *Noa* to goe into the *Arke*, as it were out of the *world*, when hee was determined to *drowne* the *world* with a generall *deluge*, that hee might not with the reſt *miſcarry*: So tooke he here *Ieroboams ſonne* out of the way, [e] that he might not be either *eaten* with *dogs*, or *devoured* with the *fowles*, as the *reſidue* of that impious *houſe* and *race* were.

[c] *Gen.*19.12,13, 15,16,29. 2 *Pet.*2.6,7,9.

[d] *Gen.*6.13.& 7.1,4.

[e] 1 *King.*14.11.& 15. 29,30.

2. That they may not *preſerve* thoſe from *periſhing*, whom *God* is *determined* to *deſtroy*. It is ſaid of *Moſes*, that [f] *hee ſtood in the gap, to keepe out Gods wrath*, from breaking in upon his *people*, when *God* was *minded to deſtroy them*. And of *Phineaz*, that [g] when the *plague* had made a *breach* in upon them, he was a meanes to *ſtay* it from further *proceeding*. *God* therefore when hee is *reſolved* to *proceed* in *judgement* againſt *a people*, hee taketh thoſe away from them, that may *intercede* for them, that by their [h] *preſence* or [i] *prayers*, may ſtay *his hand*, as *Moſes*, ([k] *Let me alone*, ſaith *God* to him, *that I may deſtroy this people*) and as *Lot*, ([l] *I can doe nothing*, ſaith hee, *as long as thou art here*) that may *turne* away the *ſtorme*, as he did [m] from *Zoar*, that had elſe as well as [n] *Sodome*, *Gomorrah*, [o] *Adamah*, and *Zeboim* beene deſtroyed; that may ſtand in the *gap*, when it is breaking in, or make the *breach* up againe, when it is *broken in*, and *preſerve* from *periſhing* either in *whole* or in *part*. *God*, hee doth, as *men* are wont to doe with thoſe they *deſire* to *deſtroy*. Hee that would ſet upon *a ſtrong man*, (ſaith our Saviour) will [p] *firſt*, if he can, *diſarme* him. They that would *conquer* a *countrey*, if they can *ſeize* upon their *munition*, will not faile to make themſelves firſt *maſters* of that; for they know then, they ſhall have no *power* to *reſiſt*. Now the *godly*, they are the *munition*, the *ſtrength* of a *ſtate*; [q] the *chariots and horſe of Iſrael*; ſaith [r] *Elizæus* of *Elias*, and King [ſ] *Ioas* of *Elizæus*. Theſe therefore *God* taketh away, and ſo *diſarmeth a ſtate*, when hee is bent to *deſtroy* it, that ſo his *wrath* may finde no *reſiſtance*. And there bee but any *one good* in *Ieroboams houſe*, goe he muſt: Gods *ſentence* againſt it cannot be *executed*, till he be taken out of it.

Reaſon 2.

[f] *Pſal.*106.23.

[g] *Pſal.*106.29,30.

[h] *Gen.*18,31,32. *Ier.*5.1. *Ezek.*14.14, 16,20.

[i] *Ier.*7.16.& 11.14. & 15.1.

[k] *Exod.*32.10. *Multum Moiſi permittit creator omnium, & ſeviendi licentiam quærit à Moſe qui Moſem fecit. Bern. de temp.* 83. *Sine me, ait, ut ille non ſineret. Tertull ad Marc. l.*2.

[l] *Gen.*19.22.

[m] *Gen.*19.20,21.

[n] *Gen.*19.24. *Amos* 4.11.

[o] *Deut.*29.23. *Hoſh.*11.8.

[p] *Matth.*12.29. *Luke* 11.22.

[q] *i. vis & robur Iſraelis. Iun. in not.*

[r] 2 *King.*2.12.

[ſ] 2 *King.*13.14.

The Uſe whereof may be,

Uſe 1.

1. To informe us, what we may juſtly *feare* and *expect*, when *God* picketh out the *good*, and taketh many of them away. It is a *ſigne* ſome fearefull *evill* is towards, where he ſo doth. It is a *preſage* of *warre* towards, either with or in a *countrey*, when men on all hands, ſuch eſpecially as are acquainted with *ſtate-affaires*, ſeeke to get home with all expedition, whatſoever *goods* or *wares* they have in thoſe *parts*, and much more their *friends* and *children*, if they have any reſident there. And it is a *fore-warning* of little *good* towards *a place*, where God doth the like with thoſe that be his *deere* ones, his *darlings*.

Beſides that, [a] *The holy ſeed* (ſaith *Eſay*) *upholdeth the land*. And, [b] *The Innocent* (ſaith *Eliphaz*) *preſerveth the Iland*: (as [c] ſome reade it:) or (as [d] others) *The Iland of the innocent ſhall be deliver*: (that is, *God will ſave it for his ſake*:) or (as others againe, whom I ſhould chuſe to

[a] *Semen ſanctum ſtatumen terræ. Iſai.*6.13.

[b] *Iob* 22.30.

[c] *Ita Verſ. Genev. poſt David. Kimchi.*

[d] *Ita Verſ. Regia poſt Leon. Iud.*

to goe with, no leſſe agreeably to our purpoſe:) [e] *Hee ſhall ſave him, that is not guiltleſſe* himſelfe; *and even ſuch ſhall be delivered for the puritie of thy hands:* that is, ſome *one good man*, ſuch as [f] *Iob* was, may be a meanes to *ſave* and *deliver a whole citie* of *men*, otherwiſe *guilty* and readie for their ſinne to be deſtroyed. But to returne againe to that of *Eſai:* there ſeemes [g] an alluſion in it to [h] *a banke* or a *cauſey* mentioned in the *ſtorie*, that went from the *Kings houſe* to the *Temple*, and was *borne* up with *trees* planted on either ſide of it. Which *trees* (ſaith the Prophet) as they kept up the *cauſey*, ſo the *holy* and *godly* in a *land ſupport* and hold up the *ſtate*. And as thoſe *trees*, if they were *removed*, the *banke* or *cauſey* would ſoone come downe: ſo that *holy ſeed*, if it bee once taken away, that whole *land* or *ſtate* is likely to come ſhortly after to *ruine*. As it was a ſigne therefore, that *Sampſon* meant to bring downe the *houſe* upon the *heads* of the *Philiſtines*, when [i] hee pulled downe the *pillars* that bare up the *roofe* of it. So it is a ſhrewd *ſigne*, that *God* is about to ruine a *ſtate*, when he plucketh away thoſe that are the *ſhores* and the *props* of it. As it is an *argument* of *deſtruction* towards, when [k] he *taketh away the mightie, the man of warre, the Iudge and the Prophet, the prudent and the ancient, the Captaine or Commander, the honourable and the Counſellor, the cunning Artificer and the eloquent Oratour:* So it is no leſſe, (if not much more) an *argument* of the like, [l] when hee taketh away the *good* and *godly*, the *righteous* and *religious*. Since the one are the *temporall*, the other the *ſpirituall ſtaies* of a *ſtate:* the one ſupport it againſt the *power* and *policie* of *man*, the other protect it againſt the *wrath* and *judgements* of *God*.

e Ita poſt R. Solomon. & Menach. Elias in Thisb. Mercer. & Iun.
f Ezek. 14.14,16.
g Viſe Iun. & Piſcat. verſ. & annot.
h 1 Chron. 26.16,18. 1 King. 10.5. 2 Chron. 9.12.
i Judg. 16.26,29,30.
k Eſai. 3.2,3. Μάλιστα δέ πως δῆλοι πλάσμασιν ἀθέλει μεγάλοις μεταφαιρεῖσθαι τὸν ἡγεμόνα ὁ δαίμων. Pauſan. in Laconi.
l Ὅταν μέλλει κακῶς πράξειν πόλις, ἀφαιρεῖται τοὺς ἀνδρας τοὺς ἀγαθοὺς ἐν ταύτῃ τῇ πόλει ὁ Θεός. Plato apud Anton. Meliſſ. l. 1, c. 45.

Vſe 2. 2. This conſidered, may teach us, what cauſe wee have to *pray* earneſtly for the *life* and continuance of *good* and *godly* men among us: and how juſt cauſe of *griefe* and *ſorrow* is given us, when it ſeemeth good to God to take any ſuch from us. There goeth a *prop* or *ſhore* of our *ſtate* away, when any ſuch goeth. How would wee bee grieved, if we ſhould have newes brought of ſome one of the *Kings ſhips* loſt or caſt away at ſea? and that not without cauſe: for our *ſhipping* is the *ſtrength* of our *ſtate*; they are (as we terme them) our [m] *woodden wals*. And no leſſe cauſe have wee to mourne, when wee loſe a good man; (ſuch an one eſpecially as is in eminent place with us,) ſince that ſuch are indeed, (as he ſaid ſometimes of his warlike [n] *citizens*) the beſt *wals* and *bulwarkes* of our *ſtate*.

m Ξύλινον τεῖχος. Oraculum Atheniensibus datum; quod ita interpretatus eſt Themiſtocles. Herodot. l. 7. Plut. in Themiſt. Ælian. l. 12. c. 43. Galen. exhort. ad art. Clem. Strom. lib. 5. Euſeb. præpar. l. 5. c. 24. Suid.
n Lycurgus interrogatus cur muris urbem non cinxiſſet, Οὐκ ἔφη πόλιν ἀτείχιστον, ἥτις ἀνδράσιν ἀγαθοῖς κἀ πολίταις ἐστεφάνωται. Plut. apophth. Vide eund. ſympoſ. lib. 2. cap. 5. & Epiſtet. apud Stob. cap. 5. Sed & Ageſilaus quærenti διὰ τί ἀτείχιστος ἡ Σπάρτη, cives armatos oſtendens, ταῦτα τὰ τείχη. quod & idem de juvenibus Spartanis Antalcidas: adjecitque, Οὐ δεῖν λίθοις καὶ ξύλοις τετειχίσθαι τὰς πόλεις, τοὺς δὲ ἐν αὐταῖς οἰκοῦντας ἀρετῇ. Plut. ibid. Vide Plaut. Perſ. 4.4.

Point 4. *Speciall.* But leave we this, and paſſe on to the laſt *Branch*, which is, that

Children ſuffer oft for their Parents:

That *Children*, I ſay, as well *good* as *bad*, *ſuffer* oft-times at *Gods hand* for their *Parents offences:* God puniſheth the one oft times in the other. So puniſhed he [o] *Pharaoh* by the *death* of his *firſt-borne*, for his obſtinate refuſall to diſmiſſe his people. So he puniſhed [p] *David*, by the *deceaſe* of the *childe begotten in adulterie*, for that enormi-

o Exod. 4.22,23. & 12.29.
p 2 Sam. 12.14.

ous

ous act of his. And ſo *Ieroboam* here [q] for his *idolatrie*, by the loſſe of a *ſonne*, that no doubt to him was very deere. Yea, it is that that *God* threatneth, as well [r] in the *ſanction* of the *ſecond precept*, as oft alſo [t] elſewhere, that he will *viſit*, that is, *puniſh the iniquitie of parents upon their poſterity*, and that not unto *one* or *two* alone, but even *to three or foure deſcents*. So not [t] *Canaan* onely was *curſed* for his *Father Chams offence*; and [u] all *Achans family* deſtroyed for his *fault*; but [x] *the leproſie of Naaman* for *Giezies falſhood* ſtucke by *him* and *his poſterity* ſo long as any of them laſted.

[q] 1 King. 13.33. & 14. 1,17.

[r] Exod. 20.5. Deut. 5 9.

[t] Exod. 34.7. Num. 14. 18. Ierem. 32. 18. τὰ τῶν πεκάντων σφάλματ' εἰς τοὺς ἐγγόνους πρέπουσιν. Eurip. apud Plut. de provid.

[t] Gen. 9.22, 24, 25.

[u] Ioſh. 7.1, 24, 25.

[x] 2 King. 5, 27.

The *reaſon* of this courſe that God taketh oft-times in *puniſhing* of the *tranſgreſſions* of *parents* by paines inflicted upon their *children* is,

1. Becauſe *Children* are [a] *part* of their *parents poſſeſſions*. It is reported of *a Perſian Emperour*, *Artaxerxes* the *long-handed*, that [b] for ſuch *faults* of his *Nobles* and *Chiefetaines*, as their *haire* had wont to be *pulled*, their *head-tire* or *turbants* ſhould be openly ſo uſed, and for ſuch *offences* as their *bodies* had wont to be *beaten*, their *robes* ſhould publiquely bee *ſcourged*; which was deemed to them no ſmall diſgrace. And in like manner (ſaith *Theodoret*, ſpeaking of the *plague* of *leproſie* in mens *houſes* and *garments*) doth God deale with men: [c] when they *offend* themſelves, *God puniſheth* them not in their *perſons* alwaies, but ofttimes in their *poſſeſſions*, in their *goods* and *chattels*, in their worldly eſtate. And if in their *poſſeſſions*, no marvell if in their *children* too, being *part* of their *poſſeſſions*, as is evident by the *commiſſion* given and granted to *Satan* concerning the power over *Iobs poſſeſſions*, [d] which comprehended his *children* as well as his *chattels*, as appeareth by the *execution* of it.

Reaſon 1.

[a] *Liberi inter parentum ſuorum bona numerantur. Althuſ. dicæolog. l. 1. c. 30. Sunt res parentum, & in eis etiam parentes puniuntur. Tho. ſum. p. 2ª 2æ. q. 108. a. 4. ad 3.*

[b] Τοῖς ἁμαρτάνουσι τὴν ἡγεμονικὴν τιμωρίαν ἔταξεν ἀπὸ τοῦ τὸ σῶμα μαστιγοῦν, μαστιγοῦσθαι δὲ ἀποδυσαμένων τὰ ἱμάτια· καὶ ἀπὸ τοῦ δι' ἀφθόνου ἀποπλεῖν, τὴν πάσαν τοῦ ἀποδεδύσθαι. Plut. apoph. & Artaxerx. Hinc Dio Pruſ. orat. 37. Περσῶν φασὶ τοὺς ὁμοτίμους λαμβάνειν πληγὰς ἀντὶ τοῦ σώματος τὸν χαίτωνα. [c] Τῶν ἀνθρώπων ἁμαρτανόντων, ἱματίοις καὶ οἰκίαις ἐπίτερπε τὰς πληγὰς· διὰ τοῦτο καὶ τοῖς παῦπα κεκτημένοις τῶν θεραπείαν προσφέρων. Theodoret. in Levit. quæſt. 18. [d] Iob. 1, 12, 18.

2. Yea, *children* are not *part* only of their *parents poſſeſſions*, but they are [e] *part* (in ſome ſort) of the *parents* themſelves; or [f] of *one* and the ſame *body* at leaſt with them. As [g] the *Subiects* & the *Soveraigne* make jointly *one body politick*, & [h] the *loſſe* of the *ſubiects* therfore is a *puniſhment* to the *Soveraigne*: and *God* doth ſometime *puniſh* the *Soveraigne* ſo (witneſſe **David*) in the *ſubiect*. So the *Father* and the whole *family* make both as *one body*, and *evill* befalling any of them is a *puniſhment* to him, eſpecially befalling one ſo neere as *a child*: ([l] *Have mercy on me, Lord*, ſaith *the mother*: *My daughter is diſtracted*: [k] her *daughters paines* were a *puniſhment* to her:) and *God* doth oft *puniſh* the *father* or *maſter* (ſo witneſſe [l] *Abimelech*) in his *family*, and thoſe that be of it. He doth [m] as the *Phyſician* that openeth a *veine* in the *arme*, or (it may be) in the *foot* either, for ſome *diſeaſe* in the *head*. For ſo he let *Pharaoh* blood in the *right arme*, when [n] he ſmote his *firſt-borne* for his *fault*: ſo hee let [o] *David bloud* in the *feet*, that is, [p] in his *ſubiects*,

Reaſon 2.

[e] *Filii membra parentum eſſe videntur. Salvian. de provid. l. 3. Pars ipſa mei latitat corpore clauſa meo. Ovid. epiſt. 2. ex Phyllidis perſonâ. Liberi ſunt quaſi una perſona cum patre. Althuſ. lib. 1. c. 30.* τὸ γὰρ γυναῖον οὐχ ὡς τι ἡμιέργημα πεποιημένον ἀπέλαχε τοῦ γεννήσαντος· ἀλλ' αὐτὸ γὰρ, οὐχ ὑπ' ἄλλου γέγονεν· ὡς ἔχει τις φέρεται τὴν ἐκείνου μάρον ἐν ἑαυτῷ. Plut. de provid.

[f] *Tanquam membra unius corporis. Aug. in Ioſ. q. 8. & Iun. in Ioſh. 7.*

[g] Ὡς συγκειται ὁ ἀνθρωπος ἀπὸ ψυχῆς καὶ σώματος· οὕτω καὶ ἡ βασιλεία ἀπὸ τοῦ βασιλέως καὶ τῶν βασιλευομένων. Iuſtin. nom. ortbodox. quæſt. 137. [h] Μεγάλως οἶδεν αἰτιᾶν τοὺς βασιλεῖς ἡ πληγὴ τοῦ λαοῦ· τῆς γὰρ βασιλείας ὄντι τιμωρία ἡ τοῦ λαοῦ ἀπώλεια, καὶ σαλὸς τῆς βασιλείας ἡ μείωσις τῶν βασιλευομένων. Ibid. [*] 2 Sam. 24. 10, 15. [l] Matth. 15. 22. [k] Ad ſeipſam perit adjutorium, quia in filiâ ſuâ, velut in perſonâ propriâ torquebatur. Simon. Caſſ. in evang. l. 5. c. 24. Filne malum ſuum reputat. Petr. Richard. in Evang. [l] Gen. 20, 7, 18. [m] Γελοῖος ὁ φάσκων ἄδικον εἶναι τοὺς ἰατροὺς πονοῦντας καίειν τὸν ἀπτόμενον, καὶ τὸ ὕπατος ἰατρὸς ἀμύσσειν τὸ ἐπιπάστον. Plut. de provid. Οἱ ἰατροὶ τῶν φλέβα διαιρεῖσθαι, ἵνα τὴν ὀφθαλμίαν κωφίσωσιν. Ibid. [n] Exod. 12. 29. [o] 2 Sam. 14. 15. [p] Ὁ γὰρ ἁμαρτήσας ὁ ἄνθρωπος ἁμάρτημα διὰ χειρὸς, ἐὰν εἰς τὸν τοῦ πλησίον, οὐ διπλοῦς ὁ θεὸς ἐπὶ τοῖς τῶν βασιλέων παίπλασι τὸν λαὸν πεμωρέμενος. Iuſtin. orthod. q. 137.

(for they are the [q] *feete* the *Soveraigne* ſtandeth upon) for his *offence.*

[q] Prov. 14. 18. Ὁ τῷ βασιλεῖ τὰ ἀνηκόων, δεῖ, καθάπερ ἡ κεφαλὴ τοῖς ποσὶν. Chryſoſt. de ſtatuis hom. 11. 1 Cor. 12. 21.

Objection.

But how, may ſome ſay, doth this ſtand with *Gods iuſtice* to *puniſh* one for another. Or how can threatning to *puniſh ſinne* ſo in *poſterity*, ſtand with that which God himſelfe enacteth elſewhere, that [r] *the childe ſhall not ſuffer for his fathers offence*; or with his anſwere to the people, that had gotten up a bad *proverb*, [t] *The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge*: thereby meaning that [t] *Their fathers had ſinned, and they ſuffred*: that, [u] *the ſoule that ſinneth ſhould* it ſelfe *die the death*, and [x] *not one ſuffer for another.*

[r] Deut. 24. 16.

[s] Ier. 31. 29. Ezek. 18. 2.
[t] Patres peccant, & filii vapulant. Chald.
[u] Ier. 31. 30. Ezek. 18. 4.
[x] Ezek. 18. 20.

This queſtion hath not a little troubled many, both *old* and *new Writers*: and that place in the *Law*, hath very much puzled many, yea, the moſt of the *Ancients*, beſides others; which in that regard they have laboured,

Evaſions 3.
1. Some of them to divert by *allegoricall interpretations*;
2. Some to avoid by *over-violent* and *forced expoſitions*;
3. Some to ſalve by *ſtrange* and *needleſſe ſhifts.*

Evaſion 1.

Some of them (I ſay) *expound* the words *allegorically*;

Expoſition 1.

Either [a] of *Satan*, and his *ſonnes*, all *wicked* ones; whom [b] *God puniſheth* here that they may not be *damned* with him hereafter, [c] reſerving the *divell* their *Father* to the laſt *day* of *doome*:

[a] Peccatores diaboli filii, unus ex altero per ordinem perſuaſionis generatis hi in carne poſiti puniuntur, ne in æternum pereant: pater autem diabolus non in hoc ſeculo corripitur, ut in æternum damnetur. Origen. in Exod. hom. 8. [b] 1 Cor. 11. 32. [c] Iude 6.

Expoſition 2.

Or [d] of *degrees* of *ſinne* in the ſoule, making the *firſt motion* of *ſin* the *Father*; the *conſent* to *ſinne* the *ſonne*; the *act* of it the *grand-child*; and obſtinacy or *glorying* in it the *great grand-childe*: that *God ſpareth* men oft for the *firſt* and *ſecond*, but [e] *ſtriketh* home when *ſinne* is come to her *height* in the *two laſt.*

[d] Quidam ad animam humanam referunt. Patrem primum vitiorum incentivum; filium, ubi peccatum cogitatio concepit; nepotem, ubi pecc. opere perpetratur; pronepotem, ubi in peccato quis gloriatur. Primos ac ſecundos ſtimulos Deum non punire: actum tertium ac quartum vindicare. Hieron. in Exech. 18. [e] Iam. 1. 14, 15.

Exception.

But to frame *allegories* thus without need or *ground*, is but * to *wrong* the *Text*; to *pervert* the *purpoſe* of *Gods ſpirit*, and to make *God* himſelfe *ſpeake* that, that he never therein *meant*, nor *intended.*

* Commentatoris officium eſt, non quid ipſe velit, ſed quid ſentiat ille quem interpretatur, exponere. Hieron. apolog. 1. de Jouin. Nihil quærendum in verbis niſi loquentium voluntas: cui demonſtrandæ invigilare debent omnes veridici narratores & enarratores. Aug. de conſens. Evang. l. 2. c. 46. Litera enim ſuaviter excutienda eſt, non captivorum more acerbè torquenda, donec reſtituat quod non accepit. Ioan. Sarisb. metalog. l. 3. c. 1.

Evaſion 2.

Others take the words *literally*; but *expound* them either *nothing agreeably*, or even *directly contrary* to the intent of *Gods Spirit* in them.

Expoſition 3.

Some not of *puniſhing ſinnes* upon ſuch *deſcents*, but [f] of *deferring* and putting off the *puniſhment* of ſinne to ſuch a *deſcent*; as a matter not of *wrath* and *iudgement*, but of *mercy* rather and *patience*: which ſome of them alſo in particular apply to the *Iewiſh people*; either [g] in the *firſt generation puniſhed*, after their *departure* out of *Ægypt*, for all their *idolatries* during that whole time committed; or elſe (as ſome other) *captived* in the *third*, and *deſtroyed* in the *fourth* age of the *world.*

[f] Ἐγὼ δ' οἶμαι μᾶλλον τὴν θείαν φιλανθρωπίαν ἐμφαίνειν τὴν ἀπειλήν· μακροθυμῶ τοῖς πατράσι ἁμαρτήσασι· μακροθυμῶ καὶ τοῖς υἱοῖς· εἰ δὲ οἱ ἔγγονοι καὶ οἱ ἀπόγονοι τὴν πατέρων καὶ προγόνων ζηλώσωσι πονηρίαν ἐπάξω τοῖς τοιούτοις τιμωρίαν. Theodoret. in Exod. q. 40. Non eſt argumentum truculentiæ tantiſper iram tenere, ſed ſignum miſericordiæ pœnam differre peccati. Hieron. in Ezech. 18. Idemq; Thom. ſum. p. 3. q. 2ª 2æ. q. 108 a. 4. ad 1. Miſericordiæ potiùs quàm ſeveritatis, quod eo uſque differt. & Alenſ. p. 3. q. 41. m. 4. a. 1. non in æquitate judicii, ut alii peccent, alii puniantur: ſed magnitudine clementiæ, dum pœnitentiam expectat, &c. [g] Ἐκεῖνοι μὲν γὰρ Αἰγύπτου ἐξελθόντες ἐν ἐρήμῳ ἔπεσον. Theodoret. in Exod. q. 40. Gen. 15. 16. Exod. 12. 41. & 13. 18. [h] Ab Abr. ad David ætas 1ª. a David ad tranſportationem Babylon. 2ª. à tranſport. ad Chriſtum 3. inde ad finem ſeculi 4. ætate 3. captiva fuit gens Judaica, in 4. erudita. Aug. ad Adimant. c. 7.

Now

Now howſoever it be true indeed, that *God* in *mercy* ſometime *deferreth iudgement* from the *Fathers* daies to the *Sonnes*, as hee did in [i] *Ahabs*, yea and in *Ieroboams* too; for his *ſtocke* was not ſo *deſtroyed* as was [k] *threatned*, till [l] after his *deceaſe*: yea, hee *deferreth* it, as with [m] particular *perſons*, ſo with [n] whole *peoples* and *ſtates* for many *deſcents*, till their *ſinnes* be come to a certaine *height*. Yet the *oppoſition* there [o] of *mercie* to be ſhewed to *thouſands* on the other ſide, that is, both to *them* and *theirs*, ſheweth that the place cannot bee ſo *expounded*.

Conceſſion.
i 1 *King.*21.29.
k 1 *King.*14.10.
l 1 *King.*15.29
m *Iam.*1.15. *Apoc.*2.21,22.

Exception.
n *Gen.*15.16. *Matth.*23.32-38. 1 *Theſſ.*2.15,16.
o *Exod.*20.6. *Deut.*5.10. & 7.9. *Ier.*32.18.

Others underſtand it of *originall ſinne* onely, which *deduced* from *Adam*, is, and hath been, from time to time, for many *deſcents puniſhed* in his *poſteritie* with *death*; and [r] which as the *Parents fault* the *child* ſtandeth *charged* withall, till by the *new-birth* it be *diſſolved*, or at leaſt untill it come to have *iniquitie* of its owne.

Expoſition 4.
p *Pſal.*115.13,14.
q *Deut.*24. *de natis, Exod.*20 *de nondum natis, propter peccatum originale quod ab Adam trahitur, & cui mors temporalis redditur. Aug. in Deut. q.42.* r *In utrâq; ſententiâ diſſimilis ſenſus. Peccatum quippe originale quia à parentibus trahimus, niſi per gratiam bapt. ſolvamur, etiam parentum peccata portamus, quia unum adhuc cum illu ſumus. Reddit ergò peccata parentum in filios, dum pro culpâ parentis ex originali peccato anima polluitur prolis: Et rurſus non reddit, &c. quia cum ab orig. pecc. per bapt. liberamur, jam non parentum culpas, ſed quas ipſi committimus, habemus. Greg. mor. l.15. c.21.*

But this will as evill hold as the former: For,

1. Neither is any one ordinarily *puniſhed* for *anothers originall ſin*, but for [s] *his owne*.

Exception 1.
s *Eſt enim inhærens quiddam proprium ac peculiare cuique vitium originale, non imputatione mera peccati alieni, uti deliram Pighius controv.1. & Catharin. de pec. orig. c. 6. Vide Alex. Ales. p.2. q.122. m.2. a.1*

2. Nor will the [t] *ſtinting* of *deſcents* to *three* or *foure* on the one ſide, *oppoſed* to that [u] large *extent* of mercie on the other ſide, admit this *expoſition*.

Exception 2.
t *Parum enim ſolidum, quod Aug. ubi ſup. Per numerum ſeptenarium (qui 3. & 4. conſtat) universum intelligi.*

3. Nor is there *difference* in this kinde betweene either *good* and *bad*, or the *poſteritie* of either; both alike *tainted* with originall *ſinne*, and both alike *liable* to temporall death:

Exception 3.
u *Exod.*20.6. *Deut.*7.9

4. Nor doth it ſtand with the *drift* and *ſcope* of the place, [x] to deterre from *idolatrie* an *actuall tranſgreſſion* for feare of *puniſhments* upon *poſteritie*:

Exception 4.
x *Exod.*20.4,5.

5. Nor are even the regenerate freed from ſuſtaining ſuch *puniſhments* for their *parents offences*;

Exception 5.

6. Or the *growne* and great ones any more than *infants*, howſoever having *actuall ſinnes* indeed alſo otherwiſe of their owne.

Exception 6.

But the *ſenſe* and meaning of the *place* is ſo *plaine* and *evident*, that by no meanes it can be *avoided*; and a very *pregnant proofe* it is of the *preſent point*, that *children ſuffer* oft for their *fathers faults*.

Nor need we have recourſe here for the *acquitting* of *Gods juſtice*, or the *reconciling* of his doomes, to thoſe *ſhifts* and *ſalves*, that ſome others have here uſed: as to ſay,

Evaſion 3.

1. That it was [a] *threatned* indeed, but never *executed*: for that *God* oft in ſuch caſes is *better than his word*: [b] he *threatneth* to *terrifie*, but *intendeth* not what hee *threatneth*: yea, [c] that it were *impious* to take it as *intended* ſo, as the *threatning* ſeemeth to *import*.

Expoſition 5.
a Μείζων αἰ ἀπειλαὶ τῆς κολάσεως. *Theodoret. in Exod. q.40.*
b Ὡς φιλάνθρωπος ὢν φιλοψευδὴς ὢν ἀπειλεῖ. *Ibid.* c Τῷ χωρὶς αἰσχύνης χάσμα ἀνοσιῶν. *Ibid.*

For 1. neither are [d] *Gods threatnings* in *vain*: as [e] they ſhould be, ſhould they never take effect; ſince that [f] *no* jot or *tittle* of his *word* is ſuch:

Exception 1.
d *Non ſunt vana mine dominica. Polan. in Mal. 1.* e *Si impune, vacat Ve. Tertull. ad Marc. l.2.* f *Mat.*5.18. *Ego jam olim mihi perſuaſi in ſacri pretioſiq; eloquii textu nec modicam vacare particulam. Bern. in cant. 72.*

Exception 2. 2. Neither want we *examples*, many a one, of the *execution* hereof; as hath formerly beene ſhewed:

Exception 3. 3. Nor, albeit [g] *God* in *mercie* ſometime *revoke* his *ſentences*, doth he ever *threaten* ought that hee may not juſtly *inflict*.

Exception 4. 4. Nor is it *impious* to ſay, that *God intendeth* ought that he *threateneth*: *impious* rather it may ſeeme to bee, to ſay that it is *impious* to avow it.

Expoſition 6. Or 2. that it was *for a time* onely *enacted*, [h] to tame that *ſtiffe-necked people* by feare of having their *poſteritie puniſhed*, but was [i] afterward *reverſed*, when they were amended. As if that in [k] *Ezechiel* were a *revocation* of the former.

g *Eſai.*38.1,5. *Ion.*3.4,10. *Ierem.*18.7,8.

h *Patrum delicta ex filiis exigit: duriitia populi talia remedia compulerat, ut vel poſteritatibus ſuis proſpicientes legi divinæ obedirent. Tertull. ad Marc.l.2.* i *Futurum ut poſt duritiam populi duritiâ legis edomitam, iuſtitia jam non genus ſed perſonas judicaret. Ibid.* k *Ezech.*18.4.

Exception 1. For 1. neither are the *ſanctions* of the *Law Morall*, of leſſe continuance than the *Law* it ſelfe, [l] which *laſteth for ever*.

Exception 2. 2. Nor was it Gods purpoſe there to *revoke* or *alter* ought of his former *courſes*, [m] the *equitie* whereof he there avowes; and [n] this among the reſt is averred, by another *Prophet* of the ſame time, to have been even then *Gods* wonted *practice*.

l *Pſal.*119.89. *Mat.*5.17,18. *Luk.*16.17.

m *Ezech.*18.25.

n *Jerem.*32.18.

Expoſition 7. Or 3. that this concerneth [o] the *Iewes* onely, who [p] beyond that [q] they wiſhed themſelves, ſhould be *puniſhed* for *Chriſts death*, not in their *children* alone, but in their *childrens children* too for many *deſcents*; but concerneth not *Chriſtians*, [r] of whom that other ſhould be meant in *Ezechiel*.

o *Ambæ ejuſdem vocis: prior per Moſem ad Iudæos Optat. ad Donat.l.7*

p *Prævidens parum dicturos præ magnitudine culpæ. Ibid.*

q *Matth.*27.25. r *Altera ad Chriſtianos pertinet. Ibid. Vide de hoc & Aug. ad Iulian. l.6.c.12.*

Exception 1. For 1. both the *former* is more *generall*.

Exception 2. 2. Nor is there difference in *Gods dealings* betweene *Iew* and *Chriſtian* in this kinde.

Exception 3. 3. Not to adde that even the *faithfull* themſelves ſometimes have ſo *ſuffered*.

Exception 4. 4. Nor doth this or the former any way aſſoile the *doubt*, or untie the *knot*, concerning the *juſtifiableneſſe* or *equitie* of the *point* or *practice* queſtioned, but reſtraine onely the *execution* of it to ſome *people* or *perſons*.

Expoſition 8. Or 4. that therefore *God* may juſtly *puniſh children* for their *fathers offences*, becauſe [s] they ſtand *guiltie* of the ſame in Gods ſight: which *guilt* yet [t] how *farre* it goeth, they dare not determine.

s *Parentum peccatis parvulos obligari, non improbabiliter dicitur. Aug. Enchir.c.46. Parentum peccata modo quodam ſunt aliena, modo quodam & noſtra: aliena quippe proprietate ſunt actionis, & noſtra ſunt contagione propaginis. Idem ad Iul.l.6.c.4. Viſe Leon.1.Pp.ep.86. & Greg.mor.l.15.c.22.* t *Quouſque implicetur proles ſtatuere non audet. Aug. Enchir.c.47.*

Exception 1. For 1. this is a *conceit* that [x] hath *no ground* at all in *Gods Word*: which if it be admitted, that of the *Heathen man*, of [u] the *world* growing *worſe* and *worſe*, would be true, not onely as hee meant it, of the *practice* of *ſinne*, but much more in regard of the *guilt* of *ſinne* more and more multiplied in each ſeverall *deſcent*.

x *Vide Thom.ſum.p.1.a. 2æ.q.81.a.2. & Alex. Ales.p.2.q.122.m.2.a.1.*

u *Damnoſa quid non imminuit dies? Aetas parentum pejor avis tulit Nos nequiores, mox daturos Progeniem vitioſiorem. Hor.carm.3.6.*

Exception 2. 2. Nor will [y] *Gods bleſſing* of *poſteritie* for the *anceſtors well-doing*, (a worke of *meere grace* and *free favour* only) prove a ſpeciall *guilt* of an *anceſtours* particular *miſdeeds* to adhere to any of his *iſſue*. A *King* may

y *Sed & ſi benedictio patrum ſemini quòque eorum deſtinabatur ſine ullo adhuc merito ejus, cur non & reatus patrum in filios quòque redundaret? ut per totum genus & gratia deturberet & offenſa. Tertull. ad Marc.l.2.*

may well [y] *reward* a man for *ſervice* done him by his *Father*. Yet it followeth not thence, that he may therefore in like manner either [z] *condemne* him or *execute* him for his *Fathers offence*.

y 2 Sam. 9. 5. *Parentum noſtrorum qui occubuerunt apud te benè acta ſervantur. cujus manſuetudini tuæ fidem innotuerit, hæreditatis jure, quod autori debueris, ſoboli mox reſundis. Hactenus de majorum obſequiis fructum, & tamen de ſuppliciis exceſſum non timemus, &c.* Ennod. Panegyr. z 2 King. 14. 6. *Pœnâ ſiquidem damni per accidens officit poteſt filius: quatenus bonum ejus à parentis bono dependet: ſicut in crimine læſæ majeſtatis, filius amittit hæreditatem pro peccato parentis.* Thom. p. 2ª. 2æ. q. 108. a. 4. ad 2 Hinc Cic. ad Brut. ep. 13. *Nec verò me fugit, quàm ſit acerbum, Parentum ſceleratæ filiorum pœnis tuis: ſed hoc præclarè legibus comparatum eſt (de bonis publicandis) ut charitas liberorum amiciores parentes reipub. redderet. At non pœna flagelli.* Alenſ p. 3. q 41. m. 4. a. 1. ſ. 8. *malò minùs gladii.*

Or 5. that his *ſentence* is never put in *execution*, but [a] where the *children* tread in their *Fathers ſteps*, and doe in *impiety* or *iniquity imitate* their bad *Parents*: For that when they ceaſe to follow their bad *Parents* baſe *practices*, they [b] then ceaſe to be their *Sonnes*. And that therefore is there mention made of the *third* and *fourth deſcent* onely, becauſe that [c] *parents* may *live* ſo long, and their evill *examples* conſequently be ſeene of their *iſſue*.

Expoſition 9.

a *De eis qui in paternis verſantur malis. Quis enim malum & mali filium non duplici nomine execretur? quō bonum & boni filiū duplici quis honore honorandum cenſeat. Aug. nom. vet. & nou. Teſt. quæſt. 14. Non hoc fit, niſi cùm ſuerit paterfilius in malis imitatus. Aug. poſt. collat. c. 7. Mutatur, ſi parentum facta non ſequantur. Idem in Deut. q. 22. Eis quippè non redduntur peccata parentum, qui non imitantur mores illorum. Quemadmodum autem bonorum imitatio facit, ut etiam propria peccata delcantur: ſic malorum imitatio facit, ut non ſolùm ſua ſed etiam eorum, quos imitati ſunt, merita ſortiantur. Idem in Pſal. 108. Non puniuntur quia parentes fuerunt peccatores, ſed qui ipſi peccatorum æmulatores. Hieron. in Ezech. 18. Cum provectiores ex parentum culpâ feriuntur, illorum pœnas luunt, quorum opera ſecuti ſunt. Greg. mor. l. 15. c. 21. Nonniſi ſit culpæ particeps. Thom. ſum. 1ª. 2æ. q. 18. a. 1. & Alex. Ales p. 2. q. 122. m. 1.* b *Deſinit eſſe filius iniquorum, qui non imitatur mores illorum. Aug. in Pſal. 108. Eorum enim filii dicimur, quorum mores imitamur. Origen. in Ezech. hom.* c *Quia uſque ad 3. & 4. progeniem, eam quam imitentur filii, parentum vitam poſſunt videre, uſque ad eos ultio extenditur, qui viderunt quod inde ſequerentur. Greg. Ibid.*

For 1. the very *example* that we have here in hand, of *a good Sonne ſmitten* for his *bad Fathers offence*, doth directly prove the contrary. *Exception 1.*

2. Nor ſeemeth it ſtinted to the *third* and *fourth deſcent*, ſo much, becauſe *Parents* may *live* ſo long to give evill *examples* to their *iſſue*, as becauſe they may *live* ſo long to ſee *Gods judgements* on it. *Exception 2.*

Or laſtly, that it is then onely *executed*, [d] when *impiety* runneth on ſo from *deſcent* to *deſcent*, as *hereditary*, that the whole *race* it ſelfe ſeemeth [e] worthy to be *rooted* and *raced* out.

Expoſit. 10.

d Ἐνὶ ᾧ λόγῳ, παῖς ὁ εἰδὼς χρηστείας παίδων μανθάνει ξυμπάσας, πολὺ ἐκ πολλοῦ πατρὸς καὶ πάππου, καὶ πάππου πατρὸς ἐφεξῆς ὁρῶσι δικαιοσύνην. Plato de leg. l. 9. *Quod idem cum iſto facit, Euſeb. præpar. Evang. l. 2. c. 39.* e *Quomodò milites Maximini pereuſſores, Ex peſſimo genere ne catulū quidē eſſe relinquendū. Jul. Capitol.*

For beſides the former *exceptions*, which here alſo hold; the *examples* ſome of them before produced, doe evidently evince the contrary. *Exception.*

Thus you ſee how about the *Solution* of this *Queſtion* many have beaten their braines, and thoſe men of great note, and yet have given no good or *juſt ſatisfaction* therein.

For the *untying* therefore of this *knot*, rather *ſnarled* more and *entangled*, than by them *unknit*, and the *reconciling* of thoſe ſeeming *differences* betweene the *texts* of *Scripture* before mentioned, let me intreat a while your beſt attention to that, that ſhall bee delivered, that I may not be thought therein miſtaken. *Solution.*

Firſt therefore let it be conſidered, that [f] *all men* (*Father* and *Sonne*, as well the one as the other) *owe a death unto God*, & which hee may juſtly require whenſoever, and whereſoever, on what occaſion, and by what meanes ſoever he will. [h] God therefore for the *ſinne* of *Achan* might command his whole *houſhold* and his *children* among the reſt (though not [i] *privie* to, or *guilty* of that *offence* of his) to be put *Consideration 1.*

f Heb. 9. 26. Πᾶσιν ὀφείλεται θανεῖν. Archyt. Clem. Strom. l. 6. Βροτοῖς ἅπασι καθανεῖν ὀφείλεται. Eurip. Alceſt. Θανάτῳ πάντας ὀφειλόμενα. Anthelog. *Debemur morti. Horat. lyr.* g *Naturæ debitum Deus repetit quomodo & quando vult: homo tum demum repetit, cum jubet natura Deus. Iun. in Ioſ. 24.* h *Ioſua 7. 24. Deus hoc ipſe mandavit, non judex cui illud præceptum eſt. Deut. 24. 16. Aug. in Ioſ. q. 8.* i *Neque enim liquet, quod Iun. laborâſſe familiam contagione conſcientiæ.*

to *death*, and ſo *puniſh* him in them as well as in his owne perſon, becauſe they ought *all* of them a *death* to him, which on that occaſion hee might require. But [k] *Amazias* may not put to death the *ſonnes* of thoſe *traitours* that ſlew the *King* his *Father*; according to that [l] *Law* which God hath enacted betweene man & man to be obſerved: becauſe they were no way obnoxious to him, neither did they by any *Law* or *Statute humane* or *divine* owe a *death* unto him otherwiſe.

k 2 King. 14. 6. 2 Chron. 25. 4. *Homine judice nemo niſi ex culpâ propriâ pœnas debet luere. Aug. in Ioſ. q. 8.*

l Deut. 24. 16. *Reatus patris non obeſt liberis Alibuſ. dicealog. l. 1. c. 30. Filius patris iniquitatem ferre non debet* Petr. Fons. *leg. ſelect. Sancimus ibi eſſe pœnam, ubi & noxia eſt. Propinquos, natos, familiares procul à calumniâ ſubmovemus quos reos ſceleris ſocietas non facit. Peccata ſuos teneant autores. Ne: ulteriùs progrediatur metus quàm reperiatur delictum. Arcad. Theodoſ. & Honor. Cod. l. 9. tit. 47. leg. 22. Crimen vel pœna paterna nullam maculam filio inſligere poteſt. Namq; unuſquiſq; ex ſuo admiſſo ſorti ſubjicitur, nec alieni criminis ſucceſſor conſtituitur* Caliſtrat. *Digeſt. l. 48. t. 19. l. 26. Et Grat. decr. c. 1. q. 4. c. 6.*

Yea, the juſtice and equity of Gods dealing in this kinde may be further cleered even by ſuch courſes as men alſo may lawfully take: For ſuppoſe wee ſome great *Noble-mans* onely *ſonne* and ſole *heire* condemned to *die*, for ſome *rape* or *robbery* by him commited. Howbeit his *Soveraigne* conſidering that the *young man* is one of *good parts* otherwiſe, and may hereafter doe his *King* and *Country* good *ſervice*, though hee were overtaken in that act; as alſo out of pitty to his *Fathers houſe*, loth to ſee an ancient *family* utterly extinguiſhed in him; and beſides, having earneſt ſuite made in his behalfe by divers neere about him, is inclining, yea & purpoſed to grant him his *pardon*. But in the *interim*, while the matter hangeth yet in ſuſpence, it commeth to be diſcovered, that the *Noble-man* his *Father* hath an hand in ſome foule *treaſon*, hath entred into *conſpiracy* either with ſome forraine *foe*, or ſome domeſticall *traitour* againſt the perſon of his *Prince*. Now hereupon his *Soveraigne*, altering his minde and purpoſe concerning his *Sonne*, cauſeth him inſtantly to be brought out and *executed* in the ſight of his *Father*, whom after alſo he diſpoſeth of according to his deſert. In which caſe the *Sonne* (you ſee) is puniſhed for his *Fathers offence*, but for which he might have eſcaped: and the *Father* is puniſhed in the *Sonne*; his *Sonnes death* (no doubt) being no leſſe *puniſhment* to him than his owne: and yet is there no *wrong* or *iniuſtice* done either to *Father* or *Sonne*, becauſe both had *deſerved death*, and *death* was therefore due to either.

And herein erred thoſe wicked *Iewes*, that charged *God* with *iniuſtice*, that they complained that their *Fathers* had done *amiſſe*, and that [m] they (themſelves being no way *faulty*) ſuffered onely for their *Fathers faults*. Whereas indeed, vile wretches, [n] they were every whit as *bad*, or *worſe rather* than they, and [o] bare the *burden* of their owne *iniquities*.

Secondly, let it be conſidered, that *God* layeth no temporall *iudgement* at any time upon any, but he is able to turne the ſame [p] to the *good* of the partie upon whom it is inflicted. And that he doth ſo, as here alſo he did, when he layeth any outward evill on a *godly* perſon for the ſinne of ſome *wicked* one, and ſo puniſheth (as hee doth oft alſo) the *bad* in the *good*.

For the better cleering of this, we may well make uſe of that *diſtinction* ſo rife in the *Schooles*, that [q] theſe outward *temporall evils*, or *penall ſufferings* are in the nature, Sometime of a *curſe*. Sometime of a *cure*.

m *Quomodò de Romanis Hor. carm. 3. 6. Delicta majorum immeritus lues Romane, donec templa refeceris Ædeſque labentes Deorum, &c.*

n *Ezech. 20. 30, 31. Ierem. 7. 26. & 16. 12.*

o *Ierem. 3. 25.*

Conſideration 2.

p *Rom. 8. 28. Sicut nihil eſt, quod malis non noceat. Quibus peſtifera fiunt, quæ profutura eſſent, ſi aliis darentur. Sen. de benef. l. 5. c. 12. Ita nihil eſt quod non bonis prodeſſe poſſit. Idem de prov. c. 3.* τοῦ θεοῦ τοῖς ἔχουσι, καὶ διὰ τὸ τῶν πατέρων ὀφείλεται. *Xenoph. apud Plut. de inimic.*

q *Pœnalia aliquando habent rationem maledicti, aliq. habent rationem medicinæ. Vide poſt. Aug. in Ioſ. qu. 8. Thom. ſum. p. 1ª. 2æ. q. 87. a. 7, 8. & p. 2ª. 2æ. q. 108. a. 4. Simplic. in Epictet. enchirid. c. 13. & Senec. de provid. c. 3. Hinc diſtinctio illa pœnæ, in nocentem, & conferentem; ſive in ſuffocantem & promoventem: item in pœnam vindictæ, & pœnam cautelæ: ſive in condemnantem, & corrigentem: apud Alenſ. p. 1. q. 39. m. 3. a. 4 § 1. ſ. 6. & p. 2. q. 115. m. 3. ſ. 1. & q. 122. m. 1. ſ. 1. & p. 3. q. 41. m. 4. a. 1.*

And

And accordingly there is a *foureſold courſe* of *Gods dealings* in theſe caſes. *Courſes* 4.
For ſometime *God puniſheth a bad Father* in a *bad Sonne*; and then it is not a *croſſe* onely, but a *curſe* to both. So God *puniſhed* (wee may juſtly deeme) [r] *Pharaoh* in his *firſt-borne*. *Courſe* 1.

[r] *Exod.*12.29.

Sometime hee *puniſheth a good Father* in a *good Sonne*; and then it is, though a *croſſe*, yet a *cure* to both. So puniſhed hee [s] *David* (wee may well judge) in his young *childe*. *Courſe* 2.

[s] 2 *Sam.*12.14,15,18.

Sometime he puniſheth a *good Father* in a *bad Sonne*; and then it is a *cure* to the *Father*, and a *curſe* to the *Sonne*: So puniſhed hee the ſame [t] *David* in his *ſonne Abſolom*. *Courſe* 3.

[t] 2 *Sam.*12.10,11. & 18.9,15.33.

Sometime hee *puniſheth a bad Father* in a *good Sonne*; and then it is a *curſe* to the *Father*, and a cure to the *Sonne*. So puniſhed hee [u] *Ieroboam* in his *ſonne* here mentioned. And that which was no doubt a great and grievous *croſſe* & *plague* to his Father, yet proved through *Gods goodneſſe*, in *mercie* wiſely ſo diſpoſing it, no leſſe [x] a *benefit* and *bleſſing* to the child. *Courſe* 4.

[u] 1 *King.*14.1,3,12,17

[x] *Verſ.*13,18.

Thus then I hope that by this time you ſee, how *God* without any the leaſt blemiſh to his *juſtice*, may by *death* take away the *Son* for his *Fathers offence*. *Recapitulation.* *Branches* 4.

Why *man* may not ordinarily doe therein as *God* doth: and yet that in ſome caſes *men* doe alſo, and may well doe the ſame. *Branch* 1.

That the wicked *Iewes* had no juſt cauſe to charge God with *injuſtice*, for his dealings with them, albeit that he ſhould ſo have done. *Branch* 2.

And how *God* can turne to the *good* of *a good childe*, the *evill* that hee ſuffers for his *bad Fathers default*; though to his *ungodly Parent* the ſame be a fearefull *judgement*, and not a *croſſe* only, but a *curſe* too. *Branch* 3. *Branch* 4.

Now a word or two of *uſe*, and ſo an end.

Vſe 1.

And firſt it may admoniſh *Parents* to be the more carefull to *ſhun ſin*, if not for their [a] own, for their *childrens* ſake yet: becauſe their *ſins* may bring *judgement* upon their *children* alſo, even as well as upon themſelves. There is no *Parent*, if hee be not wholly ſtript of naturall affection, but *deſires* the *welfare* of his *child*. Yea, [b] *Parents* are uſually wont to be more *charie* of their *childrens welfare* than of their own. Art thou deſirous thē of their *wel-doing*? Do not wilfully that, that may any way impeach it. And nothing may ſooner doe it than thy *ſinne*. As thine *obedience* and *upright carriage* of thy ſelfe in Gods ſight may procure [c] a *bleſſing* even to thy *poſteritie*: ſo thy *ſin* and *tranſgreſſion* may bring [d] *evill* alſo upon it. What a griefe would it bee to any of us that have *children*, if in playing with one of them we ſhould let it fall unwittingly, whereby the *child* ſhould get a *knocke* that it ſhould die long *ſicke*, and at length *die* of? Take heed then how to ſatisfie ſome wanton *luſt* or *deſire* of thine, thou doe wilfully that, that may provoke *God* to *wrath*, & cauſe him to lay the like on thy *child*, as thou ſeeſt that in the like caſes ſometime he hath done. Yea, conſider with thy ſelfe, if ſhortly after ſome ſuch wilfull running out of thine, and giving way to thine unreſtrained corruption, ſome ſuch thing ſhould befall thy *child*, and [e] thy guilty *conſcience* ſhall then (as it may juſtly) ſuggeſt unto thee, *This may well be the hand of God upon my childe for mine exceſſe, or my ſinne*; [f] what griefe and anguiſh of heart muſt it needs procure to thee, and poſſeſſe thy ſoule withall, when thou ſhalt ever and anon bee thinking, and ſaying within thy ſelfe, [g] *all this torment doth this poore infant endure for my ſake, for my ſin.* We cry out

Vſe 1.

[a] *Vt vel poſteritatibus conſulentes divinæ legi obedirent. Tertul. ad Marc. l.2.*

[b] *Quis non magis filiorum ſalutem quàm ſuam curet? Tertul. Ibid.* ἐπεὶ καὶ ἡ μήτηρ ἡ Μακαβαίων τοὺς παῖδας ἐφίλει μᾶλλον ἢ ἑαυτήν; *Auiſque apud eund. ll. l. 324.* φιλοστοργοῦσα τοῖς παιδίοις; Μᾶλλον ἐπαίνου λαβοῦσα τιμωρίαν ἢ τὸν πόλεμον αὐτῇ· τῷ αὐτῆς σώματι μᾶλλον παίγνιον, καὶ θρυλλοῦ ὑπὲρ ἐκείνου, καὶ πιέζει τὸ στόμα, μὴ λάθῃ καταπίνα. *Plut. de amor. prol. Catulorum amor in venabula impingit ferasque Sen. ep. 74.*

[c] *Deut.* 4.40. & 5.29. & 7.8,9,13. & 28.4.

[d] *Deut.* 28.18,32,41. *Ier.* 5.17.

[e] Ἡ συνείδησις, ὅτι συμβαίνει δεινὰ εἰς γαστρὸς (ex *Eurip. Oreſt. Clem. Strom. l.7.* οὐ ἔλαχε ἐν σαρκὶ τῇ ψυχῇ ἡ μεταμέλειαν, αἰμάσσουσαν ἀεὶ καὶ νύσσουσαν ἐναπολείπει. *Plut. de tranquill.*

[f] Ὁ ὀκνῶν ἐπὶ τοῖς τοιούτοις ἀνήκεστον ἀνήμερον αἰσθήσεται τὴν ψυχὴν *Plut. de ſanit.* [g] Ἐγὼ τί τοῦ αἴτιος εἰμι.

oft

oft of *witches*, when our *children* are ſtrangely taken, and ſay ſuch a one hath *bewitched* them, when we are the *witches* our ſelves; and, as he ſaith of the [h] *wine*, that men take above meaſure, it is our *ſin* that hath *bewitched* them. Nor let *Gods children* thinke themſelves priviledged in this kind more than others. [i] *David* (you heard) was ſo puniſhed, as well as *Ieroboam*, howſoever *God* turned it to his good; and that not in one onely, but [i] in divers of his. And if others of *Gods Children* ſhall in like manner grow *wanton*, and preſuming on Gods *goodnes*, ſhall take *liberty* to themſelves, to walke looſely, and *run riot*; God may juſtly by the like *judgements* call them home againe, and reclaime them, which may be alſo for their *good*.

To conclude, it may teach *Parents* what *uſe* to make of *Gods hand* upon their *children*. That they take occaſion thereby to looke home to themſelves, *examine their hearts, view and ſurvey their lives*, make enquiry what corruption of theirs either ſwaying (without controll) in the one, or breaking out by way given to it in the other, might give *God* juſt occaſion to lay that *croſſe* upon them: and in more ſpeciall manner, (becauſe [k] *God oft puniſheth* us in thoſe things that we *offend* in; as he *puniſhed David* in his *children*, for his over-much [l] *indulgence* towards them) wherin we have bin *faulty* about them, & *defective* in our *duty* toward thē, either in *fond affection*, or *neglect* of *inſtruction* & *correction*, or the like. Now, where is there almoſt any that think in ſuch caſes on this? We are troubled to think, when our *children* are *evill*, that we have let them goe too *thin clad*, and ſo they have caught *cold*: But wee thinke not how *careleſſe* we have bin of *cloathing* (not their *bodies*, but) their *ſoules*. We are troubled when they are gone, to think that we omitted this or that *meanes* of *helpe* for them. But we are not troubled to thinke, that we neglected the *beſt meanes* with them, & thoſe that concerned not their *temporal* but their *eternall good*. Or we are not troubled for this, that we brake not off, or humbled our ſelves for ſome *ſin*, w^ch^ *repented* of might have kept them ſtill with us. Neither yet do I, or dare I affirme generally, that this is alwaies the *cauſe* why *God croſſeth men* in their *children*: He may do, and doth it alſo (no doubt) many times, for the [m] *triall* and [n] *exerciſe* of his *gifts* and *graces* in them, their *patience, obedience, confidence in God*, & the like, & for other *ends* to himſelfe beſt knowne, as to make *way* for ſome other *worke* of his. It was not for any ſpeciall *ſin* of *Iob*, that [o] his *children* were all at once ſo *deſtroyed*, though it were a grievous *croſſe* unto him. It was [p] not for any ſpeciall *ſin* of his *Parents* (our Saviour himſelf ſaith it) that, that poore *beggar* in the *Goſpel* was *borne blind*. Howbeit, ſince that we learn out of *Gods word*, that *God* doth frequently *inflict* ſuch *evils* upon *children* for the *tranſgreſſions* of their *Parents*, yea, and he hath *threatned* alſo ſo to do: it ſtandeth us upon, & it is one of the beſt *uſes* that we can make, as of thoſe *croſſes* that God laieth on us in our *goods* & *chattels*, & our worldly *eſtats*; ſo, much more of thoſe that in our *children* (who are much neerer than thoſe to us) do befall us, that we take occaſion thereby [q] to *ſift* and *ſearch* out our *waies*, & to *humble* our ſelves in the ſight of God for our *ſinnes*. Had *Ieroboam* ſo done, peradventure he might have *ſaved* his *ſons life*, he had at leaſt *prevented* other *judgments* more fearefull that for want therof after befell him and his. And we by ſo doing may either *remove Gods hand* lying heavy on our *children*, and on us alſo in them; or at leaſt we may have the *croſſe* ſo *qualified* and *ſanctified*, that it ſhall turne to the *good* both of *us*, and *ours*.

FINIS.

h Ὁ οἶνος ἐδάσκησε. *Baſil. Caeſ. de invect.*

i 2 *Sam.* 12, 10, 11, 14, 15, 18. & 13, 1, 14, 28, 29. & 16. 22. & 18. 9, 15, 33. 1 *King.* 1. 5, 9.

k Αἱ ἂν τις ἁμαρτάνει διὰ τούτων κολάζεται. *Sapient.* 11. 13. *In quibus peccamus, in eiſdem plectimur. In Heliogabalo conſcios ſevitum vario genere mortis, quum alios vitalibus exemptos necarent, alios ab imâ parte perfoderent, ut mors eſſet vitæ conſentiens. Lamprid.*

l 2 *Sam.* 18. 33. & 19. 4, 5, 6. 1 *King.* 1. 6. *Verum ac ſeverum illud Pii 2. Pp. Hoſtem in ſe nutrire, qui nimis filio ignoſcit. Platin.*

m *Ad examen.*

n *Ad exercitium. Exercitia ſunt nobis iſta, non funera. Cypr. de mortal.* *Vide Alex. Ales p. 1. q. 39. m. 3. a. 4. §. 1. ſ. 6.*

o *Iob* 1. 18, 19.

p *Iohn* 9. 3. *Vnde Alex. Ales p. 3. q. 5. m. 1. Pœna duplicem habet ordinationem: unam ad culpam, quæ præcedit: alteram, ad gloriam, quam prætendit.*

q *Lam.* 3, 39, 40.

CHRISTIAN CONSTANCY CROWNED BY CHRIST.

A FVNERALL SERMON on APOCALYPS 2. 10.

Preached at the buriall of Mr. WILLIAM WINTER Citizen of LONDON.

Together with the Teſtimony then given unto him.

BY

THOMAS GATAKER *B.* of *D.*

and Paſtor of *Rotherhith.*

LONDON,

Printed by ANNE GRIFFIN, for EDVVARD BREVVSTER, and are to be ſold at the ſigne of the Bible, at Fleet-bridge. 1637.

To the Right Worſhipfull

Mr. ROBERT OFFLY Maſter

of the Company of Haberdaſhers, and the right Worſhipfull Sir *Iohn Garret* Knight, Mr. Alderman *Hammerſly*, Mr. Alderman *Whitmore*, Mr. Alderman *Ranton*, and other worthy Fathers and Brethren of the ſaid Company, all proſperity in this world, and Happineſſe in the world to come.

RIGHT WORSHIPFULL,

Albeit the expreſſions of a gracious heart by liuely voice breed deeper impreſſions (God attending his own ordinance of preaching with a more ſpeciall bleſſing) yet writing hath in this reſpect a prerogatiue, that holy truths thus conueyed to the world ſpread further, and continue longer. Thoſe therefore deſerue well of the Church that this way impart thoſe things to publike and future uſe, by which God wrought on the hearts of the hearers for the preſent. In which reſpect this funerall Sermon preached out of loue and honour of the graces of God in a poore, yet well eſteemed Chriſtian (Maſter WINTER*) may gaine acceptance, as being not only for matter ſound, for handling cleere, but for the times ſeaſonable. For what more neceſſarie in theſe times, wherein many are aſhamed of the downe-right profeſſion of that religion by which they hope to be ſaued, than to preſſe conſtant faithfulneſſe in knowne truths, unto which all promiſes are intailed? Particular points haue been much and long urged amongſt us, it is very needfull that conſtant cleauing to all thoſe bleſſed truths likewiſe be inforced. And from what ſtronger incouragement can this be, than from a crowne of life heere promiſed to the crowne of all graces, Perſeuerance? Since the fall, one dangerous diſeaſe of the ſoule, is unſetledneſſe in good purpo-*

ſes,

ses, especially when either discouragements or allurements are offered. But what will not a soule breake thorow, that hath in the eye of it a crowne held out to all that hold out to the end, by him who hath both obtained it for us, and keepeth it for us, and us for it? There is a mutuall passage of trust betweene God and us, (for thus graciously he condescendeth to us.) We trust him with the salvation of our soules, he trusteth us with his truth, which if by grace we be inabled to keepe, it will keepe us, and raise up our hearts to an expectation of all good from our faithfull and good God, even at that time when our soules gaspe for comfort, at the houre of death. And at the day of judgement the sentence will passe, not according to greatnesse of parts and place, but according to faithfulnesse, Well done, not learned, wise, rich, but faithfull servant, &c. This Sermon intreating of things thus usefull, is presented by me, as intreated by the widow of the late deceased (Master WINTER) *and some others whom I respect, and to you as chiefe of that Company whereof he was a poore member: and this by willing consent of the author, my reverend and ancient friend of whom I am not willing to take this occasion to speake: his long, faithfull, learned labours in the Church have made him sufficiently knowne. He gave her full power of the copy for her use. Which in her behalfe, and at her desire, I offer unto your Worships as a testimony of her respect; as likewise if there be a blessing in your hands in the behalfe of the Orphans of such as have beene of your Company, I was not unwilling to take this advantage of presenting her estate to your mercifull considerations, considering she traineth up a sonne at the Universitie for the future service of the Church. It is a speciall blessing of God where he hath given power & a willing minde to doe good, to offer likewise the opportunity of fit objects that bounty be not misplaced, which here undoubtedly you shall have, and the blessing of the fatherlesse and widow shall come upon you. The Lord leade you on in a course of faithfulnesse, to which we are here encouraged, that in the end you may receive the crowne of life which is here promised.*

Graies Inne, Jan. 2. 1623.

Yours in all Christian service,
R. Sibbs.

CHRISTIAN CONSTANCY CROWNED BY CHRIST.

APOCALYPS 2.10.

Be thou faithfull unto death, and I will give thee a crowne of life.

I Shall bee needleſſe to make ſtay upon any curious *Analyſis*, either of this whole *Chapter* in *generall*, or in *particular* of that *Epiſtle*, whereof my Text is a *parcell*. It containeth an entire *Sentence* of it ſelfe, and may well therefore be handled by it ſelfe.

They are the words of our Saviour to the *Angell* or [a] *Paſtour* of the Church [b] of *Smyrna*, and they divide themſelves into *two parts*, { *a precept*, *a promiſe*.

[a] *Fruſtra eſt enim Origines, qui de Spiritibus cœleſtibus interpretatur in Luc. hom. 13. & 35.*

[b] *Verſe 8.*

The *precept* is in thoſe words, *Be thou faithfull unto death:*
The *promiſe* in thoſe, *And I will give thee a crowne of life.*
There is the *worke* in the one, the *reward* or wages in the other.

Part 2.
Precept.
Promiſe.
Part 1.
Branches 2.

1. Duty.
2. Stint.
Extent.
Part 2.
Branches 2.
1. Giver.
2. Gift.
Part 1.
Branch 1.
Dutie.
Fidelity.

In the *precept* we may observe,
1. The *duty* required, *fidelity* or *faithfulnesse*: *Be thou faithfull*: and
2. The *stint*, or *extent* of it; *Vnto death*.

In the *promise* likewise we may consider,
1. The *giver*; *Christ*: *And I will give thee*.
2. The *gift*; *a Crowne*; and that *of life*.

For the *first Branch*, the *dutie* required or enjoyned; *Bee faithfull*. The word *faithfull*, is ambiguous, and may be taken two waies; and *in a twofold sense* is it given to the godly. For as the word [c] *Faith* is taken sometime for *credulity*, and sometime for *fidelity*; sometime for *trust*, and sometime for *trustinesse*; sometime for *confidence* in another, and sometime for *faithfulnesse* to another: In the *former sense* it is taken in those *phrases* so usuall; [d] *Faith in Christ*, and [e] *Faith in his Name*: In the *latter sense* it is taken in those words of our Saviour, [f] *You neglect iudgement, mercy*, and *faith*, or *fidelity*; and in those of the Apostle, [g] *Let servants shew all faith* (that is, *faithfulnesse*) *to their Masters*. So *Gods Saints and servants* are termed [h] *faithfull* in a twofold respect: sometimes in regard of their *faith*; that is, their *beliefe and confidence in Christ*: [i] *Be not faithlesse, but faithfull*; saith our Saviour to *Thomas*: And, [k] *What part hath the faithfull with the Infidell?* saith the Apostle; that is, *the beleever with the unbeleeving*. Sometimes in regard of their *fidelity and faithfulnesse unto Christ*: [l] *Who is a wise and a faithfull servant?* saith our Saviour. And, [m] *I have received mercy of God, to be faithfull*; saith the Apostle: which of the former [n] some mis-expound. In this latter sense (as I take it) is the word here to be taken. For so is *Antipas* • a little after termed [p] *Christs faithfull Martyr*: and what is heere said of being *faithfull to death*, is in the next *Epistle* called, [q] *the keeping of his workes to the end*.

Faith twofold.
Credulity.
Confidence.
Fidelity.
Faithfulnesse.
2. waies.
In regard of beliefe & confidence.
In regard of Fidelity and Faithfulnesse.

[c] Πίστις.
[d] *Act.* 24.25.
[e] *Act.* 3.16.
[f] *Matth.* 23.23.
[g] *Tit.* 2.10.
[h] Πιστοί.
[i] *Iohn* 20.27.
[k] 2 *Cor.* 6.15.
[l] *Matth.* 24.45.
[m] 1 *Cor.* 7.27. [n] *Non quia eram, sed ut essem, ne meritum fidei Dei misericordiam præveniat. Aug. de grat. & lib. arb. cap.* 3. *&* 14. *& de prædest. sanct. cap.* 2. *&* 3. *De fide justificante intelligens.* • Ἄντιπας, *contractum ex* Ἀντιπατρος: *sicut* Δημήτηρ, Δημᾶς. Ἀπολλόφανες, Ἀπολλᾶς *Lucius, Lucas. Artemidorus, Artemas. Numerius, Numas, &c. vide Var. de ling. Lat. l.* 7. *& Scalig. ad Catul.* [p] *Vers.* 13. [q] *Vers.* 16.

Meaning.

So that the *Point* then of *Instruction* that wee observe hence, is this; that

Point 1.

Fidelity or faithfulnesse is required of all Christians.

Faith in Christ must be seconded with *faithfulnesse unto Christ*. As wee must have *Faith in him*, so wee must keepe *Faith to him*. For [r] those that are *with him*, are [s] *elect called*, and *faithfull*. And as some in this *Booke* are commended in this kinde for their [t] *patience and faith*: so some are said elsewhere, to be *condemned*, *for breaking their faith*, to wit, formerly plighted unto him.

[r] *Apoc.* 14. 1.
[s] Ἐκλεκτοὶ, κλητοὶ, πιστοί.
[t] *Vers.* 19. *&* 14.25.
[1] *Tim.* 5.12.

Necessity of Fidelity.

Now that wee may the better conceive, and see the *necessity* hereof:

Reason 1.

1. Consider we what *termes of relation* there are betweene *Christ* and us. *Fidelity* and *loyalty* is in more speciall manner required [u] in the *Wife* toward the *Husband*; and in [x] the *Servant* and *Subiect* towards his *Master*, his *Liege-lord*, and his *Soveraigne*. But [y] *Christ* is our *Husband*, our *Head*, and every *Christian soule* is his *Spouse*: [z] *I have espoused thee unto me*, saith he, *in mercy and in fidelity*. He is [a] our *Lord* and [b] *Master*: [c] *You call me Lord and Master*; saith he, *and you say well*; *for*

[u] *Prov.* 2.17. *Hosh.* 3.3. *Ierem.* 3.20.
[x] *Tit.* 2.10.
[y] *Ephes.* 5.23.
[z] *Hosh.* 2.19,20.
[a] 1 *Cor.* 8.6.
[b] *Matth.* 23.10.
[c] *Iohn* 13.13.

for so I am. We ought therefore to beare all *loyalty*, to shew [d] all *fidelity* and *faithfulnesse* unto him. I might adde, that as *Christ is Gods*, so [e] *we are Christs*. [f] *You are Christs*, saith the Apostle, *and Christ is Gods*. As *Christ* therefore is to *God*, so should *we* be to *Christ*. But **Christ was faithfull in all things to God his Father*: and [g] *faithfull* therefore should we be likewise in all things to him. He was *faithfull* to *God* for us: and so should we also be for him.

2. The *faith* that must save us, must be [h] *faith unfained*. But *faith* severed from *fidelity* is *no faith*, but a meere *fancy*. [i] *Faith without faithfulnesse* is a *false*, *a counterfeit faith*; like [k] *Copper coine* that hath the *lustre*, but not the *worth* of good *Gold*. It is [l] *a faithlesse faith*, saith *Bernard*; and *a trust without truth*, (*You trust in a lie*, saith *Jeremy*;) whereby men expect that *God* should keepe *covenants* with them, when they have no care to keepe the like with him. *Rabshakeh* Argument against *Ezekiah* had beene good, if his words of *Ezekiah* had beene true. Little cause could *Ezekiah* have [m] *to trust in God*, had hee *taken downe his high places*, and *demolished his altars*.

citur, non est fides. Petr. Cant. de ver. abbrev. c. 7. [k] *Τὰ ψεύδη χρυσᾶ ἔχειν, ἢ ἀληθῆ σιδηρᾶ τὰ χρυσᾶ καὶ τὰ κακὰ ἀγαθὰ δοκεῖν, Plut. de virtut.* [l] *Infidelis quædam fiducia. Bern. de temp. 50.* [m] *Jer. 7. 18.* [n] *Esai 36. 7.*

3. When we surcease to keepe *faith* with God, we free him from performance of his *promises* to us. For howsoever it be true indeed that the Apostle saith, [n] *Though we be unfaithfull*, or, *though* [o] *we distrust*, rather; *yet doth God abide faithfull*; *nor can he deny himselfe*. [p] *Mans distrust* or *incredulity cannot annull his fidelity*. And it is a divellish position that the *Romanists* hold, and such as cutteth asunder the very sinewes of humane society: that [q] *Faith is not to be held with Heretikes*. For even [r] *with the unfaithfull is faith to be held*. Howsoever, I say, wee may not [s] *play the Crects with Cretians*; that is, lie and dissemble, because others so do: nor in regard of any mans wickednesse or ungodlinesse otherwise, hold our selves discharged of such [t] bonds and covenants as we stand obliged in unto him. Yet where *agreements* betweene parties are founded and grounded on *conditions* or *covenants* (for I stand not now on the precise distinction of *Law termes*) to be mutually and enterchangebly performed on either side, [u] hee that in such case breaketh first, doth thereby free the other partie. Nor is it any *unfaithfulnesse* therefore in God, (whose *promises* of *life* and *salvation* are so *conditionall*) to deny to make his promises good unto those, that have no care to keepe touch with him. [x] *They kept not covenant with me, and I regarded not them: saith the Lord.*

[p] *Frustra sibi fidem quis postulat ab eo servari, cui fidem à se præstitam servare recusat. Bonifac. PP. in 6 leg. Iuv. 75. Frangenti fidem fides frangatur eidem. Fidem frangenti licitum est fidem frangere. Petr. Ravenn. Jur. ff. de in offic. testam. Quanquam hac reverendum est fidem fallere.* [x] *Heb. 8. 9.*

4. As there is nothing among men generally more odious, than *falsehood in friendship*; *infidelity* in those that we are in *league* and *amity* with all: **Thy confederates*, saith the Prophet, *have dealt treacherously with thee*. And, [y] *It was not a professe enemy*, saith *David*, *that did me the wrong*: *for then could I well have brooked it*: *but it was thou, my guide, my companion, my sworne brother*; as we say. So there is nothing that God taketh to heart more, or can worse endure, than [z] *disloyalty* and *breach of covenants* in those that be in league with him. [a] *Those*, saith he,

[d] 1 Cor. 4. 1, 2.
1 Pet. 4. 16. 01. 2. 1
[e] 1 Cor. 6. 19, 20.
[f] 1 Cor. 3. 23.
* Heb. 4. 2.
[g] *Vt enim ipse fidelis est in reddendo, ita fidelem exigit de promisso. Chrysost. hom. de fide, spe, char.*

Reason 3.

[h] Πίστις ἀνυπόκριτος. 1 Tim. 1. 5. 2 Tim. 1. 5.
[i] *Fides enim ab eo dicitur, quia id fit quod dicitur. Ex Cicer. de repub. l. 4. offic. lib. 1, & ad Tiran. ep. 10. Nonnius de propr. serm. Aug. de mend. c. 20. & ad Hieron. ep. 6. Hervæ. in Rom. 7. Haimo ibid. I. & 2. Ergò ubi non fit quod dicitur, non est fides.*

Reason 4.

[n] 2 Tim. 2. 13.
[o] Ἀπιστοῦμεν. *Vide mitas Piscat.*
[p] Rom. 3. 3.
[q] *Fides cum Hæreticis non esse servanda. Videantur quæ ex Sanctis instituit catholicè habentur in Thesib. Romano-Cathol. à D. Thom. Mortono edita. & in Alex. Cookes* More worke for a Masse Priest, *num. 7.*
[r] *Etiam infideli reddè servatur fides. Taxátque Cic. offic. l. 3. Alexi illud apud Accium. Neque de infideli, neque de quoquam fidem.*
[s] Ἢ Κρῆτας Κρῆσιν ἀπατίζειν. *Plut. in Lysand. & Æmyl.*
[t] Gen. 21. 32. & 26. 28, 29. & 31. 44, 53.

[u] *Frangenti fidem fides frangatur eidem.*

Reason 4.

* *Tui fœderis, id prævaricati sunt. Obad. 7.*
[y] Psal. 55. 12, 13, 14.
1 Esai. 24. 5. Jer. 3. 20. & 5. 23. & 12. 6, 10, 11.
[z] Jerem. 34. 17, 18.

he,

Ritu, qualis ille Genes. 15.9.10,17.

hee, *that have violated the covenant which they solemnely made with me, when they* [a] *cut the calfe in twaine, and passed betweene the two sides of it; I proscribe them to the famine, the sword, and the plague; and their carcasses shall lie rooting above ground unburied.* [b] Better not *to make covenant* with God at all, than to *make, and not keepe.*

[b] Eccles. 5.5.

Vse 1. *Examination*

From hence then may wee learne how to trie and examine the *sincerity*, and the *soundnesse of our faith*. [c] *Try your selves*, saith the Apostle, *whether you bee in the Faith: whether* you *bee sound or* [d] *unsound.* (The word would not be translated *reprobates*, as we commonly use that *tearme.*) Here is a *Touchstone* to try it by. If our *Faith* and *Confidence in Christ* bee accompanied with *fidelity* and *faithfulnesse unto Christ:* if we be carefull as well to observe what he requireth of us, as to expect what he promiseth. It is the [e] *the nature of Faith*, saith *Chrysostome, to single out God*; to make him as *Thomas* speaketh, [f] *My Lord, and my God:* and as to *single out God* himselfe, so to apply his *promises* in particular to the *faithfull* party: [g] *Who hath loved me*, saith the Apostle, *and given himselfe for me.* But we must know withall, that true Faith is carefull as well to apply *Gods* * *precepts*, as his ** *promises.* [h] *When thou saiest, Seeke my face; my soule answereth thee againe, Thy Face, Lord, will I seeke.* Yea, to that end saith *Chrysostome*, doth the Apostle make that particular application of *Gods grace and goodnesse* to himselfe, * to imply thereby his owne particular *engagement to God* for it. And it is no true *Faith* that regardeth not the one as well as the other. Hence it is, that it is said of some, that [g] *they became obedient to the faith:* and of the *Romanes*, that [h] *they had from the very heart obeyed the forme of Doctrine delivered unto them*: or (if you will) [i] *that they were bound unto.* Who are commended also more than once for their [k] *obedience of faith*, or their *faithfull obedience.* Which *faithfull obedience* is *a sure note of sound faith*; nor can it be *true faith* where such *obedience* is wanting. Then may we know our *Faith* to be sound and sincere, when our *faith in Christ* breedeth and produceth in us a *faithfulnesse unto Christ*, a carefulnesse to please him, a willingnesse to obey him, to be guided and ruled by him.

[c] 2 Cor. 13.5.
[d] Ἀδόκιμοι.
[e] Ἡ πίστις ἰδιοποιεῖται τὸν Θεόν. Chrysost. in 1. Cor. hom. 2. Fides Deum individuat.
[f] Iohn 20.28.
[g] Galat. 2,20.
* Τὰς ἐντολάς.
** Τὰς ἐπαγγελίας.
[h] Psalm. 27.8.

Vse 2. *Conviction.*

But alas, how many will be found, to have *no true faith*, who yet make profession of Faith, if they come to this *Touchstone*, if they come to this *triall.* Every one is ready to say with him in the Gospell, [m] *I beleeve, Lord.* But, [n] *All men*, saith the Apostle, *have not faith.* No: *all have not Faith*, that make profession of Faith. How appeareth that, may some say? Surely, because as the same Apostle saith else-where, [o] *All obey not the Gospell:* [p] all observe not the *rules* of it. For how many *professe the faith of Christ*, that yet are wholly [q] *estranged from the life of Christ?* How many thousands (millions, I might say) bee there, that having *given up their names unto Christ*, and *made solemne vowes and covenants in baptisme* with him, never so much as once thinke on (much lesse have any care of performing or making good) those solemne *vowes* & *promises* that then they made, the *bonds* they entred into in their *baptisme?* And how are they *Christians* that *keepe no faith with Christ?* And yet will such bee counted *Christians* as well as the best: and are ready enough to vaunt of, and presume on their *Christendome*, as if [r] in regard thereof they were sure to do well,

[m] Marke 6.24.
[n] 2 Thess. 3.2.
[o] Rom. 10.17.
[p] 2 Thess. 1.8.
[q] 1 Pet. 4.17.
[q] Ephes. 4.18. Phil. 3.18,19. Rom. 16.18. Christum lingua si crepat, cùm vita negat, non est fides, sed hypocrisis. Cypriani notatur de dupl. martyr.
[r] Ità quidam omnibus fidem Christianam etiam cum malâ vitâ tenentibus salutem promittebant: Aug. de civit. l. 21. c. 21.

But

But to omit that this their *confidence*, is like that before touched upon of the *Iewes*, which[f] the *Prophet* telleth them, *should never stand them in stead*: I would gladly know of some such, what it is that maketh him *a Christian? My faith*, peradventure thou wilt say, *in Christ*. Yea but that *faith*, as hath beene shewed, that is not accompanied with *faithfulnesse*, is not true, it is but *a false, and a counterfeit faith*: Nor can a *false and a counterfeit faith* make (at the best, and the most) but a *Counterfeit Christian*; [t] *a Christian in Name*, but *not in deed*.

[f] Ierem. 7.8.

[t] *Christiani nomine, non vitâ, non moribus. Aug. in Psal 30.*

If therefore we desire [u] to be counted what we are called, let us approve the sincerity of our *faith in Christ*, by our *fidelity and faithfulnes unto Christ*. If we desire to have benefit by our *faith in him*, let us be carefull to keepe our *faith with him*. If we looke that he should keep *covenants* with us, let us bee sure that we keepe *covenants* with him. [x] *All the waies of God are mercy and truth*, saith the Psalmist, but to whom? *to those that keepe his Covenant and his Testimonies*. And, [y] *The mercy of God is for ever and ever, upon those that keepe Covenant with him, and that thinke upon his Commandements to doe them*. But it is an unequall thing for us, to expect that hee should keepe covenants with us, when we have no care to keepe the like with him. An unreasonable thing were it for [z] *a Wife* to require meanes of maintenance from her *Husband*, when she liveth disloyally, and keepeth with another man: or a *Servant* to expect the wages covenanted from his *Master*, when he keepeth no *covenants* at all with his *Master*, when he refuseth to doe his *worke*. Nor have they any reason to expect *Life* from *Christ*, when they die, that have no care to keepe *Faith* with *Christ*, while they live.

[u] *Aliud est enim esse quod diceris, aliud dici quod non es. Chrysost. hom. de spe, fid. char. Quid autem proderit appellari quod non es? quid nomen prodest ubi res non est? Aug. in 1. Ioan. 5.* Οὐ γὰρ τὰ ὀνόματα πίστις ἢ ἀγάπη ἐστὶν, ἀλλὰ τὰ ἔργα καὶ ἡ ἀλήθεια καὶ ἡ ἀγάπη. *Dion. Chrysost. orat. 38.*

[x] Psal. 25. 10.

[y] Psal. 103. 18.

[z] Hosh. 2. 5, 8, 9.

Vse 3. Admonition.

But how long must this *faithfulnesse* of ours be continued? * Not for *a day or two*; as some formally would seeme to observe it, when they repaire to *Gods board* once a yeare; no, nor for a *yeare or two* onely; but, as in the mutuall plighting of *Faith* in *Wedlocke*, it is wont to be said, [a] *till death us do part*; so long as life lasteth, *unto death*, * *to the last gasse*: as it is afterward expounded, [b] *untill I come*; [c] *unto the end*.

Branch 2. Extent.

* *Non ad annum, vel ad tempus, sed in æternum divino te mancipásti sacramenti. Bern. epist. 254.*

[a] *Rom. 7. 2. 1 Cor. 7. 29.*

* Μέχρι ἀναπνοῆς, *Clem. Alex. in protrept.*

[b] *Vers. 25.*

[c] *Vers. 26.*

Christian fidelity must continue to the last.

Point 2.

So *David*, [d] *I have applied mine heart to fulfill thy statutes alwaies, even to the end*. And, [e] *His house we are, if wee hold fast the confidence, and the reioycing of hope to the end*: and, [f] *we are partakers of him*, (or, [g] *fellow-heires with him*) *if wee keepe firme* [h] *the confidence begun in us to the end*. And looke what is there said of our *confidence* in, the same is required in our *faithfulnesse unto Christ*, in [i] *the keeping of his workes*; that must also bee *to the end*. For even one branch it is also of * our *Faith unto Christ, to hold fast our faith in Christ*, and the profession of it, against all *oppositions*, and all *opposites* whatsoever.

[d] Psal. 119. 112.

[e] Hebr. 3. 6.

[f] Hebr. 3. 14.

[g] Μέτοχοι i. συμμέτοχοι, *ut Cap. 1. 9.* [h] συγκληρονόμοι. *Rom. 8. 17 socii, consortes. Piscat.*

[h] Ἀρχὴν τῆς ὑποστάσεως, i. πίστεως: quæ ὑπόστασις esse dicitur, *cap. 11. 1. Idem principium autem sive initium fidei, i. quam profiteri cœpimus, & qua initiati sumus fide.*

[i] *Vers. 26.* * *Psalm. 44. 17, 18.*

Now as the *necessity* before of this *fidelity*, so the necessity of such *constancy* and continuance may appeare; if we shall consider, that

Necessity of perseverance.

Reason 1.

1. [k] *Not to persevere is a curtailed sacrifice; a maimed service*, and such as God therefore will not accept of. [l] No *maimed* beast might

[k] *Non perseverare cultus est mutilus. Bern. epist. 24. & 165. & de temp. 56.*

[l] *Levit. 22. 21, 22.*

be presented for sacrifice. That that was offered to God must have both [m] *horne* and *hoofe*: yea it must not want so much as the *taile*: for [n] *the taile-peece* by name is in the sacred *Rituals* disposed of. It being thereby intimated, say [o] some of the *Ancients*, that *no holy course of life is accepted*, if it be *not concluded and closed up with a good end.*

[m] Psal. 69 31.
[n] Levit. 3. 9.
[o] *Caudam hostiæ offerre præcipimur, ut omne bonum quod incepimus, etiam perseveranti fine compleamus.* Greg. mor. l. 1. c. 40. *Bene immolat, qui sacrificium boni operis ad finem perducit.* Idem in Evang. 25. *Caput cum cauda offerri jubetur, quia sine perseverantia nihil placet.* Rad. Ardens in 1. 40. e.

Reason 2.

2. [p] *Inconstancy* and *instability* is *an Argument of unsoundnesse and insincerity.* [q] *A friend*, saith *Salomon*, *loveth for ever.* And, [r] *He was never a true Friend*, saith the Heathen man, *that ever ceaseth to be a Friend.* In like manner, those that be *true-hearted* to God, will keepe constantly with him. [s] Nor were they ever *sincere* and *upright with him*, that ever leave and give over their loyalty unto him.

[p] *Indicium maximum est malæ mentis fluctuatio.* Sen. epist. 120.
[q] Prov. 17. 17.
[r] Οὐδεὶς ἐραστὴς, ὅστις οὐκ ἀεὶ φιλεῖ. Aristot. rhet. l. 2. c. 21. & Eudem l. 7. c. 2. *Non est amicus jugiter qui non amat. Amicitia quæ aliquando desinere potuit, nunquam vera fuit.* Martin. Dum. de morib. ex Aug. ad Iulian. Com. de pæn. d. 2. [s] Psal. 78. 8, 10. 37, 57.

Reason 3.

3. [t] *Christ persevered for us:* and therefore *ought we to persevere for him.* Such a *friend* was he to us, as *Salomon* describeth. [u] *Whom he once loved*, saith the *Evangelist*, *he loved to the last.* He was not [w] *the Beginner onely*, but *the finisher of our salvation.* He held out to the last gaspe, till [x] *all were consummated*, till all were done that was to bee done for the full effecting and the finishing of it.

[t] *Christus perseveravit pro te. Tu ergò pro illo perseveres.* Bern. de temp. 56. & de bon. deser. *Ibi tu figas cursus tui metam, ubi Christus posuit suam.* Idem. ep. 254.
[u] John 13. 1. [w] Heb. 12. 2. [x] *Consummatum est.* John 19. 30.

Reason 4.

4. It is *a Rule* in the *Civill Law*, that [a] *it is as nothing that holdeth not out.* Yea that, [b] *Nothing is held done*, because all that is done is as good as nothing, as *not done as long as ought remaineth to be done.* [*] *A will unfinished is no will: a deed*, unlesse it be *signed, sealed, and delivered*, is *no deed.* In a Lease made upon condition of divers Acts, either successively to be done, or yeerely to be reiterated, if all but one be done, and that onely omitted, or all be observed for many yeeres together, but default then be once made, [c] that one faile, or once failing, is enough to make all the rest of no effect, and to cause a forfeiture of the whole.

[a] *Factum non dicitur, quod non perseverat.* Pet. Fons Reg. Iur.
[b] *Nihil dicitur fuisse factum, quamdiu aliquid agendum superest.* Ibid. ex Cod. Iustin. *Incassum bonum agitur, si ante terminum vitæ deseratur.* Greg. mor. lib. 2. cap. 43. Τὸ πρὸς μικρὸν ἴσον ἐστὶ τῷ μηδενός. Basil. Cæs. hom. 5.
[*] *Testimentum ni perfectum fuerit, nullum est.* Gloss. ad Grat. de pæn. d. 3. ex Cod. Iustin. [c] *Nisi totum solvatur, nihil solvitur. Neque enim absolutus est debitor, qui multa reddit, sed qui omnia.* Greg. Mor. l. 22. c. 6.

Reason 5.

5. [*] *The former part of our life yeeldeth unto the latter:* and, [d] *the latter part* of our life *carrieth it away from the former.* [e] *If the wicked man* saith God, *returne from his wicked courses, all his former iniquities shall be forgotten, and shall bee mentioned no more.* And on the other side, [f] *if the righteous man*, saith he, *give over his good courses; all the righteous deeds that hee hath done shall doe him no good; but for the evill that then hee doth, shall he die.*

[*] *Cedunt prima posteremus.* Tacit. Annal. l. 13. *Vltima primis cedunt.* Bern. de pass. Dom. c. 14.
[d] *Vita posterior priori præjudicat.* Hieron. ad Furiam.
[e] Ezech. 18. 21, 22.
[f] Ibid. 44. *Neque enim ex præteritis, sed ex præsentibus judicamur.* Hieron. in Ezech. c. 26. *videas profunda oblivione sepeliri, quæ perseverantia non insignivit.* Bern. de grad. obed.

Reason 6.

6. [g] *The end of each of thing is all in all.* [h] *Marke the end of the iust man.* And, [i] *I saw the end of these men.* It is that that maketh or marreth all. [*] *Every thing*, we say, *is well that endeth well.* And indeed, [k] *the maine*

[g] *Terminus ad quem dat appellationem. Non quærantur in Christianis initia vel exordia, sed finis & perseverantia. Paulus malè cœpit, sed benè finivit. Iudas benè cœpit, sed malè finivit.* Ex Hieron. Bern. ad sororem. cap. 10.
[h] Psalm. 37. 37. [i] Psalm. 73. 17. [*] *Cujus finis bonus est, ipsum quòque bonum est.* Bern. in Psalm. 91. ser. 17. [k] H. Smith on Psal. 90. 12. *Tota vita discendum est mori.* Sen. de brev. vit. c. 7.

end

end and aime of our whole life, should be this, *to make a good end of our life*; to put a good conclusion to it, [l] *that we may be found* then *holy and unblameable in peace.*

[l] 2 Pet. 3.14.

7. [m] *It is perseverance alone that carrieth away the Crowne.* Unlesse we be *faithfull to death*, there is * no *Crowne of life* for us. [n] *Christianity* is compared to a *race*. [o] *In a race*, saith the Apostle, *all that run, winne not.* Those onely get the *Garland* that get first to the *Goale.* But in this spirituall *Race*, saith *Chrysostome*, [p] *Not he that commeth first*, but *each one that holdeth out to the last*, is crowned. [q] *He that persevereth to the end, shall be saved.* [r] He that doth not, loseth all that he hath done. [s] *Comming but a foot short*, *may make a man misse the prize*, and lose the wager he ran for. As [t] in *iourneying* also, a man doth but lose all his labour, if he get not to his journies end.

Reason 7.

[m] *Perseverantia sola virtutum coronatur. Bern. epist. 32. & 109. & 129. & 353. & de temp. 16. & 114.*

* *Fruii, non pugna, coronat. Idem de pass. Dom. c. 14.* Τὸς λειπομένους χθ ὁ τρεφανῶσι. *Themistocles Plut. apoph.*

[n] *Heb* 12.1.

[o] 1 *Cor.* 9.24.

[p] *Non qui primus venerit, sed quicunque perveneri. Chrysost. nomine de fide, spe, char. tom. 4.* [q] *Matth.* 24.13. *Marke* 13.13. *Non qui caperit, sed qui perseveraverit. Bern. de grad. humi. Non inchoantibus, sed perseveramibus præmium promittitur. Isidor. de sum. bon. l. 2. c. 7. Nec capisse, vel facere, sed proficere virtutis est. Hier. Gloss. ad Matth. 10.* [r] *Galat.* 3.4. [s] Οἱ πρὸ χόντες ἐν τῆς σταδίοις ἐνὶ πολλάκις βήμασι μόνῳ ἐλαττῶνται τῆς βραβείων ἐξέπεσον. *Basil. Cæs. hom. 5. Nec ad bravium victoriæ pervenit, qui in magna parte spectaculi velociter currit, si juxta metas veniens, in hoc quod reliquum est, defecit. Greg. mor. l. 22 c. 6.* [t] Ἀρχὴς δ' ὁδοιπορίας πένδ', μὴ πρὸς τὸ προκειμένου πέρας ἀποσωθέν δ' τῆ ὁδοιπόρῳ. *Basil. Cæs. ibid. Nec ad qualibet destinata loca pergentibus inchoando prodesset longum iter carpere, si non etiam totum valerent consummare. Greg. ibid.*

Reason 8.

8. * *God himselfe is eternall*, from whom we expect our *reward*: and the *reward* that we looke for, is it selfe also everlasting. But what hath *levity* and *inconstancy*, saith *Augustine*, *to doe with eternity?* [u] Our fidelity must therefore hold out to the last, if wee desire to have an everlasting reward. Yea most equall it is, that we continue to the end, if we looke to enjoy that [x] *ioy and blisse in the end*, that shall be *without end.*

* *Deus æternus: præmia æterna. Quid levitati & æternitati? Aug.*

[u] *Æternitatis imaginem perseverantia præ se fert: Sola est cui æternitas redditur. Bern. de consider. lib. 5.*

[x] *Gaudium in fine, sed gaudium sine fine. Idem de divers. 19.*

Vse 1. Information.

And, is it so then, that without such perseverance nothing in this kinde is availeable? How miserable then and deplorable is the state of those that with *Ephesus*, [a] *forsake their first love*; that with the *Galatians*, [b] *run well a while*, but then [c] give over; that [d] *begin in the spirit, and end in the flesh*; that [e] *put their hand to Gods plough, and then looke backe againe*, as [f] *Lots* Wife did toward *Sodome*; that with *Demas*, [g] *follow Paul* a while; but then [h] *leave him* againe *to embrace the world*; that [i] *having escaped the defilements of the flesh, and the world, by the acknowledgement of our Lord and Saviour Iesus Christ, doe afterward turne away from the holy Commandement*, and *returne* [k] *like Dogges to their vomit*, to their former filth, and [l] *like swine after washing to the wallowing againe in the mire?* They are not onely in as bad case as before, (and yet were [m] that bad enough) but in worse case now than ever. [n] *Their latter estate*, saith S[t]. *Peter*, is *worse than their first was.*

[a] *Apoc.* 2.4,5.

[b] *Galat.* 5.7.

[c] *Frustra velociter currit, qui prius quam ad metas venerit, deficit. Greg. mor. l. 2. c. 40.*

[d] *Galat.* 3.3.

[e] *Luke* 9.62. *Retro post aratrum aspicit, qui post exorta boni operis ad mala revertitur qua dereliquit. Greg. in Ezech. l. hom. 6.*

[f] *Luke* 17.32. *Genes.* 19.26.

[g] *Coloss.* 4.14. *Philem* 24. [h] 2 *Tim.* 4.10. [i] 2 *Pet.* 2.20,21,22. [k] Κυὼν ἐπιστρέψας ἐπὶ ἴδιον ἐξέραμα, *Prov.* 26.11. [l] Χοῖρος λουμένη εἰς κύλισμα βορβόρου. *Iambus est, & poeticum spirat.* [m] *Ephes.* 1,2,3. & 4.17,18. [n] 2 *Pet.* 2,20. *Matth.* 12.45.

Vse 2. Admonition.

And let it admonish us therefore [o] *to hold fast what wee have*; [p] *to cleave unto God with full purpose of heart*; and [q] *use all diligence, to keepe firme our assurance of hope to the end.* For as it were better for us never to have entred into *Covenant* with God, than to make *Covenants* with him, and *not to keepe* them: So * it had beene better for us never to have made shew of observing them, if at any time after we cease and give over the observation of them againe. And therefore [r] *seeing that we know these things*, saith S. *Peter*, since that we see and have heard what

[o] *Vers.* 25. *Chap.* 3.11.

[p] *Act.* 11.23.

[q] *Heb.* 6.11.

* *Ille plus delinquit, qui interruptam causam dimittit, quam qui nunquam ad illam pervenit. Bromyard in oper. trivio ex Authent. collat. 8. de Litig.*

[r] 2 *Pet.* 3.17.

what [f] the *danger* of it is, *let us take heed lest we be drawne away by errour of the wicked, and so fall from our steadfastnesse and our faithfulnesse in the Lord Christ Iesus.*

And because, as *Gregory* saith, [t] *it is to little purpose for us* to be *informed how dangerous it is if we be not taught how to prevent the danger:* It shall not be amisse to adde some few *Rules* for the furthering of us unto perseverance in those religious courses that either we are to enter, or are in some measure entred into already.

Wouldst thou therefore *continue faithfull to Christ thy Master*, and *hold out* in thy *Christian course to the end?*

Rules for furtherance.

Meanes of perseverance.

Meanes 1.

1. *Enter with resolution.* [a] Cast up thine accounts before hand. [b] Forecast the worst, and prepare for it. [c] *Vnlesse a man*, saith our Saviour, *leave* ([d] *in resolution* at least) *all that ever he hath*, [e] *father and mother, and wife, and children and land, and living, and his owne life too; he can be none of my Disciple.* The want of this is that, that maketh many a one turne head and set saile backe againe, so soone as they see stormes towards, and opposition beginne to be made: they never were minded to goe further, than they found the way cleare before them. It fareth with them as with those *that goe to sea upon pleasure*, [cc] who no sooner see a blacke cloud rise, or finde the sea beginne to worke, especially * if they beginne to grow sea-sicke with it, but they are crying by and by to make backe with all haste to the shore; whereas the *Merchant* or *Sea-man* † that is *bound for his Port*, will not be driven backe with a storme or two, (hee looked before for it) with a little foule weather, or a little sea-sickenesse, but goeth on thorow faire and foule, till he hath made his voyage, till he hath gotten to his Port.

[f] *Ingens periculum ad deteriora redeundi.* Sen. ep. 72. Iohn 5. 14. *Gravius ægrotant, qui cùm levati morbo viderentur, in eum de integro incidunt.* Cic. famil. lib. 12. ep. 30.

[t] *Quid ista proderit prænosse, si non contingat evadere?* Greg. in Evang. 36.

[a] Luke 14. 28, 29, 30.

[b] *Et aquissimum spera; & ad iniquissimum te para.* Sen. ep. 24.

[c] Luke 14. 33.

[d] *Quantum ad affectum, licet non quantum ad effectum.* Ludolf. de Vit. Christ. proposito tenus. Adrian. quodlibet. q. 10.

[e] Luke 14. 26.

[cc] *Nondum erat tempestas, sed jam inclinatio maris, ac subinde crebriores fluctus. Cepi gubernatorem rogare, ut me in aliquo litore exponeret.* Senec. epist. 53.

* *Nauseame segnis torquebat. Institi itaque gubernatori, & illum, vellet nollet, coegi ut litus peteret.* Ibid. † *Cui propositum est navem in portum perducere.* Idem epist. 85.

Meanes 2.

2. *Labour for sincerity.* Endeavour to be that inwardly, that thou makest profession of outwardly. Else there is no hope of continuance. For [f] *nothing* that is *counterfeit*, will last *long*. *Counterfeit pearles* may make a *faire shew* for some time; but their *lustre* will not *last*. And this is one main cause of the *Apostasie* of many, they were never but [s] *hollow hearted*; they were never sound at the heart. [h] *The seed on the stony ground*, therefore *withereth* away when the heate of the yeere commeth, because *it had no root*. And therefore [i] *many shall fall away*, when [k] *the dangerous daies come*, that had made a goodly shew of profession before; because they had (when they were at the very best) [l] *an outward shew and semblance of godlinesse* onely but *no inward power of it*. Yea, that is one cause why [m] many that have seemed very forward men in *times of peace*, have in *times of persecution* fallen cleane away, when some other, that made no such great shew before, have stucke close to it. There was *an outward blaze* onely, in the one, that was *an inward sparke* in the other, that being blowne up by the bellowes and blast of opposition, hath broken forth, and blazed out to the wonderment of those, that little looked for such things from such, as had made no greater flourish before.

[f] Οὐδὲν ψεῦδος μόνιμον. Greg. Naz. *Nihil fictum diuturnum est.* Amb. offic. l. 2. c. 22. *Caduca sunt quæcunque fucata sunt.* Cyprian. ad Donat.

[s] Psal. 78. 37. Hosh. 6, 4.

[h] Mat. 13. 20, 21. *Nam quod radicatum est etiam ardente Sole arescere non potest. Sole nutritur & virescit, non arescit.* Aug. in Psalm. 43. & in 1. Ioan. tr. 3.

[i] 1 Tim. 4. 1.

[k] 2 Tim. 3. 1.

[l] 2 Tim. 3. 5.

[m] Read the story of *Sanders* and *Pendleton*. in *Foxes* Acts and Monuments.

Meanes 3.

3. *Be carefull to* [n] *keepe a good Conscience.* [o] *Holding the mystery of faith in a good conscience*; saith the Apostle; [p] *which some casting away, have made*

[n] 1 Tim. 1. 19. Heb. 13. 18

[o] 1 Tim. 3. 9.

[p] 1 Tim. 1. 19.

made ſhip-wracke of Faith. [q] Hee compareth *Conſcience* to a *Ship* or a *Barke*; and *Faith* to *Treaſure* therein imbarqued; [r] which muſt needs therefore miſ-carry, if the *Ship* or *Barke* be caſt away. And in this *Barke*, *Sinnes againſt conſcience* make foule breaches, which if they be not ſpeedily repaired, (and that is not eaſily done neither) may ſoone undoe all. Better it is to prevent them, than to hazzard the making of them good againe. The rather, becauſe when they are growne frequent once, they bring a kinde of retchleſneſſe with them. It is with our *Conſcience*, as it is with our apparell. While it is freſh and faire, new, or newly waſht, we are very charie what we leane againſt, where we ſit, or what we touch with it; but when it is once ſoiled or ſullied, we have no ſuch regard of it, we little paſſe what we doe with it, we care not now where we caſt it.

[q] Perkins of Conſcience.

[r] *Rectè itaque contra Papam ratiocinatur Nilus ep. Theſſ.* Β'ι σφαλῶς χωρεῖν & πολλὰ σὺν ἐκείνῳ & σωνεί δησιν, ἐν δὲ χῳ & σὺν ἐκείνῳ & πίστιν ναυάγιον ναυσῆναι.

4. *Slight no ſinne*; make light of no evill courſe. For to omit that [s] *no ſinne* is *light* or *little* in it ſelfe. Some may ſeeme [u] *motes*, and be ſo termed in compariſon of ſome other. But there is none but may well be deemed *a beame*, being conſidered in it ſelfe. As the *Earth*, though but a [x] *center* or a *point* to the *heavens*, yet is an huge body of it ſelfe, [y] by no art or skill of man exactly meaſurable. And againe, that in every ſinne, great or leſſe, there is *ranke poiſon*; there are [a] *no ſins* that are in themſelves not *mortall*, as the *Popiſh* ſort imagine: [b] *a deadly ſting* there is in every ſinne; which [c] may not therefore be dallied with. Not to ſtand, I ſay, upon theſe things; even thoſe *little ſins*, as we reckon them, if we give way to them, will make way ſoone for greater. The *Divell* uſeth them (it is the compariſon of [d] an ancient Writer) as *Theeves* ſome *little Boy*, that they put in at a window; who though he can doe no great matter of hurt himſelfe, yet, when he is once in, can open the doores and let them in, that may both rob the houſe, and kill all that are in it. Or [e] as *Huntſmen* doe their *little Beagles*, which they ply the *Deere* withall till he be heated and blowne, and then clap they on their great *Buck-hounds* that may pull him downe and plucke out his throat. And indeed, in theſe ſmaller matters *decay of grace* firſt diſcovereth it ſelfe, as [f] *the decay of a tree*, appeareth firſt in the *waſhie boughes* or the *twigs*, and ſo by little and little goeth on further into the bigger armes, and at length pierceth into the *maine body*. And as we ſay, that *a mans truth and honeſty may be ſeene* as well *in a ſmall matter*, as in a greater: So [g] even in theſe trifling things alſo, as they are commonly eſteemed, as well as in weightier, may a mans unfaithfulneſſe be diſcovered. He hath hardly a faithfull heart unto *Chriſt*, that counteth any thing *a triſle that may tend to his diſhonour*; as [h] *all ſin*, in a *Chriſtian* man eſpecially, more or leſſe doth.

Meanes 4.

[s] *Nihil leve quo Deus læditur. Salvian. de provid. l. 2.*

[u] *Matth. 7. 3, 4.*

[x] *Terram hanc cum populis, & urbibus, fluminibus, atque ambitu maris puncti loco ponimus, ad univerſa referentes. Sen. ad Marc. c. 20.*

[y] *Ieremy 31. 37. Ambitus terræ totius, quæ nobis immenſa videtur, ad magnitudinem univerſitatis inſar brevis obtinet puncti. Ammian. hiſt. lib. 15.*

[a] *Peccatum quodque in ſe & ex naturâ ſuâ mortale eſſe docet Gerſon de vit. ſpirit. lect. 1. Idemque fatetur Ioan. Fiſher Roff. Ep. in refut. Luther. artic. 32. Videatur Vaſquez. in Thom. tom. 1. diſput. 142. num. 7.*

[b] *1. Cor. 15. 55, 56.*

[c] *Prov. 10. 23. & 14. 9.*

[d] *Autor Oculi moralis.*

[e] *Idem ibid.*

[f] *Eaſly on Eſay 1. 5.*

[g] *Luke 16. 10, 11.*

5. *Be ielous of thine owne weakeneſſe: truſt not* too much *to thine owne ſtrength.* [i] It was *Peters* over-ſight, and wee know how [k] fouly he fell. And his example is left upon record [l] to make us the more wary. For this is the ruine not of a few, * that they preſume too much of their owne might, and ſo are bold to offer themſelves unto thoſe provocations and temptations, that prove many times their

Meanes 5.

[i] *Matth. 26. 33, 34, 35. Iohn 13. 37. Præſumpſit neſcio quid, quod in illo nondum erat. Aug. in Pſal. 55. Poſſe ſe putavit, quod nondum potuit. Ber. de temp. 88.*

[k] *Matth. 26. 73, 74.* [l] *Herbina majorum ſit cautela minorum. Greg. moral. 33. c. 15. Scripta ſunt enim ruina priorum ad cautelam poſteriorum. Rad. Ardens poſt. Trinit. 9. Cautum itaque debet reddere, non ſequacem erroris alienus. Caſſiod. Var. l. 7. ep. 2.* * *Multos impedit à firmitate præſumptio firmitatis. Aug. de verb. Dom. 15. Infirmior is eſt, qui ſuam non conſiderat infirmitatem. Greg. regiſt. l. 6. indict. 15. ep. 4.*

utter

utter ruine. They are [m] like *sick folkes*, who when they have had a good day or two, thinke that they are perfectly well againe, and make bold to cast off their sicke kerchiefe, or put on thinner apparell, or venture out into the fresh aire, and by such meanes fall into relapses, which they hardly, or never (it may be) recover againe.

[m] *Stella in Luc. c.* 11.

Meanes 6.

6. *Shun evill occasions.* [n] *He shunneth not sin* as he should, *who is not carefull to eschew the occasions of sin*, as well as the sinne it selfe. By carelesnesse in this kinde many fall into relapses. Which S[t]. *Peter* also intimateth, when he saith of some that [o] *having escaped the defilements of the world, by the acknowledgement of Christ*, that is, by the profession of *Christianity*; *by being* [p] *entangled, they come to be the second time overcome.* As *David* saith of himselfe, [q] *In the way that I walke have they hid their snare for me. Satan* hath his *snares* & his *gins* set in all our *waies* for us, in our meat, our drink, our apparel, our recreation, our lawfull delights, our trading, our traffick, our buying and selling, &c. In regard whereof, as those that [r] *walke among snares*, we had need [s] *tread warily*, and [t] *walke wisely*, and *circumspectly*, and *make straight steps to our feet.* Remembring that *Satan* prevaileth more against those that make any conscience of their courses, by the unlawfull, immoderate, or inordinate usage of things in themselves lawfull, than by the practise of things meerely evill and unlawfull in themselves. And that it is safer, and easier by much ordinarily, [v] *to passe by the snare*, than [x] *to wind out* when we are once wrought in. You know what was *Eves* overthrow. *Satan* suggested unto her, that though she were forbidden to eate of it, yet it was not unlawfull to looke on it. And so by [a] gazing on it, she came to have a liking to it, and from taking liking to it, fell to a longing after it; she had [b] tasted it in her heart, ere it came to her hand, and so at length by eating of it, [c] she tooke in that that proved the bane both of her and hers. In regard whereof, the Prophet promiseth eternall happinesse with God to that man alone, [d] who not onely [e] *speaketh truely, and walketh uprightly*, but [f] *shaketh his hands* also *from taking of gifts*, and [g] *stoppeth his eare from hearing of bloud*, and [h] *shutteth his eyes from seeing of evill:* shunneth those things as well that may be occasions of evill, as the evill, whereof they may be occasions it selfe.

[n] *Non vitat peccatum, qui non vitat occasiones peccatorum. Stell. in Luc.* 11. *& Melanchth. loc. commun.* 22. *Exponens se periculo peccati mortalis, peccat mortaliter. Gerson. de vit. spirit. lect.* 4.

[o] 2 *Pet.* 2.20.

[p] Ἐμπλακέντες. *Sæpe familiaritas implicavit. Sæpe occasio peccati voluntatem fecit peccandi. Isidor. Solitog. l.* 2.

[q] *Psal.* 142.3.

[r] *Omne iter vitæ plenum laqueorum est. Ambr. de bon. mort. c.* 6.

[s] *Job* 22.10.

[t] *Prov.* 4.25,26.

[u] *Ephes.* 5.15.

[x] *Hebr.* 12.13.

[y] *Nam vitare plagas in amoris ne laciaris. Non ita difficile est, quàm captum retibus ipsis Exire, & validos veneris perrumpere nodos. Lucret. de rer. nat. l.* 4.

[z] *Non avis utiliter viscatis effugit alis: Non bene de laxis cassibus exit piscis: retinetur ab hamo. Ovid. art. l.* 1.

[a] *Gen.* 3.7. *Oculos tendo, non manum. Non est interdictum ne videam, sed ne comedam. Bern. de humil. grad.* 4.

[b] *Etsi culpa non est, culpæ tamen occasio est: & indicium est commisisse, & causa committendæ. Bern. ibid.* [c] *Hausit virus peritura, & perituros paritura. Ibid.* [d] *Esay* 33.14,15. [e] *Psalme* 15.2. [f] *Deut.* 16.19. *Ne iniquos accepto munere, si non juveris, ingratus; si foveris, iniquus habeatur. Auler oculi. mor. cap.* 6. [g] *Sepi spinis auris tuas. Sirac.* [h] *Iob* 31.1. *Psalm.* 119.37. *Vitiis nobis in animum per oculos est via. Quintil. declam. Itaque ὀφθαλμῶν μάλιστα φύλακα εἶναι τοῦ τοῦτο, ἢ τοῖς ὀφθαλμοῖς ἄμμον ὀλκεῖν. Clem. Alex. pædag. l.* 3. *c.* 11.

Meanes 7.

7. [i] *Be frequent in prayer* unto God for support. [k] *Watch and pray*, saith our Saviour, that *you may not enter into temptation. Watch and pray*; because [l] all our *watching* will be of no force or efficacie at all without *prayer.* For [m] from *God* it is, that *strength* must bee had to *stand stedfast* and firme: [n] it is *his power* that must support us. [o] *We are upheld by the power of God through Faith*, saith the Apostle. It is the [p] *power of God* then that must enable us to persevere: and it is [q] *prayer* that must procure this *power.* This holy exercise therfore we must be diligent in, if we desire thus to hold out; praying, as *David* doth in the

[i] *Luke* 18.1. *Rom.* 12.12. *Colos.* 4.2. 1 *Thess.* 5.17.

[k] *Matth.* 26.41.

[l] *Psalm.* 127.1.

[m] *Ephes.* 6.10,11,13.

[n] *Rom.* 8.37. *Phil.* 4.13.

[o] 1 *Pet.* 1.5.

[p] *Ephes.* 3.16. *Colossi.* 2.11.

[q] *Ephes.* 6.18.

in the *Psalme*; [c] *Lord, teach me thy waies, that I may walke in thy paths: O knit mine heart unto thee, that I may feare thy Name.* As on the other side we may observe, that when men grow negligent herein, a generall *decay of grace* usually ensueth. [f] *They are all gone aside, &c.* saith the *Psalmist*: *While they call not upon God.* And how can we hope to have strength thus to stand, if we be not carefull to seeke it, where it is onely to be had?

[c] *Psalm.* 86. 11.

[f] *Psalm.* 14. 3, 4.

8. *Keepe the feare of God fresh* in thy soule. [c] *Knit mine heart unto thee*, that I *may feare thee*, saith the *Psalmist*. The *feare of God*, if it be fresh in us, will make us keepe home with him, [u] cleave and cling close to him, be afraid to stirre but an inch (as we say) from him, [x] be carefull to use all meanes of retaining his favour, of approving our selves and all our courses unto him, and [y] of eschewing whatsoever may either offend him, or savour of any disloyalty and unfaithfulnesse in us towards him. [z] *God*, saith *Augustine*, *that hath wrought on us to bring us home to him, must also worke in us, that wee depart not againe from him.* But this he doth by meanes; which he pointeth at, when he saith by the *Prophet*, [a] *I will put into their hearts such feare of me, that they shall never depart againe from me.* [b] *Faith breedeth feare*, and *feare breedeth care*; and *carefulnesse causeth perseverance.* The *Divell* could never prevaile with our *first Parent* to withdraw her from *God*, till hee had [c] wrought this *feare* out of her. Nor had he ever beene able so to prevaile with her, had she been carefull to keepe this *feare* fresh in her soule.

Meanes 8.

[c] *Psalm.* 86. 11.

[u] *Deut.* 10. 20.

[x] *Deut.* 6. 2, 13. & 5. 29. *Eccles.* 12. 13.

[y] *Iob* 1. 1. & 31. 13, 14, 21, 22. *Nehem.* 5. 15. *Prov.* 8. 13. & 16. 6.

[z] *Qui operatur ut accedamus, idem operatur ne discedamus. Aug. de bon. persever. c.* 7.

[a] *Ierem.* 32. 40.

[b] *Fides facit formidinem: formido facit solicitudinem: solicitudo parit perseverantiam. Tertull. ad Marc.*

[c] *Genes.* 3. 4.

9. *Take heed of standing still.* Thinke not with thy selfe, that having runne thus long, thou maist now stand still a while; or having gotten thus farre, thou maist now sit downe and breathe thee. [d] *Take heed*, saith S. *Peter*, *lest you be drawne aside, and fall from your stedfastnesse.* And if you aske him, what you must doe to prevent it: [e] *But grow*, saith he, *in grace.* [f] If we be not growing, we are decaying: if wee be not making on, we are going amaine backe. As in *rowing up a River*, that runneth with a strong current, if the Oares doe but stay, the Boat falleth backward. There is no staying of our hands: [g] There is no standing at a stay. [h] *Betweene mending and pairing there is no medium*, saith *Bernard*. [i] *That we have will be gone, unlesse we strive to get more.*

Meanes 9.

[d] 2 *Pet.* 3. 17.

[e] *Ibid.* 18.

[f] *Vnum à duobus necesse est, aut semper proficere, aut prorsus deficere. Bern. de diverf.* 36. *Qui non proficit, deficit; qui non progreditur, regreditur. Nolle proficere, deficere est. Idem epist.* 254.

[g] *Non aliter quam qui adverso vix flumine lembum Remigiis subigit, si brachia forte remisit, Atque illum in praeceps prono rapit alveus amne. Virg. georg. l.* 1. *& Apud Gell. noct. Attic. l.* 10. *c.* 29. *Vide Greg. mor. l.* 11. *c.* 18. [h] *Nihil stat, nihil fixum manet. Aug. in Ioan.* 31. *Inter profectum & defectum nihil medium invenitur. Bern. ep.* 254. [i] *Damnum patata sentiunt, si parare cessaverit. Pelag. ad Demetr.*

10. [k] *Walke in humility.* When we have done all this, *take heed of pride*: (Remember [l] *Vzziah*; remember [m] *Ezekiah*:) It is a deadly *poyson* that spoileth and killeth all where it commeth; so dangerous, that [n] of another *poison* is a *counter-poison* confected, to preserve S^t. *Paul* from it. And [o] we are never more in danger of it, than when we have done most, and made greatest progresse in the profession and practice of piety. For it is as [p] the *spleene* in the body, that groweth most when the other parts waste; [q] it groweth fastest oft, when other evils decay, and out of the decay of them, sucketh matter to feed and foster it selfe with. This therefore must bee carefully

Meanes 10.

[k] *Mica.* 6. 8.

[l] 2 *Chron.* 26. 16.

[m] 2 *Chron.* 32. 25, 26.

[n] 2 *Cor.* 12. 7.

[o] *Alia quaecunque iniquitas in malis operibus exercetur, ut furtum: superbia verò in bonis operibus insidiatur ut pereant. Aug. epist.* 109.

[p] *Quod de filio Iohannis Imper. Fiscus ait lien. Ammian. hist. l.* 25. [q] *Multis quippe vitiis conculcatis, & virtutes acquisivisse fit occasio superbiae. Rad. Ardens post Trinit.* 5.

eschewed

utter ruine. They are [m] like *ſick folkes*, who when they have had a good day or two, thinke that they are perfectly well againe, and make bold to caſt off their ſicke kerchiefe, or put on thinner apparell, or venture out into the freſh aire, and by ſuch meanes fall into relapſes, which they hardly, or never (it may be) recover againe.

[m] *Stella in Luc. c. 11.*

Meanes 6.

6. *Shun evill occaſions.* [n] *He ſhunneth not ſin* as he ſhould, *who is not carefull to eſchew the occaſions of ſin*, as well as the ſinne it ſelfe. By careleſneſſe in this kinde many fall into relapſes. Which S[t]. *Peter* alſo intimateth, when he ſaith of ſome that [o] *having eſcaped the defilements of the world, by the acknowledgement of Chriſt*, that is, by the profeſſion of *Chriſtianity*; *by being* [p] *entangled, they come to be the ſecond time overcome.* As *David* ſaith of himſelfe, [q] *In the way that I walke have they hid their ſnare for me. Satan* hath his *ſnares* & his *gins* ſet in all our *waies* for us, in our meat, our drink, our apparel, our recreation, our lawfull delights, our trading, our traffick, our buying and ſelling, &c. In regard whereof, as thoſe that [r] *walke among ſnares*, we had need [s] *tread warily*, and [t] *walke wiſely*, and *circumſpectly*, and *make ſtraight ſteps to our feet.* Remembring that *Satan* prevalleth more againſt thoſe that make any conſcience of their courſes, by the unlawfull, immoderate, or inordinate uſage of things in themſelves lawfull, than by the practiſe of things meerely evill and unlawfull in themſelves. And that it is ſafer, and eaſier by much ordinarily, [y] *to paſſe by the ſnare*, than [z] *to wind out* when we are once wrought in. You know what was *Eves* overthrow. *Satan* ſuggeſted unto her, that though ſhe were forbidden to eate of it, yet it was not unlawfull to looke on it. And ſo by [a] gazing on it, ſhe came to have a liking to it, and from taking liking to it, fell to a longing after it; ſhe had [b] taſted it in her heart, ere it came to her hand, and ſo at length by eating of it, [c] ſhe tooke in that that proved the bane both of her and hers. In regard whereof, the Prophet promiſeth eternall happineſſe with God to that man alone, [d] who not onely [e] *ſpeaketh truely, and walketh uprightly*, but [f] *ſhaketh his hands* alſo *from taking of gifts*, and [g] *ſtoppeth his eare from hearing of bloud*, and [h] *ſhutteth his eyes from ſeeing of evill:* ſhunneth thoſe things as well that may be occaſions of evill, as the evill, whereof they may be occaſions it ſelfe.

[n] *Non vitat peccatum, qui non vitat occaſiones peccatorum. Stell. in Luc. 11. & Melanchth. loc. commun. 22. Exponens ſe periculo peccati mortalis, peccat mortaliter. Gerſon. de vit. ſpirit. lect. 4.*

[o] 2 Pet. 2. 20.

[p] Ἐμπλακέντες. *Sæpe familiaritas implicavit. Sæpe occaſio peccati voluntatem fecit peccandi. Iſidor. Soliloq. l. 2.*

[q] Pſal. 142. 3.

[r] *Omne iter iſtius vitæ plenum laqueorum eſt. Ambr. de bon. mort. c. 6.*

[s] Job 22. 10.

[t] Prov. 4. 25, 26.

[u] Epheſ. 5. 15.

[x] Hebr. 12. 13.

[y] *Nam vitare plagas in amoris ne laciaris. Non ita difficile eſt, quàm captum retibus ipſis Exire, & validos veneris perrumpere nodos. Lucret. de rer. nat. l. 4.*

[z] *Non avis utiliter viſcatis effugit alis: Non bene de laxis caſſibus exit aper. Sæpius arrepto piſcis retinetur ab hamo. Ovid. art. l. 1.*

[a] Gen. 3. 7. *Oculos tende, non manum. Non eſt interdictum ne videam, ſed ne comedam. Bern. de humil. grad. 4.*

[b] *Etſi culpa non eſt, culpæ tamen occaſio eſt: & indicium eſt commiſſe, & cauſa committende. Bern. ibid.* [c] *Hauſit virus peritura, & perituros paritura. Ibid.* [d] Eſay 33. 14, 15. [e] Pſalme 15. 2. [f] Deut. 16. 19. *Ne iniquos accepto munere, ſi non juverit, ingratus; ſi foverit, iniquus habeatur. Autor oecul. mor. cap. 6.* [g] *Sepi ſpinis aures tuas. Sirac.* [h] Iob 31. 1. Pſalm. 119. 37. *Vitiis nobis in animum per oculos eſtuis. Quamobrem dicebam, Itaque τοὺς ὀφθαλμοὺς ἀμύητον ὁλκὴν εἶναι. Clem. Alex. pedag. l. 3. c. 11.*

Meanes 7.

7. [1] *Be frequent in prayer* unto God for ſupport. [k] *Watch and pray*, ſaith our Saviour, that *you may not enter into temptation. Watch and pray*; becauſe [l] all our *watching* will be of no force or efficacie at all without *prayer*. For [m] from *God* it is, that *ſtrength* muſt bee had to *ſtand ſtedfaſt* and firme: [n] it is *his power* that muſt ſupport us. [o] *Wee are upheld by the power of God through Faith*, ſaith the Apoſtle. It is the [p] *power of God* then that muſt enable us to perſevere: and it is [q] *prayer* that muſt procure this *power*. This holy exerciſe therefore we muſt be diligent in, if we deſire thus to hold out; praying, as *David* doth in the

1 Luke 18. 1. Rom. 12. 12. Coloſ. 4. 2. 1 Theſſ. 5. 17.

k Matth. 26. 41.

l Pſalm. 127. 1.

m Epheſ. 6. 10, 11, 13.

n Rom. 8. 37. Pſal. 4. 3.

o 1 Pet. 1. 5.

p Epheſ. 3. 16. Coloſſ. 1. 11.

q Epheſ. 6. 18.

in the *Psalme*; [t] *Lord, teach me thy waies, that I may walke in thy paths: O knit mine heart unto thee, that I may feare thy Name.* As on the other side we may observe, that when men grow negligent herein, a generall *decay of grace* usually ensueth. [f] *They are all gone aside, &c.* saith the *Psalmist*: *While they call not upon God.* And how can we hope to have strength thus to stand, if we be not carefull to seeke it, where it is onely to be had?

t Psalm. 86. 11.

f Psalm. 14. 3, 4.

8. *Keepe the feare of God fresh* in thy soule. [t] *Knit mine heart unto thee*, that I *may feare thee*, saith the *Psalmist*. The *feare of God*, if it be fresh in us, will make us keepe home with him, [u] cleave and cling close to him, be afraid to stirre but an inch (as we say) from him, [x] be carefull to use all meanes of retaining his favour, of approving our selves and all our courses unto him, and [y] of eschewing whatsoever may either offend him, or savour of any disloyalty and unfaithfulnesse in us towards him. [z] *God*, saith *Augustine*, *that hath wrought on us to bring us home to him, must also worke in us, that wee depart not againe from him.* But this he doth by meanes; which he pointeth at, when he saith by the *Prophet*, [a] *I will put into their hearts such feare of me, that they shall never depart againe from me.* [b] *Faith breedeth feare, and feare breedeth care; and carefulnesse causeth perseverance.* The *Divell* could never prevaile with our *first Parent* to withdraw her from *God*, till hee had [c] wrought this *feare* out of her. Nor had he ever beene able so to prevaile with her, had she been carefull to keepe this *feare* fresh in her soule.

Meanes 8.

t Psalm. 86. 11.

u Deut. 10. 20.

x Deut. 6. 2, 13. & 5. 29. Eccles. 12. 13.

y Iob 1. 1. & 31. 13, 14, 21, 22. Nehem. 5. 15. Prov. 8. 13. & 16. 6.

z Qui operatur ut accedamus, idem operatur ne discedamus. Aug. de bon. persever. c. 7.

a Ierem. 32. 40.

b Fides facit formidinem: formido facit solicitudinem: solicitudo parit perseverantiam. Tertull. ad Marc.

c Genes. 3. 4.

9. *Take heed of standing still.* Thinke not with thy selfe, that having runne thus long, thou maist now stand still a while; or having gotten thus farre, thou maist now sit downe and breathe thee. [d] *Take heed*, saith S. *Peter*, *lest you be drawne aside, and fall from your steadfastnesse.* And if you aske him, what you must doe to prevent it: [e] *But grow*, saith he, *in grace.* [f] If we be not growing, we are decaying: if wee be not making on, we are going amaine backe. As in *rowing up a River*, that runneth with a strong current, if the Oares doe but stay, the Boat falleth backward. There is no staying of our hands: [g] There is no standing at a stay. [h] *Betweene mending and pairing there is no medium*, saith *Bernard*. [i] *That we have will be gone, unlesse we strive to get more.*

Meanes 9.

d 2 Pet. 3. 17.

e Ibid. 18.

f Vnum è duobus necesse est, aut semper proficere, aut prorsus deficere. Bern. de diverss. 36. Qui non proficit, deficit; qui non progreditur, regreditur. Nolle proficere, deficere est. Idem epist. 254.

g Non aliter quam qui adverso vix flumine lembum Remigiis subigit, si brachia forte remisit, Atque illum in praeceps prono rapit alveus amne. Virg. georg. l. 1. & Apud Gell. noct. Attic. l. 10. c. 29. Vide Greg. mor. l. 11. c. 18.

h Inter profectum & defectum nihil medium invenitur. Bern. ep. 254.

i Nihil stat, nihil fixum manet. Aug. in Ioan. 31.

k Damnum patata sentiunt, si parare cessaveris. Pelag. ad Demetr.

10. [k] *Walke in humility.* When we have done all this, *take heed of pride*: (Remember [l] *Vzziah*; remember [m] *Ezekiah*:) It is a deadly *poyson* that spoileth and killeth all where it commeth; so dangerous, that [n] of another *poison* is a *counter-poison* confected, to preserve S^t. *Paul* from it. And [o] we are never more in danger of it, than when we have done most, and made greatest progresse in the profession and practice of piety. For it is as [p] the *spleene* in the body, that groweth most when the other parts waste; [q] it groweth fastest oft, when other evils decay, and out of the decay of them, sucketh matter to feed and foster it selfe with. This therefore must bee carefully

Meanes 10.

k Mica. 6. 8.

l 2 Chron. 26. 16.

m 2 Chron. 32. 25, 26.

n 2 Cor. 12. 7.

o Alia quaecunque iniquitas in malis operibus exercetur, ut fiant: superbia vero in bonis operibus insidiatur ut pereant. Aug. epist. 109.

p Quod de fisco Iohannis Imper. Fiscus ait lien. Ammian. hist. l. 25.

q Multis quippe vitiis conculcatis, & virtutes acquisivisse sit occasio superbiae, Rad. Ardens post Trivet. 5.

eschewed

eschewed and avoided. When we have done well, we must take heed, how in that regard we begin to thinke highly of our selves. [r] If we doe so, all is gone, [s] we are undone. Be affected rather as *Paul* was. After he had gone so farre, done so much: [t] *I make account, that I come not short*, saith he, *of the very chiefe Apostles.* Yea, [u] *I have laboured more than them all.* For, [x] *from Ierusalem round about, even unto Illyricum*, (that is, from *Syria* to *Sclavonia*) *have I plentifully preached the Gospell*: Yet, *I forget*, saith he, *what is past.* I regard no more what I have done, than as if yet I had done nothing, or had cleane forgotten what I did. *And* [b] *I put on forward to what is before; presing on toward the high calling of God in Christ Iesus.* Hee did as *men in a race* that [c] looke not backe to see how many they have out-stript, or how farre they have gotten, but have their eies fixed on those that have got ground of them, and on the ground before them, that they are to measure, ere they can come to the marke. Let us [d] not consider so much how farre wee have gone, and how many others come short of us, but [e] how farre wee are to goe, and how farre wee come short of that *Christian perfection*, that we should all strive and contend to attaine unto. And as our Saviour adviseth us, [f] *When wee have done all that wee can, let us say, that we are but unprofitable servants; we have done no more*, nay [g] farre lesse, *than wee ought to doe*, than was our duty to have done.

r Humilitas est conservatrix virtutum. Et qui sine humilitate cæteras virtutes congregat, quasi pulverem in ventum portat. Idem ibid. ex Greg. mor.

s Qui gloriantur vitia devicisse sua, ipsis devincuntur. Ardens ibid.

t 2 Cor. 11. 5. 12. 11.

u 2 Cor. 11. 5.

x Rom. 15. 19.

a Phil. 3. 14.

b Ibid.

c Instat equis auriga suos vincentibus, illum Præteritum temnens. Horat. sat. 1.

d More viatorum nequaquam debemus æstimare quantum jam iter egimus, sed quantum superest ut peragamus: ut paulisper fiat præteritum, quod indesinenter & tribide adhuc attenditur futurum. Greg. mor. lib. 22. c. 6. Oblivisci te omne præteritum: & quotidie, quo debes servire Deo, præteritum imputes. Pelag. ad Demetr.

e Summum illud bonum imitari conemur quod quantumvis quis in hâc vitâ vires protenderit, neutiquam tamen consequi poterit. Stella in Luc. 1.

f Luke 17. 10. Vide Chrys. in Oziam serm. 3.

g Iob 9. 3. Rom. 7. 17, 23. Gal. 5. 17.

Meanes II.

11. *Consider we the short stint of time*, that this laborious course is required of us; it is but *till death*. And since that our [h] *life* here is *not long*; (it is but [i] *a point*, saith the Heathen man, or *lesse than so*, that we live here) that employment cannot be long that must end with it. For what can bee *long* in that, that is not *long* it selfe? It is but *till death* onely that our Saviour *Christ* requireth this of us. It is *a note* of *stint*, as well *as* of *extent*, here. Not that our *fidelity* and *loyalty* unto *Christ* shall not last longer; but *because after that there will be no difficulty in our loyalty, no danger of disloyalty*, if till then we hold out. [k] All scandals, stumbling-blockes and impediments being then removed; and all occasions of provocation and temptation to the contrary being then utterly abolished. It is but for a spurt therefore, to speake of, that this is required of us, it is but [l] *a spurt*, in comparison of that, that after insueth. And who would not for a spurt, for a short brunt endure any difficulty, any hardnesse, to live at hearts ease for ever after? Who would not serve, even *an hard* and *an unkind Master*, and much more then so kinde and liberall a one as our *Lord and Master Christ* is, (that [m] *came to serve* us and for us, ere he *required* this *service* of us) with all *fidelity* and *diligence* for a day or two, that he might after be a *free-man*, yea *an happy man* for ever? [n] It is *not long*, and it is but *light*, that is *required* of us, in respect of that, that is *expected* for it, and is *promised* thereunto.

h Psalm. 39. 4, 5. & 89. 47. Βραχὺς ὁ βίος. Hippocr. aphor. 1. Quid tam circumcisum, tam breve, quam hominis vita longissima? Plin. ep. 7. lib. 3.

i Στιγμὴ χρόνου πᾶς ὁ βίος. Plut. pæd. Punctum est quod vivimus, & adhuc puncto minus. Sen. ep. 49. Minorem portionem ætas nostra quàm partem punctis habet, si tempori comparetur omni. Idem ad Marc. c. 20.

k Finem dico quâ vita ista finitur, in quâ tantummodo periculum est, ne cadatur. Aug. de persever. c. 11.

k Matth. 13. 41. Ubi omni & caste & pie cavebimus. Aug. nom. de continent. c. 14.

l Propone profundi temporis vastitatem, & universum complectere: deinde hac, quod ætatem vocamus humanam, compara immenso; videbimus quàm exiguum sit, quod extendimus. Sen. ep. 99. Omnia humana brevia & caduca sunt, infiniti temporis nullum spatium occupantia. Idem ad Marc. c. 20.

m Matth. 20. 28. Philip. 2. 7. Luke 22. 27.

n Ut non sit hic necessarium Epicuri solamen illud, Si longus, levis est; Si gravis est, brevis est. Cic. Tuscull. 2. Sen. ep. 24. & 30. & 78. & 94. Morus & Lilius in epigr.

For

For [o] *this light hardship that is but for an instant*, saith the Apostle, *procureth unto us an excellent, exceſſive, everlasting weight of glory.*

12. *Be oft* * *eying*, and meditating on *the royall reward*, that is both here and else-where propounded and promised to all those that thus persever. This made *Moses* hold out the rather, and [p] *endure not constantly* onely, *but cheerefully, chooſing rather to ſuffer hardſhip with the people of God, than to enioy ſome ſinfull delights for a ſeaſon*; and *eſteeming the reproach that for Chriſts ſake he ſuffred, greater riches than all the Ægyptian treaſures*; *becauſe he had an eye to the recompence of reward*. And [q] *therefore we faint not*, saith the Apostle, though *we be ſtraightned on every ſide*; and *beare about with us in our body the dying of the Lord Ieſus, being delivered up daily for him to death*; *becauſe we looke not on the things that are ſeene, but on the things that are not ſeene: for the things that are ſeen, are temporall*; *but the things that are not ſeene, are eternall*. For though *Gods children* be [r] *no hirelings*, to serve him onely for hire sake, but out of *love*, [s] *duty*, and *good will*; yet are they animated and encouraged, the rather to doe that they doe the more *cheerefully, comfortably*, and *conſtantly*, when they consider what a *bleſſed iſſue* their *labours, endeavours*, and *ſufferings*, are like, nay, are sure to have, if they hold out in them. For, [t] *we ſhall reape in due time*, saith the Apostle, *if we faint not*. Yea, of our Saviour himselfe it is said, whom we are willed therein also to imitate, that [u] *For the glory ſet before him, he endured the Croſſe: and ſet light by the ſhame of it, and is now ſeated at the right hand of God*. And, [x] *caſt not therefore away your confidence*, saith the Apostle, *nor give over*, say I, *your fidelity*, that you owe *unto Chriſt*; since that *it hath ſo great recompence of reward*.

Yea, consider we as well what we *loſe*; if we *give over*, as what wee *win* and *gaine*, if we *perſever*.

Conſiderations 2.

Conſider. 1. *Loſſe.*

For the former; [a] *Hold faſt what thou haſt*, saith our Saviour *leſt the Crowne be taken from thee*. And it is a *Queſtion* canvased to and fro among the *Schoolemen*, [b] whether is the *greater evill to forgoe the ioyes of heaven*, or *to undergoe the paines of Hell*. But howsoever it be, an heavy thing it will be, if we faint and faile now, hereafter to thinke, as he sometime said, who for a draught of drinke in distresse gave up his command; [c] *For what a trifling matter have we bereft our ſelves of a great command, of a Crowne, of a Kingdome? For what a toy* (to speake of) *have we deprived our ſelves of eternall felicity?*

Conſider. 2. *Gaine.*

For the latter; *Be faithfull*, saith our Saviour here, *unto death, and I will give thee a Crowne of life*.

Paris 2. *Promiſe.*

The *latter clauſe* whereof, containing a free and large *promiſe*, annexed to the *precept*, which hitherto wee have handled, albeit it might well minister much *matter* of further *Conſideration*, yet for the present we will consider it onely, as a *Motive*, in its severall *branches* to induce to, and enforce on us, such *conſtant fidelity*, and *faithfull perſeverance*, as we have shewed to be here required.

Motive.

Parch 1

1. He that promiseth, it is [d] *Christ*. *I will give. I will give that have*

[d] *Verſ.* 8.

[o] 2 Cor. 4.17. Ἐλαφρὸν τῆς θλίψεως τὸ παραυτίκα βαστάζομεν, ἀλλὰ τὴν μέλλοντων ἐλπίδι γίνεται κεφάλαιον. Chryſ. de compunct. 1.

Meanes 12.

* Opus de terret? mercedem vide. Aug. de verb. Dom. 6.

[p] Heb. 11.25,26. Πρὸ ἁδὶα πτιεῖ τὰ σκάμματα τῆς ἀνόλου τὸ παθίον, τὰ βρεμβεῖα δεῖχ θέντα, τὰ ἐπαθλα βλεπόμενα. Chryſ. tom. 8. ſer. 13.

[q] 2 Cor. 4.8,10,16,18.

[r] Galat. 4.7.

[s] Ἐι δὲλ Θ ει, πὰς πλη-γὰς φοβήθητι ει μιδε-τὸς, πρὸς τὸ λαβεῖν βλέπε μόνον. ει ἐξ τότης ἡ υἱὸς, αἰς πατρὸς αἰδέθη. ἔ χασι τὸ καλὸν, ὅπ καλὸν τῷ πατρὶ πεί θεδαι, κὰν ἔ σοι μηδὲν ἔπ μέλλοι, τῦτο πῶτο μιδὲς τὸ τῷ πατρὶ χαιρίζεδαι. Greg. Nyſſen. de Bapt.

[t] Galat. 6.9.

[u] Heb. 12,2,3.

[x] Heb. 10.35.

[a] Apoc. 3.11. Οὐ γὰρ ἐξ ἑνὸς πολέμου ὁ κίνδυνος, ἀλλ' ἐπὶ πάσῃ ἐκπώσεως ἡμέρᾳ καὶ ἀδιάλειπτον ἐκείνην ἐπιβαίνων. Chryſoſt. in Matth. hom. 22.

[b] Vide Thom. Sum. par. 1. 2æ. q. 87. a. 4. Durand. in ſent. lib. 2. d. 33. q. 3.

[c] Ὡς μικρᾶς ἡδονῆς ἕνεκα δέλον ἑμαυτὸν ἐκ βασιλέως ποιήσω; Lyſimachus apud Plut. in apophth. vel ut idem in præc. ſalubr. Ὡς βραχείας ἡδονῆς ἕνεκα μεγάλης εὐδαιμονίας ἀπεβαλόμην.

Point 1. Ability.

power to give; that have *ability* and *authority* so to doe. [c] *I will give thee all these*, said he sometime to our Saviour, who had *no power* to make good what he said. But hee that speaketh it here, is able to *performe* what he here *promiseth*. [f] *As I have received power, so I will*, saith he, *give them power*. For [g] *all power is given mee in heaven and earth*. And, [h] *To him therefore that overcommeth, will I give to sit with mee in my Throne; as I have overcome, and sit now with my Father on his Throne.*

c Matth.4.9.
f Apoc.2.16.18.
g Matth.28.18.
h Apoc.3.21.

Point 2. Fidelitie.

Againe, *I will give*, who am [i] *Amen, True* and *Faithfull*. He that is *faithfull to me*, shall finde *me faithfull to him*: [k] *Let us keepe the profession of our hope without flitting and wavering*, saith the Apostle, *for he that hath promised is faithfull*. What he saith, hee will make good: he will performe what he hath promised. He will doe it? Yea, hee hath done it. He is not like that *Antigonus*, whom they used to call [l] *Antigonus that would give*. He *will give*, and he *hath given*. We tread but in the steps of those that alreadie [m] *have inherited these promises*.

i Apoc.3.14.
k Heb.10.23.
l Ἀντίγονον ὁ Δώσων ἐπικληθῆναι, ὡς ἐπαγγελτικὸς μὲν, ἀτελεσιουργὸς δὲ τῶν ὑποσχέσεων. Plut. in Paul. Æmyl.
m Hebr.6.12. Τίς δὲ ἀσκητὴς τὸ ἔπαθλον ἰδὼν, ἢ φρὸ ἀυτῆ ἀνταγωνίσην εἰληφότα ἀκ ὄπι τὸ στέφανον ἴσπι. Clem. Alex. pædag. l.3. c.8.

Point 3. Liberality.

3. He will *give*. What hee doth, is of *free gift*, not of *due debt*. Such is his *goodnesse*, that though * wee owe unto him whatsoever we doe or can doe, [n] nor can wee claime ought as of right from him for all that we doe for him; he oweth us not so much as *thanks*, as [o] himselfe elsewhere sheweth, for it: yet [p] of his meere *bountie* he will not suffer us to goe unrewarded; but of his free goodnesse will give us, what we could not otherwise require.

* Rom.8.12. *Quicquid es, quicquid potes debes creanti, debes redimenti. Bern. de divers. 19.*
n Rom.11.35,36.
o Luke 17.9,10.
p O magna Dei Bonitas, cui cùm pro conditione reddere debeamus obsequia, ut servi Domino, famuli Deo, subjecti potenti, mancipia redemptori, amicitiarum nobis præmia repromittit! Aug. de verb. Dom.

Branch 2. Gift.

2. The *Gift*, or the thing promised, it is [q] *a Crowne*; it is [r] *a Kingdome*. * Who would not straine hard for *a Crowne*? [t] Who would not endure much for *a Kingdome*? Who would stay by the way, or give over ere he came at it, if hee saw *a Crowne* at *the goale*, and were sure to have it, if he held but out, till he came there?

Point 4. Crowne.

q 2 Tim.4.8.
r Luke 12.32. Matth.25.34.
* Εἴπερ γὰρ ἁρπακτέον χρὴ, τυραννίδος χάριν. Euripid. Phœniss. Nam si violandum est jus, regnandi gratiâ violandum est. Cic. offic. l.3.
t Perpessi sunt exercitus inopiam rerum omnium, vixerunt herbarum radicibus, & dictu fœdis tulerunt famem. Hæc omnia passi sunt pro regno, & (quò magis mireris) alieno. Sen. ep. 17.

Point 5. Life.

3. This *Crowne*, it is [s] *a Crowne of Life*. It is not like the *Crownes* that worldly *Kings* weare, that cannot [t] free them from *diseases*, much lesse save them from *Death*. They *may die* and [u] *doe die* for all their *Crownes*, and *returne againe to their dust*. But this is *a Crowne* that giveth *life* to him that hath it. It is *a Crowne* that keepeth him in *life* that weareth it.

s Iam. 1.12.
t Τὸ διάδημα κατάλληλος ἀπαλλαγὴ. Plut. de tranq.
u Psal.82.7. & 146.3,4

Point 6. Everlasting.

4. The *Life* that this *Crowne* giveth (though it bee not expressed here) is [x] *an eternall, an everlasting life*. [y] *They strive for a corruptible, wee for* [z] *an incorruptible Crowne*, saith S. *Paul*. It is *a Crowne*, or [a] *a garland of* [b] *Amarantum*, or of *Everlasting*, saith S. *Peter*, alluding to *a Flower*, or *a Tuft* rather, commonly so termed. Therefore so tearmed, because by it, as *we are* now [c] *kept unto*, so we shall hereafter

x Matth.26.26. Galat.6.8.
y 1 Cor.9.29.
z Ἄφθαρτον.
a Στέφανος ἀμαράντινος. 1 Pet.5.4.
b Est spica purpurea veriùs quàm flos Mirum in eo gaudere decerpi & lætiùs renasci. Mirêque, postquam defecere cunctis flores, madefactus aquâ revivisset & hybernas coronas facit. Summa ejus natura in nomine est, appellato, quoniam non marcescat. Plin. hist. nat. l.21. c.8. & 1 Pet.1.4.

be

be *kept* and *preserved in, a Kingdome* [d] *incorruptible, untainted, that never withereth away, reserved for us in the Heavens.*

All which laid together; the *giver* so *able*, so *free*, so *faithfull*; and the *gift* it selfe so *great*; *a Crowne of life* and *everlasting life*: so glorious and excellent an estate, [e] that all that ever we doe, or can endure here, is not worthy once to be named with it; should *perswade* and *encourage* us with all *constancie* and *cheerefulnesse* to *goe on* and *hold out* in the *faithfull service* of our *Saviour*, [f] whatsoever it should cost us, though we should lose *liberty, living, life* by it, and all that ever we were worth; that so continuing *faithfull unto death*, he may bestow on us a *Crowne of Life*.

[d] Ἀνέφθαρτον, ἀμίαντον, ἀμάραντον.

Conclusion.

Vse.

Perswasion and encouragement.

[e] Rom 8. 18.

[f] Matth 19. 27, 28. Marke 10. 28, 29, 30. Luke 14. 26, 33.

The testimony given to Mr. WILLIAM WINTER *deceased.*

Now it is, I know, expected that I should, as the manner is, say somewhat concerning *our Christian brother* deceased, to whose corps we performe now [g] the last *Christian office*. It shall not be needfull to say much of him to those that knew him, as I suppose the most here did. As *Bernard* saith of one *Humbert*; his whole life was [h] *a reall* and *vitall Sermon* of that, whereof you have had *a verball* and *vocall* one now; to wit, of *piety* and *godlinesse*, of *fidelity* and *faithfulnesse to his Lord and Master Christ Iesus*. He had beene *an ancient Professor*: nor was hee one (as [i] too many there are) that did *staine and blemish* his *Christian profession*, either by *unchristian courses*, or *undiscreet carriages*: but by his *pious* and *prudent behaviour* rather [k] *graced* and *adorned* it. It had pleas'd God to endow him with singular *gifts* and *parts* (for a private man especially) of *understanding, memory*, and *speech*; which hee was not slothfull or negligent to *improve* and *employe*, to the *glory of Gods name*, and [l] the *edification of others*. As the maine course of his *life* and *conversation*, so his ordinary *speech, conference*, and *communication*, being [m] *seasoned with salt, savouring of sound sanctification*, and such as might [n] *minister* much *grace to the hearers*. And albeit, God saw it good to afford him but a meane estate for [o] the *things of this life*, (hee will stirre up those, I doubt not, that [p] out of their religious disposition and affection to him, will doe for those that he hath left behind him) yet hee had made him [q] *rich in grace*; and by helpe of that *grace* hee lived with that *small pittance* [r] more *cherefully and comfortably*, than many doe with *large and ample estates*. Nor saw I him ever more *cheerefull*, than in this his *last sicknesse*. As *Ambrose* said sometime when he lay a dying to his *Millainers*; [s] *I have not so lived among you, that I am ashamed to live longer with you; nor yet am I afraid to die, because we have a good Master*: And *Martin* of *Tours* being now neere his end, when his friends stood about him, lamenting their losse of him, *Lord, if I may doe thy people yet any service, I thinke not much of my paines, thy will be done*: So was it one of this blessed *Servant of God* his last speeches unto me, willing howsoever to be disposed of by God, though [u] *desi-*

[g] Act. 8. 2.

[h] 2 Sam. 3. 31.

[h] *Facilitium vobis sermonem in omni formâ sanctitatis Dei servus exhibuit. Bern. in obit. Humb.*

[i] Rom. 2. 24.

[k] Tit. 2. 7, 8, 10.

[l] Many, I doubt not, may say of him, as *Bernard* of *Humbert*, *Separavit à nobis ducem amicum, prudentem consiliarium, fortem auxiliarium*: God hath taken from us, a sweet friend a wise counseller, a strong helper.

[m] Colos. 4. 8.

[n] Ephes. 4. 29.

[o] Τὰ βιωτικά. 1 Cor. 6. 4.

[p] 2 Sam. 9. 3, 7.

[q] Iam. 2. 5.

[r] Quod de Cratete Plut. lib. de tranq. Πήραν ἔχων καὶ πείθωνα, πολλῶν καὶ μεγάλων, ὥστε μὴ ἐνδεῖν τοῦ βίου διατελεῖν.

[s] *Non sic vixi, ut me pudeat inter vos vivere: nec mori timeo, quia bonum Dominum habemus* Ambros. teste Paulino in de Martin. ep. 3. & Bern.

[t] *Domine, si adhuc populo tuo sum necessarius; non recuso laborem; fiat voluntas tua.* Sever. serm. in fest. Mart. [u] As Paul, Philip. 1. 25. As Simeon, Luke 2. 29.

rous of departure in regard of his owne good; *If God have any more worke for me, I am well content to live longer, though my life shall be never so tedious unto me: But if my worke bee at an end, I am most willing to bee gone, well knowing, though I be altogether unworthy of ought, what he hath in store for me.* What should I say more of him, but as it is in my *Text? He was faithfull to Christ his Master unto death*; and *he hath now received from him a Crowne of Life.* Which that we may also, in Gods due time attaine, he vouchsafe unto us, [x] who hath *purchased* and *procured* it for us, JESUS CHRIST, [y] *to be blessed for ever.* AMEN.

x *Apoc.* 1.5,6. & 5.9,10

y *Rom.* 9.5.

FINIS.

Escapes to be amended.

PArt 1. page 74. line 43. reade, the bane. p. 82. l. 13. and if we go on in. p. 242 l. 8. neerer. p. 258. l. 22. premised. p. 264. l. 13. for *Proclus*, reade *Methodius*, p. 272. l. 36. behovefullest. Part 2. p. 4. l. 33. reade, thou mightest. p. 21. l. 19. dead and rotten. p. 81. l. 3. your lives. p. 91. l. 30. death at least shall at last. l. 39. put out 1. 2, l. 40. *Adamah*. p. 92. l. 41, had it stood. p. 118, l. 7. exq. handled) p. 149. l. 6. the word *good*. p. 161. l. 4. Source. l. 15. labour also tog. l. 28. assist either other. p. 167. l. 34. (an it were) p. 222, l. 12, counteth, l. 49. eternally, p. 237, l. 5. Ecclesiastes, l. 30. of our *Birth*, p. 238, l. 1, places, l. 29, are repor. p. 241, l. 3, Benjoine, l. 42, tainteth, p. 257, l. 8, then in the, p. 258, l. 9, fort to him to, l. 17, powerfull, l. 37, concent, p. 265, l. ult. into, p. 320, l. 4, rotting, p. 324, l. 1, by the crrour, l. 43, there was an inw.

475. c.
2

SAINT STEVENS LAST WILL AND TESTAMENT.

A FVNERALL SERMON ON ACTS 7. VER. 59.

Preached at the Enterrement of the Remaines of Mris Joice Featly.

Together with the Testimonie then given unto her

By

Tho. Gataker, B. of D. and Rector of Rotherhith.

LONDON,
Printed by E. P. for *Nicolas Bourne*, and are to be sold at his Shop at the South Entrance of the *Royall Exchange*. 1638.